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GRAMMAR  
OF  
THE GREEK LANGUAGE.

FOR THE USE OF  
HIGH SCHOOLS AND COLLEGES.

BY  
DR. RAPHAEL KÜHNER,  
CORRECTOR OF THE LYCEUM, HANOVER.

TRANSLATED FROM THE GERMAN

BY  
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★ Hon. Joseph H. Choate,

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## P R E F A C E .

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RAPHAEL KÜHNER, the author of the following Grammar, was born at Gotha, in 1802. From 1812 to 1821, he studied at the celebrated gymnasium in his native city. Among his classical teachers were Döring, Rost and Wüstemann. From 1821 to 1824, he enjoyed, at the University of Göttingen, the instructions of Mitscherlich, Dissen and Ottfried Müller. While here, he prepared an essay on the philosophical writings of Cicero, which received a prize. Since 1824, he has been a teacher in the Lyceum at Hanover. The principal works from the pen of Dr. Kühner are the following :

1. Versuch einer neuen Anordnung der Griech. Syntax, mit Beispielen begleitet. 1829. "Attempt towards a new Arrangement of the Greek Syntax," etc.
2. M. Tull. Ciceronis Tusculan. Disputationum libri. 1829; ed. altera 1835.
3. Sämmtliche Anomalien des Griech. Verbs in Attisch. Dialecte, 1831. "Anomalies of the Greek Verb," etc.
4. Ausführliche Grammatik der Griech. Sprache, in 2 Theilen, 1834, 1835. "Copious Grammar of the Greek Language, in two Parts." The second Part of this grammar, containing the Syntax, translated by W. E. Jelf, of the University of Oxford, was published in 1842. The first portion is now in press. This work is, however, only in part a translation, Mr. Jelf being the author of the remarks on the Cases, the particle *αἰ*, the compound verbs, etc.
5. Schulgrammatik der Griech. Sprache, 1836; zweite durchaus verbesserte u. vermehrte Auflage, 1843. "School Grammar of the Greek Language, second edition, improved and enlarged." The present volume is a translation of this Grammar, from the sheets, furnished for this purpose by the author.
6. Elementargrammatik der Griech. Sprache. Dritte verbesserte u. verm. Aufl. 1842. "Elementary Grammar of the Greek Language." A translation of the *second* edition of this Gram-

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mar, by John H. Millard, of St. John's College, Cambridge, has been published in England. The Exercises, which are omitted in Mr. Millard's translation, will be retained in the translation of the *third* edition, which the editors of the present volume will prepare as early as practicable.

7. Xenophontis de Socrate Commentarii, 1841.
8. Elementargrammatik der Lateinischen Sprache, 1842. 2d Aufl. 1843.
9. Vorschule zur Erlernung der Lat. Sprache, 1842.
10. Schulgrammatik der Lat. Spr. nebst eingereihten Deutsch. Uebersetzungsaufgaben, 1842. "School Grammar of the Latin Language, with a Series of Exercises for Translation."

From the above statements, it will be seen, that Dr. Kühner has enjoyed the most favorable opportunities for preparing the work, a translation of which is now presented to the public. The names of his early instructors are among the most honored in classical philology. For thirty years, he has been a teacher in one of the principal German gymnasia, and has thus had ample facilities for testing in practice the principles which he has adopted in his Grammars. At the same time, he has pursued the study of the classical authors with the greatest diligence, in connection with the productions which his learned countrymen are constantly publishing on the different parts of Latin and Greek grammar. Of course, his works might be expected to combine the advantages of sound, scientific principles, and a skilful adaptation to practical use. The "School Grammar of the Greek Language," being his latest publication, contains the results of his most mature studies. Its chief excellences, it may be well, perhaps, briefly to indicate.

First, The grammar is based on a profound and accurate knowledge of the genius and principles of the Greek language. The author adopts substantially the views which are maintained by Becker, Grimm, Hupfeld and others, and which are fully unfolded in the German grammars of Becker. According to these views, the forms and changes of language are the result of established laws, and not of accident or arbitrary arrangement. Consequently, language may be subjected to scientific analysis and classification. The multitude of details may be embraced under a few comprehensive principles, and the whole may have somewhat of the completeness and spirit of a living, organic system. Dr. Kühner's grammar is not a collection of detached observations, or of rules which have no connection, except a numerical one. It is a natural

classification of the essential elements of the language, an orderly exhibition of its real phenomena. It is, at the same time, a truly practical grammar, fitted for its object, not by a theorist in his closet, but by an experienced instructor in his school.

Second, The author has adopted a clear and satisfactory arrangement of his materials. This can be seen by an examination of the table of contents. To those, indeed, who are familiar only with the common distribution of subjects in our Greek grammars, the arrangement of Dr. Kühner may appear somewhat obscure and complicated. A slight acquaintance, however, with the plan on which the Syntax, for example, is constructed, will show that he has followed the true and logical method. Abundant proofs of the justness of this remark may be seen in the exhibition of compound sentences. The particles are treated, not as isolated, independent words, but as a component and indissoluble part of discourse.

Third, Fulness and pertinence of illustration. The correctness of every principle advanced, especially in the Syntax, is vouched for by copious citations from the classics. If, in any case, a principle is stated in an abstract form, or if a degree of obscurity rests upon the enunciation of it, its meaning may be readily discovered by reference to the illustration. The paradigms contain much more complete exemplifications of conjugation and declension than are to be found in the grammars in common use in this country. In this connection, it may be stated, that Dr. Kühner has chosen a *pure* verb as the model of regular inflection. He can thus exhibit the stem unchanged, throughout the entire conjugation.

Fourth, The perfect analysis to which the forms of the language, especially of the verb, is subjected, may be mentioned as another excellence of the grammar. In learning a paradigm, in the manner which the author points out, the pupil first resolves the verb into its elements, and then reërranges these elementary parts into a complete form. In this method, and in no other, can he attain a mastery of this most difficult portion of the subject.

Fifth, Every part of the grammar is equally elaborated. The closing pages exhibit the same fulness and conscientious accuracy, which characterize the forms, or the first portions of the Syntax. No part can be justly charged with deficiency or with superfluous statement. The view of the Third Declension, the scientific list of Irregular Verbs, the Dialectic peculiarities, the observations on the Use and Position of the Article, on the Middle and Passive Verbs, and on the difference between the usage of the Participle



and Infinitive, may be referred to as specimens of careful observation and nice analysis.

The Appendix on Versification has been supplied by the translators, the grammar of Kühner containing nothing on that subject. The materials were drawn from a variety of sources. A more full view is less necessary, as a work on Metre, translated by Profs. Beck and Felton, is now in press. It was the intention of the translators to subjoin some remarks on the Pronunciation of Greek, and on the Accents, together with a short system of Prosody, but the fear of enlarging the volume too much led them to abandon the design.

Much pains have been taken in verifying the almost innumerable references to classical authors. The very few exceptions are those cases where the author made use of an edition of a classic not accessible to the translators. In this verification, the following editions of prose authors were used, viz. Kühner's edition of the *Memorabilia*; Weiske and Tauchnitz's editions of the other works of Xenophon; Schäfer and Tauchnitz's editions of Herodotus; Bekker and Tauchnitz's editions of Thucydides; Dobson's edition of the *Oratores Attici*; and Stallbaum's *Plato*. There are slight variations in numbering the lines of poetry in different editions, particularly in the tragedians.

The references to sections in the grammar itself, as well as those in the Indexes, have also been verified.

The small enclosed figures on the right of the section-marks, refer to the sections in the first edition of the grammar.

In conclusion, the translators would acknowledge with gratitude, the encouragement and aid which they have received from several gentlemen. Especial obligations are due to PROFESSOR FELTON of Harvard University, to whom a large portion of the manuscript, including the whole of the Syntax, was read. His accurate knowledge both of the Greek and German languages, and his experience as an instructor, enabled him to suggest many valuable corrections and improvements.

If the Grammar shall prove to be an acceptable present to the Public, much credit will be due to the enterprising publishers, who have spared no pains or expense in regard to the typography, and the entire external appearance of the volume.

*Andover, June 1, 1844.*

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ABBREVIATIONS.—Aesch. *Aeschylus*, Ag. *Agamemnon*, S. *Septem adv. Th.*—Ar. *Aristophanes*.—Dem. *Demosthenes*, Ol. *Olynth.*, Ph. *Philipp.*, Cor. *Corona*, Chers. *Chersones.*, Aph. *Aphobus*.—Eur. *Euripides*, M. *Medea*, C. *Cyclops*, H. *Hecuba*, O. *Orestes*, H. F. *Hercules Furens*, Hipp. *Hippolytus*.—Her. *Herodotus*.—Isac. *Iseus*.—Lys. *Lysias*.—Pl. *Plato*, Cr. *Crato*, L. *Leges*, Th. *Theages*, Men. *Meno*, Soph. *Sophista*, Crat. *Cratylus*, Prot. *Protagoras*, Phil. *Philebus*, Rp. *Respublica*.—Soph. *Sophocles*, OC. *Oedipus Coloneus*, OR. *Oedipus Rex*, Ant. *Antigone*, Ph. *Philoteles*, Aj. *Ajax*, El. *Electra*.—X. *Xenophon*, C. *Commentarii*, An. *Anabasis*, H. *Hellenica*, S. *Symposium*, R. Ath. *Respublica Atheniens.*, R. L. *Respubl. Lacedaem.*, O. *Oeconomicus*, Ag. *Agésilas*, R. Equ. *R. Equestris*.

# GREEK GRAMMAR.

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## DIALECTS OF THE GREEK LANGUAGE.

1. THE Greek language was divided into many different dialects, the most highly cultivated of which were the Æolic, Doric, Ionic and Attic. The Æolic prevailed in Boeotia, Thessaly and in the Æolian colonies in Asia Minor; the Doric, throughout the Peloponnesus, and in the Dorian colonies in Asia Minor, Italy and Sicily; the Ionic, in the Ionian colonies in Asia Minor; the Attic, in Attica.

2. The Æolic and Doric dialects are characterized by hardness and roughness, being the opposite of the Ionic, which is distinguished for delicacy and softness. The Attic dialect holds a beautiful medium between the two former and the Ionic, as it skilfully combines the soft and pleasant forms of the Ionic with the strong and full-toned forms of the Doric.

3. The Ionic dialect is divided into the Older and the Later Ionic. The Older Ionic is the language of Homer and of his school, although these poets were not satisfied with their own dialect merely, but knew how, in accordance with the true principles of art, to select, from all the dialects, those forms which corresponded to the nature of their poetry; and to employ—since the regular laws of versification had much influence in forming the language—a peculiar and definite poetic language, called the Epic or Homeric. This had a great effect on the language of all the Greek poets even to the latest times. We find the Later Ionic in the works of the historian Herodotus, born 484 B. C., and of Hippocrates, b. 460 B. C.

4. The Attic dialect is divided, in accordance with certain peculiarities, into the Older, the Middle, and the Later Attic. The Older is used by Thucydides, b. 472 B. C., the tragic poets, Æschylus, died 456 B. C., Sophocles, b. 497 B. C., d. 405 B. C., Euripides, b. 480 B. C., and the more ancient comic writers, e. g. Aristophanes, d. 390 B. C. The Middle Attic is used by Plato, b. 430 B. C., and Xenophon, b. 447 B. C. The Later Attic is employed by the orators, the later comic writers, and the prose authors in more recent times, who sought to preserve in their works the language of the earlier writers.

5. After the freedom of the Greeks had been destroyed by Philip, king of Macedon, the Attic dialect came to be the common written language. As it extended, not only over all Greece, but also over the Macedonian provinces of Syria and Egypt, it lost much of its peculiar stamp by the introduction of foreign forms and words, and it then received the name of the Common or Hellenic language, ἡ κοινὴ or Ἑλληνικὴ διάλεκτος. It was used, e. g. by Apollodorus, Diodorus, and Plutarch.

# ETYMOLOGY.

## CHAPTER I.

### SOUNDS OF THE LANGUAGE.

#### SECTION I.

#### Letters and Sounds of the Language.

##### § 1. *Alphabet.*

(1.)

The Alphabet of the Greek language consists of the following twenty-four letters:

FORM.	SOUND.	NAME.
<i>A</i>	<i>a</i>	<i>α</i> Alpha
<i>B</i>	<i>β</i>	<i>Β</i> Beta
<i>Γ</i>	<i>γ</i>	<i>Γ</i> Gamma
<i>Δ</i>	<i>δ</i>	<i>Δ</i> Delta
<i>E</i>	<i>ε</i>	<i>Ε</i> Epsilon
<i>Z</i>	<i>ζ</i>	<i>Ζ</i> Zeta
<i>H</i>	<i>η</i>	<i>Η</i> Eta
<i>Θ</i>	<i>θ</i>	<i>Θ</i> Theta
<i>I</i>	<i>ι</i>	<i>Ι</i> Iota
<i>K</i>	<i>κ</i>	<i>Κ</i> Kappa
<i>Λ</i>	<i>λ</i>	<i>Λ</i> Lambda
<i>M</i>	<i>μ</i>	<i>Μ</i> Mu
<i>N</i>	<i>ν</i>	<i>Ν</i> Nu
<i>Ξ</i>	<i>ξ</i>	<i>Ξ</i> Xi
<i>O</i>	<i>ο</i>	<i>Ο</i> Omikron
<i>Π</i>	<i>π</i>	<i>Π</i> Pi
<i>P</i>	<i>ρ</i>	<i>Ρ</i> Rho
<i>Σ</i>	<i>σ</i>	<i>Σ</i> Sigma
<i>T</i>	<i>τ</i>	<i>Τ</i> Tau
<i>Υ</i>	<i>υ</i>	<i>Υ</i> Upsilon
<i>Φ</i>	<i>φ</i>	<i>Φ</i> Phi
<i>X</i>	<i>χ</i>	<i>Χ</i> Chi
<i>Ψ</i>	<i>ψ</i>	<i>Ψ</i> Psi
<i>Ω</i>	<i>ω</i>	<i>Ω</i> Omëga.

REMARK 1. Sigma  $\sigma$  takes at the end of a word the form  $\varsigma$ , e. g. *σισμός*. This small  $\varsigma$  may also be used in the middle of compound words, if the first part of the compound consists of a word ending with Sigma, e. g. *προσφίρω* or *προσφίρω*, *δυγενής* or *δυγενής*.

REM. 2. When  $\sigma$  and  $\tau$  come together, both letters may be expressed by one character,  $\varsigma$ , Sti or Stigma.

## § 2. *Sound of the Letters.* (2.)

The sound of the letters is indicated by the Roman characters opposite. The following things only need be noted:

$\gamma$  before the Palatals\* (§ 5.)  $\gamma$ ,  $\kappa$ ,  $\chi$ ,  $\xi$ , where it is used instead of the nasal  $\nu$  (§ 19, 3.), is sounded as *ng* in *angel*, *ἄγγελος*, Lat. *angelus*, *Ἀγχίσης*, Anchises, *συγκοπή*, syncope, *λάρυγξ*, larynx.

$\zeta$  is sounded like *ds* or a soft *z*.

$\theta$  is the English *th*.

$\sigma\chi$  never form one sound, like the German *sch*, but are always pronounced separately, like the Latin, e. g. *Αἰσχύλος* = *Ais-chylos*; so in Lat. *Aeschylus* = *Aes-chylus*.

$\tau$  is sounded like *ti*, without a hissing sound, as *Γαλατία*; it is never sounded like the Lat. *ti* before a vowel, e. g. *Galatia* = *Galashia*.

## § 3. *Articulation of the Sounds.* (3.)

1. The sounds of language are articulate or organic, i. e. such as preserve a definite form by means of the organs of speech. Hence by the articulation, or organization of sounds, is to be understood the forming of the voice by the organs of speech, so as to express sounds of a determinate kind. The organs of speech, in addition to the cavity of the mouth, are the throat, the tongue and the lips.

2. The sounds which are emitted almost without any action of the throat, tongue and lips, and which proceed in the freest manner from the breast, are called Vowels; the rest are Consonants.

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\* *Gutturals* in German, as the Germans pronounce these letters in the throat.—Ta.

§ 4. *Vowels.*

(4.)

1. The principal vowels are,  $\iota$ ,  $\alpha$ ,  $\upsilon$ , which may be short or long.

The subordinate vowels are,  $\varepsilon$  and  $o$ , which are always short,  
 $\eta$  and  $\omega$ , which are always long.

The  $\varepsilon$  is intermediate between  $\iota$  and  $\alpha$ , the  $o$  between  $\alpha$  and  $\upsilon$ ;  
 $\eta$  and  $\omega$  are produced by lengthening  $\varepsilon$  and  $o$ . The short vowels  
 are indicated by  $\cup$ , the long by  $\bar{\phantom{x}}$ , e. g.  $\acute{\alpha}$ ,  $\bar{\alpha}$ . The marks,  
 $\cup$ , show that the vowel may be either short or long, e. g.  $\acute{\bar{\alpha}}$ .

2. When two vowels are so combined with each other, that  
 they form but one sound, namely, a mixed sound, this sound  
 is called a diphthong.

3. The Greek diphthongs originate from the union of the  
 vowels,  $\alpha$ ,  $\varepsilon$ ,  $o$ ,  $\upsilon$ ,  $\eta$ ,  $\omega$ , with the vowels  $\iota$  and  $\upsilon$ , thus,

$\alpha + \iota$ or $\upsilon$	= $\alpha\iota$ , $\alpha\upsilon$ , pronounced $\acute{\alpha}$ , $\acute{\alpha}\upsilon$ as in <i>laud</i> , $\acute{\alpha}\lambda\acute{\iota}$ , $\nu\acute{\alpha}\upsilon\varsigma$
$\varepsilon + \iota$ or $\upsilon$	= $\varepsilon\iota$ , $\varepsilon\upsilon$ , " $\acute{\epsilon}$ , $\acute{\epsilon}\upsilon$ , $\delta\epsilon\iota\nu\acute{o}\varsigma$ , $\acute{\epsilon}\pi\lambda\epsilon\upsilon\sigma\alpha$
$o + \iota$ or $\upsilon$	= $o\iota$ , $o\upsilon$ , " $\acute{o}$ , $\acute{o}\upsilon$ as in $\acute{o}\upsilon\tau$ , $\kappa\acute{o}\iota\nu\acute{o}\varsigma$ , $\acute{o}\upsilon\theta\alpha\nu\acute{o}\varsigma$
$\upsilon + \iota$	= $\upsilon\iota$ , " $\acute{u}$ , nearly like <i>uy</i> , $\mu\acute{u}\alpha$
$\eta + \upsilon$	= $\eta\upsilon$ , " $\acute{o}\upsilon$ as in $\gamma\acute{o}\upsilon$ , $\eta\upsilon\acute{\xi}\acute{o}\nu$
$\omega + \upsilon$	= $\omega\upsilon$ , " $\acute{o}\upsilon$ , like <i>ou</i> in <i>sound</i> , or Germ. $\acute{o}\ddot{u}$ , $\acute{\omega}\iota\tau\acute{o}\varsigma$ , Ionic only.

Here belong the three improper diphthongs,  $\alpha\eta$ ,  $\eta\upsilon$ ,  $\phi$ ,—i. e.  $\acute{\alpha} +$   
 $\iota$ ,  $\eta + \iota$ ,  $\omega + \iota$ ,—e. g.  $\acute{\alpha}\iota\sigma\chi\rho\acute{\alpha}$ ,  $\kappa\acute{\epsilon}\rho\alpha$ ,  $\tau\acute{\eta}$ ,  $\tau\acute{\phi}$ .

REMARK 1. The pronunciation above given is that proposed by Erasmus  
 in the 16th century. That defended by Reuchlin in the same century,  
 and which accords with the modern Greek pronunciation, sounds  $\eta$ ,  $\upsilon$ ,  $\iota$ ,  
 $\alpha$ ,  $\varepsilon$ ,  $\upsilon$  like *e*,  $\alpha\iota$  like *e* in *met*;  $\alpha\upsilon$ ,  $\varepsilon\upsilon$ ,  $\eta\upsilon$ ,  $\omega\upsilon$ , are intermediate between *af* and  
 $\alpha\upsilon$ , *ef* and *ev*, *if* and *iw*, *of* and *ov*. It cannot be determined with certainty  
 how the ancient Greeks pronounced these diphthongs; yet the Erasmian  
 pronunciation seems to be nearer the truth than the Reuchlinian.\* The

\* For the benefit of those who may wish to compare the two modes, the  
 following explanation of the Reuchlinian is extracted from the Greek Gram-  
 mar of Sophocles: " $\alpha$  and  $\alpha$  are pronounced like *a* in *father*; after the  
 sound *I* ( $\iota$ ,  $\eta$ ,  $\iota$ ,  $\alpha$ ,  $\upsilon$ ,  $\upsilon$ ) it is pronounced like *a* in *peculiarity*.  $\alpha\iota$  like *e*.  $\alpha\upsilon$ ,  
 $\varepsilon\upsilon$ ,  $\eta\upsilon$ ,  $\omega\upsilon$ , before a vowel, a liquid, or a middle mute ( $\beta$   $\gamma$   $\delta$ ) are pro-  
 nounced like  $\alpha\upsilon$ ,  $\varepsilon\upsilon$ ,  $\eta\upsilon$ ,  $\omega\upsilon$ , respectively; in all other cases, like *af*, *ef*, *ev*,  
*of*.  $\beta$  like *v*.  $\gamma$  before the sounds *E* and *I* is pronounced nearly like *y* in  
*yes*, *York*; in all other cases it is guttural, like the German *g* in *Tag*.  $\gamma\gamma$   
 and  $\gamma\chi$  like *ng* in *strongest*.  $\gamma\acute{\varsigma}$  like *nx*.  $\gamma\chi$  like *ng-h*, nearly.  $\delta$  like *th* in  
*that*.  $\varepsilon$  like *e* in *fellow*, nearly.  $\iota$  like *i*.  $\varepsilon\upsilon$ , see  $\alpha\upsilon$ .  $\acute{\varsigma}$  like *z*.  $\eta$  and  $\eta$  like *i*.  
 $\eta\upsilon$ , see  $\alpha\upsilon$ .  $\theta$  like *th* in *thin*.  $\iota$  like *i* in *machine*.  $\kappa$  like *k*.  $\lambda$  like *l*; before  
 the sound *I*, like *ll* in *William*.  $\mu$  like *m*.  $\mu\pi$  like *mb*, as  $\acute{\epsilon}\mu\pi\acute{o}\sigma\theta\epsilon\upsilon$  pro-



following examples will show how the Romans sounded these diphthongs: *αι* is expressed by the diphthong *ae*, *ει* by *i* and *ε*, *υ* by *y*, *οι* by *oe*, *ου* by *u*, e. g.

Φαῖδρος, Phaedrus,	Εὐρος, Eurus,	Θράκες, Thraces,
Γλαῦκος, Glaucus,	Βοιωτία, Boeotia,	Θρηῖσσα, Thressa,
Νῆλος, Nilus,	Μοῦσα, Mûsa,	τραγῳδός, trageodus.
Λυκαῖον, Lycæum,	Εἰλείθυια, Ilithyia,	

In words adopted later, the Romans expressed *ω* like *ô*, as *ὦδῆ*, *ode*. The diphthongs *γ*, *η*, *φ*, do not differ in pronunciation from the simple vowels *α*, *η*, *ω*, yet the ancient Greeks probably gave the *ι* a slight sound after the other vowel.

REM. 2. Where *uncial*, i. e. capital, letters are used, the Iota subscript of *γ*, *η*, *φ*, is placed in a line with the vowels, e. g. *ΤΩΙ ΚΑΛΩΙ* = *τῷ καλῷ*, *τῷ Αἰδῷ*, but *ἄδῳ*.

REM. 3. *Ou* is numbered among the diphthongs on account of the combination of two vowels.

REM. 4. When two vowels, which, according to the rule, form a diphthong, should be pronounced separately, it is indicated by two points, called *diacresis*, placed over the second vowel, *ι*, *υ*, e. g. *αἰδοῖ*, for *αἰδοῖς ὄϊς*, *αὔπρος*. If the acute accent is on the *ι* or *υ*, it is placed between the points; if the circumflex, over, as *αἰδῆς*, *κλιῖδι*, *πραῦς*.

### § 5. Consonants.

(5.)

1. The consonants are divided, first, according to the different organs of speech, by which they are formed, into:

Palatals, *γ* *κ* *χ*

Linguals, *δ* *τ* *θ* *ν* *λ* *ρ* *σ*

Labials, *β* *π* *φ* *μ*.

nounced *embrosten*. *μψ* (*μψ*) like *mbs*. *ν* like *n*; before the sound *ι*, like *n* in *oNion*. The words *τόν*, *τήν*, *έν*, *σύν*, before a word beginning with *κ* or *ξ*, are pronounced like *τόγ*, *τήγ*, *έγ*, *σύνγ* before *κ* or *ξ* (see *γκ*, *γξ*), e. g. *τόν καιρόν*, *έν ξυλόχῳ*, pronounced *τόγκαιρόν*, *έγξυλόχῳ*; before *π* or *ψ* they are pronounced *τόμ*, *τήμ*, *έμ*, *σύμ*, e. g. *τόν πονηρόν*, *σύν ψυχῇ*, pronounced *τόμπονηρόν*, *σύμπυχη*. *ντ* like *nd*, as *έντιμος* pronounced *éndimos*. *ξ* like *x* or *ks*. *ο* like *o* in *porter*. *οι* like *u*. *ου* like *oo* in *moon*. *π*, *ρ*, like *p*, *r*. *σ* like *s* in *soft*; before *β*, *γ*, *δ*, *μ*, *ρ*, it is sounded like *ζ*, e. g. *κόσμος*, *σβέσαι*, *Σμύρνη*, pronounced *κόζμος*, *ζβέσαι*, *Ζμύρνη*; so also at the end of a word, *τους βασιλεῖς τῆς γῆς*, pronounced *τούζβασιλεῖς τῆζγῆς*. *τ* like *t* in *tell*. *ν* like *u*. *υ* like *ι*. *φ* like *ph* or *f*. *χ* like the German *ch* or Spanish *j*. *ψ* like *ps*. *ω* and *φ* like *o*. *ωυ*, see *αυ*. The *rough breathing* is silent in modern Greek. So far as *quantity* is concerned, all the short vowels are equivalent to the long ones. The written *accent* guides the stress of the voice. The accent of the *enclitic*, however, is disregarded in pronunciation. But when the attracting word has the accent on the antepenult, its last syllable takes the secondary accent; e. g. *δείζόν μοι*, pronounced *δείζονμοι*, but *λείπεται μοι* has the primary accent on the first syllable *λε*, and the secondary on *ται*.—Ta.

**REMARK 1.** The consonants, which are produced by the same organ of speech, are called *homonymous* consonants, i. e. of the same class.

2. Consonants are divided again, according to the greater or the less influence of the organs of speech in their formation, into the three following classes, which are called,

- (a) The Breathings or Aspirates, which make, in some degree, a transition from the vowels to the consonants. The Greek language has three, namely, the lingual breathing  $\sigma$ , the Spiritus Asper  $\sigma'$ , corresponding to our *h*, § 6, and the labial breathing, Digamma  $F$ , on which see the remarks upon the Dialects.
- (b) The Liquids,  $\lambda \mu \nu \rho$ , which are so called, because they easily coalesce with the other consonants and form one sound.

**REM. 2.** The Breathings and Liquids are, also, included under the common name of semivowels.

- (c) The Mutes, i. e. the consonants which are formed by the strongest agency of the organs of speech, namely,  $\beta \gamma \delta \theta \kappa \pi \tau \varphi \chi$ .

3. The Mutes are divided,

- (a) According to the organ of speech, into three Palatals, three Linguals and three Labials;
- (b) According to their names, into three Kappa-mutes, three Tau-mutes and three Pi-mutes;
- (c) According to the stress of articulation, into three smooth Mutes, three medial Mutes and three rough Mutes.

	SMOOTH.	MEDIAL.	ROUGH.	
Palatals	$\kappa$	$\gamma$	$\chi$	Kappa-mutes
Linguals	$\tau$	$\delta$	$\theta$	Tau-mutes
Labials	$\pi$	$\beta$	$\varphi$	Pi-mutes

**REM. 3.** The consonants, which stand at the same grade of articulation, are said to be of the same order.

4. From the coalescence of the Mutes with the Breathing  $\sigma$ , three double consonants originate,—

ψ from πσ βσ φσ, as τύψω (πσ), χάλυψ (βσ), κατήλιψ (φσ),

ξ from πσ γσ χσ, as κόραξ (πσ), λίξω (γσ), ὄνυξ (χσ),

ζ is not, like ψ and ξ, to be regarded as the sound of two compound consonants, but as a soft hissing sound, to be pronounced like a soft z. Only in the adverbs in ζ, is ζ to be considered as composed of σδ, e. g. Ἀθήναζα instead of Ἀθήναςδε, also, βύζεν, close, for βύσ-δην, from βυνίω, to stop, Perf. βίβυσμαι. It may be regarded, perhaps, as a transposition of sounds, as when the Æolic and Doric dialects use, in the middle of a word, σδ instead of ζ, e. g. μελλσδεταί for μελλζεταί.

#### § 6. *Spiritus Lenis and Spiritus Asper.* (6.)

1. Every vowel is uttered with a Breathing (Spiritus). This is either a smooth, or a rough Breathing. The former, Spiritus Lenis, is indicated by the mark ' ; the latter, Spiritus Asper, by the mark '. Either mark may accompany the initial vowel of a word, as Ἀπόλλων, Apollo, ἱστορία, historia. The rough Breathing answers to our h. The smooth Breathing is connected with every vowel which has not the rough Breathing.

REMARK. In diphthongs, the mark for the Breathing—as it belongs to both vowels which are united in one sound—is placed over the second vowel, e. g. οἶος, εὐθύς, αἰτία. Still, in the improper diphthongs, α, η, ω, the mark for the Breathing in the uncial letters, is placed over the first vowel, as these three diphthongs are regarded, to a certain extent, as simple vowels, e. g. Ἀιδης, ἄδης; Ἡ, Ἦ, Ὡ, η, ω,

2. The liquid ρ has the rough Breathing, and hence retains at the beginning of words the mark of the Breathing ' , e. g. ῥάβδος. In the middle and end of a word, however, this mark is omitted, e. g. λύρα, χεῖρ. When the letter ρ is repeated, the first is pronounced with the smooth Breathing, the last, with the rough, e. g. Πύρρος, Pyrrhus.

### CHANGES OF LETTERS.

#### § 7. *General Remark.*

Both the vowels and consonants are subject to a variety of changes. These changes occur in part from the tendency of the language to euphony; they have in part a grammatical signifi-

cance; and, finally, they result from the difference of dialects. The last will be considered in treating of the Dialects.

# I. CHANGES OF THE VOWELS.

## § 8. *Hiatus.*

(16.)

The concurrence of two vowels in two successive syllables or words, occasions a hardness in the pronunciation, which is called Hiatus. Various methods have been sought in order to prevent this Hiatus, namely, Contraction, Crasis, Synizesis and Elision. The poets, particularly the Attic, were decidedly averse to the Hiatus of two vowels in two successive words; among the prose-writers, the orators sought most carefully to avoid it.

**REMARK.** In the Iambuses of the tragic poets, the Hiatus is allowed in the interrogative τί; quid, *what?* e. g. τί οὐν; τί εἶπες; among the comic poets, its use is mostly confined to τί, ὅτι, περί, ὦ, e. g. ὅτι ἐς, ὅτι οὐχί, περί ὑμῶν, also in οὐδέ (μηδέ) εἰς (ἐν), *ne unus quidem*, to distinguish it from οὐδέις, *nullus*. In addition to its use in the Iambic measure, the Hiatus is found frequently even in the Tragedians, who endeavored to avoid it when possible; still it is mostly limited to special cases, e. g. to interjections and imperatives, e. g. it is found in ὦ, *val, āva, up!* ἴθι, as ἴθι, ἴθι μοι παῖών, Soph. Ph. 832; ἀλλ' ἄρα, ἐξ ἰδράων, Aj. 194. On the Hiatus in the Epic dialect, see the observations on the Dialects, § 200.

## § 9. A. *Contraction of Vowels.*

(9.)

Contraction is the union of two successive vowels in the same word, into one long sound. These contracted sounds are either such as arise from the natural coalescence of two successive vowels, in accordance with the laws of euphony, or such as have also undergone grammatical changes. The importance of the grammatical ending, prevents the usual contractions, especially if the form of the word would thereby become doubtful. The first species of contractions is called euphonic, the latter, grammatical. In the Common Language, the following contractions occur:

## I. Euphonic Contractions.

(a)	$\alpha + \alpha$	= $\bar{\alpha}$	as: $\sigma\acute{\epsilon}\lambda\alpha\alpha = \sigma\acute{\epsilon}\lambda\bar{\alpha}$	
	$\epsilon + \epsilon$	= $\epsilon\epsilon$	" $\phi\acute{\iota}\lambda\epsilon\epsilon = \phi\acute{\iota}\lambda\epsilon\epsilon$ (Comp. No. II.)	
	$\iota + \iota$	= $\bar{\iota}$	" $\pi\acute{o}\rho\tau\iota\iota = \pi\acute{o}\rho\tau\bar{\iota}$	
	$\omicron + \omicron$	= $\omicron\omicron$	" $\nu\acute{o}\varsigma\varsigma = \nu\acute{o}\varsigma\varsigma$	
(b)	$\alpha + \epsilon$	}	= $\bar{\alpha}$	" $\tau\acute{\iota}\mu\alpha\epsilon = \tau\acute{\iota}\mu\bar{\alpha}$
	$\alpha + \eta$			" $\tau\acute{\iota}\mu\alpha\eta\tau\epsilon = \tau\acute{\iota}\mu\bar{\alpha}\tau\epsilon$
	$\alpha + \iota$	= $\alpha\iota$	" $\gamma\eta\rho\alpha\bar{\iota} = \gamma\eta\rho\alpha$	
	$\alpha + \omicron$	}	= $\omega$	" $\tau\acute{\iota}\mu\acute{\alpha}\omicron\mu\epsilon\nu = \tau\acute{\iota}\mu\bar{\omega}\mu\epsilon\nu$
	$\alpha + \omega$			" $\tau\acute{\iota}\mu\acute{\alpha}\omega\mu\epsilon\nu = \tau\acute{\iota}\mu\bar{\omega}\mu\epsilon\nu$
	$\alpha + \epsilon\iota$	}	= $\alpha\epsilon$	" $\tau\acute{\iota}\mu\acute{\alpha}\epsilon\iota\varsigma = \tau\acute{\iota}\mu\bar{\alpha}\varsigma$
	$\alpha + \eta$			" $\tau\acute{\iota}\mu\acute{\alpha}\eta\varsigma = \tau\acute{\iota}\mu\bar{\alpha}\varsigma$
	$\alpha + \omicron\iota$	= $\omicron\iota$	" $\tau\acute{\iota}\mu\acute{\alpha}\omicron\iota\mu\iota = \tau\acute{\iota}\mu\bar{\omega}\iota\mu\iota$	
	$\alpha + \omicron\upsilon$	= $\omega$	" $\tau\acute{\iota}\mu\acute{\alpha}\omicron\upsilon = \tau\acute{\iota}\mu\bar{\omega}$	
(c)	$\epsilon + \bar{\alpha}$	= $\eta$	" $\tau\epsilon\lambda\chi\bar{\alpha} = \tau\epsilon\lambda\chi\eta$ (Comp. No. II.)	
	$\epsilon + \bar{\alpha}$	= $\bar{\alpha}$	" $\chi\omicron\epsilon\bar{\alpha} = \chi\omicron\bar{\alpha}$	
	$\epsilon + \iota$	= $\epsilon\iota$	" $\tau\epsilon\lambda\chi\epsilon\bar{\iota} = \tau\epsilon\lambda\chi\epsilon\iota$	
	$\epsilon + \omicron$	= $\omicron\upsilon$	" $\phi\acute{\iota}\lambda\epsilon\omicron\mu\epsilon\nu = \phi\acute{\iota}\lambda\omicron\bar{\iota}\mu\epsilon\nu$	
	$\epsilon + \omega$ ( $\varphi$ )	= $\omega$ ( $\varphi$ )	" $\phi\acute{\iota}\lambda\epsilon\omega = \phi\acute{\iota}\lambda\bar{\omega}$ , $\delta\sigma\tau\acute{\epsilon}\omega = \delta\sigma\tau\bar{\omega}$	
	$\epsilon + \alpha\iota$	= $\eta$	" $\tau\upsilon\pi\tau\epsilon\alpha\iota = \tau\upsilon\pi\tau\eta$	
	$\epsilon + \epsilon\iota$	= $\epsilon\epsilon$	" $\phi\acute{\iota}\lambda\epsilon\epsilon\iota\varsigma = \phi\acute{\iota}\lambda\epsilon\bar{\iota}\varsigma$	
	$\epsilon + \eta$	= $\eta$	" $\phi\acute{\iota}\lambda\epsilon\eta\varsigma = \phi\acute{\iota}\lambda\bar{\eta}\varsigma$	
	$\epsilon + \omicron\iota$	= $\omicron\iota$	" $\phi\acute{\iota}\lambda\epsilon\omicron\iota\varsigma = \phi\acute{\iota}\lambda\bar{\omicron}\iota\varsigma$	
	$\epsilon + \omicron\upsilon$	= $\omicron\upsilon$	" $\phi\acute{\iota}\lambda\epsilon\omicron\upsilon = \phi\acute{\iota}\lambda\bar{\omicron}\upsilon$	
(d)	$\eta + \epsilon$	= $\eta$	" $\epsilon\lambda\eta\epsilon\sigma\sigma\alpha = \epsilon\lambda\eta\bar{\sigma}\sigma\alpha$	
	$\eta + \iota$	= $\eta$	" $\theta\epsilon\eta\iota\sigma\sigma\alpha = \theta\epsilon\eta\bar{\sigma}\sigma\alpha$	
	$\eta + \epsilon\iota$	= $\eta$	" $\tau\acute{\iota}\mu\eta\epsilon\iota\varsigma = \tau\acute{\iota}\mu\bar{\eta}\varsigma$	
(e)	$\iota + \alpha$	}	= $\bar{\iota}$	" $\pi\acute{o}\rho\tau\iota\alpha\varsigma = \pi\acute{o}\rho\tau\bar{\iota}\varsigma$
	$\iota + \epsilon$			" $\pi\acute{o}\rho\tau\epsilon\iota\varsigma = \pi\acute{o}\rho\tau\bar{\iota}\varsigma$
(f)	$\omicron + \alpha$	= $\omega$	" $\alpha\acute{\iota}\delta\omicron\alpha = \alpha\acute{\iota}\delta\bar{\omega}$ (Comp. No. II.)	
	$\omicron + \epsilon$	= $\omicron\upsilon$	" $\mu\acute{\iota}\sigma\theta\omicron\epsilon = \mu\acute{\iota}\sigma\theta\omicron\upsilon$	
	$\omicron + \eta$	= $\omega$	" $\mu\acute{\iota}\sigma\theta\eta\tau\epsilon = \mu\acute{\iota}\sigma\theta\bar{\omega}\tau\epsilon$	
	$\omicron + \iota$	= $\omicron\iota$	" $\alpha\acute{\iota}\delta\omicron\iota = \alpha\acute{\iota}\delta\bar{\omicron}\iota$	
	$\omicron + \omega$ ( $\varphi$ )	= $\omega$ ( $\varphi$ )	" $\mu\acute{\iota}\sigma\theta\omicron\omega = \mu\acute{\iota}\sigma\theta\bar{\omega}$ , $\pi\lambda\acute{o}\omega = \pi\lambda\bar{\omega}$	
	$\omicron + \alpha\iota$	= $\alpha\iota$	" $\bar{\alpha}\pi\lambda\acute{o}\alpha\iota = \bar{\alpha}\pi\lambda\bar{\alpha}\iota$	
	$\omicron + \epsilon\iota$	}	= $\omicron\iota$	" $\mu\acute{\iota}\sigma\theta\acute{\omicron}\epsilon\iota = \mu\acute{\iota}\sigma\theta\bar{\omicron}\iota$ (Comp. Rem. I.)
	$\omicron + \eta$			" $\mu\acute{\iota}\sigma\theta\acute{\omicron}\eta = \mu\acute{\iota}\sigma\theta\bar{\omicron}\iota$
	$\omicron + \omicron\iota$	= $\omicron\iota$	" $\mu\acute{\iota}\sigma\theta\acute{\omicron}\omicron\iota\mu\iota = \mu\acute{\iota}\sigma\theta\bar{\omicron}\omicron\iota\mu\iota$	
	$\omicron + \omicron\upsilon$	= $\omicron\upsilon$	" $\mu\acute{\iota}\sigma\theta\acute{\omicron}\omicron\upsilon\varsigma\iota = \mu\acute{\iota}\sigma\theta\bar{\omicron}\omicron\upsilon\varsigma\iota$	
(g)	$\upsilon + \alpha$	}	= $\bar{\upsilon}$	" $\epsilon\chi\theta\acute{\upsilon}\alpha\varsigma = \epsilon\chi\theta\bar{\upsilon}\varsigma$
	$\upsilon + \epsilon$			" $\epsilon\chi\theta\acute{\upsilon}\epsilon\varsigma = \epsilon\chi\theta\bar{\upsilon}\varsigma$
	$\upsilon + \eta$	= $\eta$	" $\delta\epsilon\iota\kappa\eta\eta\tau\alpha\iota = \delta\epsilon\iota\kappa\eta\bar{\nu}\tau\alpha\iota$ (rarely)	
(h)	$\omega + \alpha$	= $\omega$	" $\eta\epsilon\omega\alpha = \eta\epsilon\omega$ (only in Acc. of some Sub.	
	$\omega + \iota$	= $\varphi$	" $\lambda\acute{\omega}\iota\sigma\tau\omicron\varsigma = \lambda\acute{\omega}\bar{\sigma}\tau\omicron\varsigma$ . [of 3d Dec.	

## II. Grammatical Contractions.

- (a)  $\varepsilon + \varepsilon = \eta$ , particularly in the third Dec., e. g.  $\tau\rho\eta\rho\varepsilon = \tau\rho\eta\rho\eta$ ,  $\gamma\varepsilon\varepsilon = \gamma\varepsilon\eta$ .
- (b)  $\varepsilon + \alpha = \bar{\alpha}$  in the second Dec., e. g.  $\delta\sigma\tau\acute{\iota}\alpha = \delta\sigma\tau\bar{\alpha}$ ,  $\chi\rho\acute{\iota}\sigma\tau\epsilon\alpha = \chi\rho\upsilon\sigma\bar{\alpha}$ , and elsewhere, if a vowel precedes, e. g.  $\Pi\epsilon\rho\iota\kappa\lambda\acute{\epsilon}-\epsilon\alpha = \Pi\epsilon\rho\iota\kappa\lambda\bar{\epsilon}\bar{\alpha}$ ,  $\kappa\lambda\acute{\epsilon}-\epsilon\alpha = \kappa\lambda\bar{\epsilon}\bar{\alpha}$ ,  $\acute{\iota}\gamma\iota-\acute{\epsilon}\alpha = \acute{\iota}\gamma\iota\bar{\alpha}$ ; in the Acc. Pl. Fem. of Adjectives in  $\epsilon\omicron\varsigma$ ,  $\epsilon\alpha$ ,  $\epsilon\omicron\nu$ , e. g.  $\chi\rho\upsilon\sigma\acute{\iota}-\alpha\varsigma = \chi\rho\upsilon\sigma\bar{\alpha}\varsigma$ ; finally in the Fem. of Adjectives in  $\epsilon\omicron\varsigma$ ,  $\epsilon\alpha$ ,  $\epsilon\omicron\nu$ , when these endings are preceded by a vowel or a  $\rho$ , e. g.  $\acute{\epsilon}\rho\acute{\epsilon}-\epsilon\omicron\varsigma$ ,  $\epsilon-\acute{\iota}\alpha$ ,  $\acute{\epsilon}-\epsilon\omicron\nu = \acute{\epsilon}\rho\epsilon\acute{\omicron}\varsigma$ ,  $\acute{\epsilon}\rho\epsilon\bar{\alpha}$ ,  $\acute{\epsilon}\rho\epsilon\bar{\omicron}\nu$ ,  $\acute{\alpha}\rho\gamma\acute{\upsilon}\rho\epsilon\omicron\varsigma$ ,  $\acute{\iota}\alpha$ ,  $\epsilon\omicron\nu = \acute{\omicron}\bar{\upsilon}\varsigma$ ,  $\bar{\alpha}$ ,  $\bar{\omicron}\bar{\nu}$ .
- $\varepsilon + \alpha = \epsilon\iota$  in Accusatives Pl. in  $\epsilon\alpha\varsigma$  of third Dec., e. g.  $\sigma\alpha\phi\acute{\epsilon}-\alpha\varsigma = \sigma\alpha\phi\epsilon\acute{\iota}\varsigma$ , so  $\pi\acute{\omicron}\lambda\epsilon\iota\varsigma$ ,  $\pi\acute{\eta}\chi\epsilon\iota\varsigma$ ,  $\acute{\epsilon}\gamma\chi\acute{\epsilon}\lambda\epsilon\iota\varsigma$ .
- (c)  $\omicron + \alpha = \bar{\alpha}$  in Adjectives in  $\acute{\omicron}\omicron\varsigma$ ,  $\acute{\omicron}\eta$ ,  $\acute{\omicron}\omicron\nu$ , e. g.  $\acute{\alpha}\pi\lambda\acute{\omicron}-\alpha = \acute{\alpha}\pi\lambda\bar{\alpha}$ .
- $\omicron + \eta = \eta$  in Adjectives in  $\acute{\omicron}\omicron\varsigma$ ,  $\acute{\omicron}\eta$ ,  $\acute{\omicron}\omicron\nu$ , e. g.  $\acute{\alpha}\pi\lambda\acute{\omicron}-\eta = \acute{\alpha}\pi\lambda\bar{\eta}$ .
- $\omicron + \alpha = \omicron\nu$  in Accusatives Pl. of  $\beta\omicron\bar{\omicron}\varsigma$ , also of  $\mu\epsilon\acute{\iota}\zeta\omicron\nu\varsigma$ .

REMARK 1. The contraction of  $\omicron\epsilon\iota$  into  $\omicron\nu$  is found only in the Inf. Act. of verbs in  $\acute{\omicron}\omega$ , and is accounted for from the fact that the Inf. originally ended in  $\epsilon\nu$ , not in  $\epsilon\iota\nu$ —consequently not  $\mu\iota\sigma\theta\acute{\omicron}\epsilon\iota\nu = \mu\iota\sigma\theta\acute{\omicron}\bar{\omicron}\nu$ , but  $\mu\iota\sigma\theta\acute{\omicron}\epsilon\nu = \mu\iota\sigma\theta\acute{\omicron}\bar{\omicron}\nu$ —and in adjectives in  $\acute{\omicron}\epsilon\iota\varsigma$ , e. g.  $\text{Ὀπόεις} = \text{Ὀποῦς}$ , in which the root ends in  $\omicron\epsilon\nu\tau$ , and consequently the  $\epsilon$  does not belong to the root. On the accentuation of contract forms, see § 30.

REM 2. The Attic poets sometimes neglect the contractions on account of the measure, e. g.  $\kappa\alpha\lambda\acute{\iota}\omega$  Aesch. Ag. 147.  $\tau\rho\omicron\mu\acute{\epsilon}\omega\nu$  Prom. 542.  $\nu\epsilon\acute{\iota}\kappa\epsilon\omicron\varsigma$  Sept. 936.  $\acute{\epsilon}\pi\iota\sigma\omicron$  Soph. OC. 182.  $\acute{\epsilon}\nu\epsilon\bar{\alpha}$  Trach. 114.

## § 10. B. Crasis.

(13.)

1. Crasis,  $\kappa\rho\acute{\alpha}\sigma\iota\varsigma$ , is the coalescence of two vowels, in two successive words, so as to form one long sound; one vowel ends the first word, the other begins the next word, e. g.  $\tau\acute{\omicron}\delta\ \acute{\omicron}\nu\omicron\mu\alpha = \tau\acute{\omicron}\bar{\omicron}\nu\bar{\omicron}\mu\alpha$ ,  $\tau\acute{\omicron}\delta\ \acute{\epsilon}\pi\omicron\varsigma = \tau\acute{\omicron}\bar{\omicron}\nu\bar{\omicron}\pi\omicron\varsigma$ .

REMARK 1. The mark of the Crasis is that of the Spiritus Lenis, and is named Corōnis. It is placed over the vowel or diphthong formed by the Crasis, but is omitted when the word begins with such a vowel or diphthong, because it would then coincide with the Spiritus Lenis, e. g.  $\tau\acute{\alpha}\ \acute{\alpha}\gamma\alpha\theta\acute{\alpha} = \tau\acute{\alpha}\gamma\alpha\theta\acute{\alpha}$ ;  $\acute{\alpha}\ \acute{\alpha}\nu = \acute{\alpha}\nu$ ;  $\acute{\omega}\ \acute{\alpha}\nu\theta\rho\omega\pi\epsilon = \acute{\omega}\nu\theta\rho\omega\pi\epsilon$ . On the accentuation, see § 31, II.; on the change of the smooth Mute into the rough Mute before the Spiritus Asper, as  $\tau\acute{\omicron}\ \acute{\upsilon}\delta\omega\rho = \theta\acute{\omicron}\bar{\upsilon}\delta\omega\rho$ , see § 17, Rem. 3.

2. The Crasis is found only in such words as are closely connected, and the first of which is unimportant; hence it most frequently occurs, (a) in the article, e. g.  $\acute{\omicron}\ \acute{\alpha}\nu\eta\rho = \acute{\alpha}\nu\eta\rho$ ,  $\tau\omicron\bar{\upsilon}\ \acute{\alpha}\nu\delta\rho\acute{\omicron}\varsigma = \tau\acute{\alpha}\nu\delta\rho\acute{\omicron}\varsigma$ ;—(b) frequently in  $\kappa\alpha\acute{\iota}$  and the interjection  $\acute{\omega}$ , e. g.  $\kappa\alpha\acute{\iota}$



ἀρετή = κἀρετή, ὦ ἄνθρωπε = ὦνθρωπε, ὦ ἀγαθὲ = ὠγαθὲ, ὦ ἄναξ = ὠναξ;—(c) somewhat often in ἐγὼ with οἶδα and οἶμαι, e. g. ἐγῶδα, ἐγῶμαι;—(d) less often with the neuter of the relative ὃ and ἃ, with τοί, μέντοι, οὗτοι, particularly in connection with ἄν, ἄρα, e. g. τᾶν, τᾶρα, μεντᾶν, οὐτᾶρα, rarely with πρό, e. g. προῦργον for πρὸ ἔργον, especially in composition, as προῦδωκα.

3. Hence the second word, being the most important, has properly a greater influence on the form of the Crasis, than the first; hence, also, it is evident, that the Iota subscript is supplied only when the ι belongs to the last of the two vowels, e. g. καὶ εἶτα = κᾶτα, ἐγὼ οἶδα = ἐγῶδα; on the contrary, καὶ ἔπειτα = κᾷπειτα, αἱ ἀγαθαί = ἀγαθαί, τῶ ὄχλῳ = τῶχλῳ.

4. When the Crasis occurs with the article, and an α follows, the vowels of the article—even ου and ω—are combined with the following α into a long α, and, if the article is aspirated, the Spiritus Asper is changed into the long α, e. g. ὁ ἀνὴρ = ἀνήρ, οἱ ἄνδρες = ἄνδρες, τὸ ἀληθές = τᾷληθές, τὰ ἄλλα = τᾷλλα, τοῦ ἀνδρός = τᾷνδρός, τῶ ἀνδρί = τᾷνδρί; also, τοῦ αὐτοῦ = ταντοῦ, τῶ αὐτῶ = ταντῶ.

REM. 2. Also with the word ἔτερος, the forms of the article ending in α, ο, ου, ω, φ, οι, αι, among the Attic poets, combine and form a long α; hence this Crasis includes such cases as the Doric ἄτερος instead of ἔτερος, e. g.

τὰ ἔτερα = θᾶτερα	ὁ ἔτερος = ᾗτερος	τοῦ ἑτέρου = θᾷτέρου
τῶ ἑτέρῳ = θᾷτέρῳ	οἱ ἔτεροι = ᾗτεροι	αἱ ἑτεραι = ᾗτεραι.

5. In the particle καί, the αι in the Crasis is absorbed by the following vowel, e. g. καὶ ἐκεῖνος = κᾷκεῖνος, καὶ ἄν = κᾶν, καὶ ἐν = κᾶν, καὶ ἐγὼ = κᾷγώ, καὶ εἰ = κᾷ, καὶ εἰς = κᾷς, καὶ ἦλθον = κᾷλθον, καὶ οὐ = κού, καὶ εὐδαίμων = κᾷδαίμων.

# § 11. Summary of the most common instances of Crisis.

(14.)

(a) The following cases conform to the rules of contraction given in § 9:

α + α = α;	α + ε = α;	α + ο = ω;	ο + ο = ου;
ο + ε = ου;	ο + ι = οι;	η + ε = η;	ω + α = ω.

(b) The following instances belong to Crasis only:

ο + υ = ου	as: τὸ ὕδωρ = θοῦδωρ (§ 17, Rem. 3.)
ο + αυ = αυ	“ τὸ αὐτό = ταῦτό
ο + αι = αι	“ τὸ αἶτιον = τᾶτιον
ο + οι = οι	“ ὁ οἶκος = ᾧκος
ο + η = η	“ τὸ ἡμέτερον = θῆμέτερον (§ 17, Rem. 3.)
ω + ε = ω	“ τῶ ἐμῶ = τῶμῶ
ω + ο = ω	“ τῶ ὀφθαλμῶ = τῶφθαλμῶ
οι + α = α	“ μέντοι ἄν = μενταῖν
οι + ε = ου	“ μοι ἐδόκει = μοῦδόκει
ου + ε = ου	“ ποῦ ἔστιν = πούστιν
ου + ο = ου	“ τοῦ ὀνόματος = τούνόματος
ου + υ = ου	“ τοῦ ὕδατος = θούδατος (§ 17, Rem. 3.)
η + η = η	“ τῇ ἡμέρᾳ = θῆμέρᾳ (§ 17, Rem. 3.)
ω + οι = ῶ	“ ἐγὼ οἶδα = ἐγῶδα
ου + η = η	“ τοῦ ἡμετέρου = θῆμετέρου (§ 17, Rem. 3.)
ου + ου = ου	“ τοῦ οὐρανοῦ = τούρανοῦ
αι + ει = αι	“ καὶ εἶτα = καῖτα.

(c) Here belong the examples which are particularly given under § 10, 4 and 5.

### § 12. C. *Synizesis*.

(17.)

1. Synizesis is the contraction of two vowels into one sound—mostly into a mixed sound—which is not written out, but contracted only in the pronunciation; e. g. when *μη οὐ* is pronounced as a monosyllable.

2. In the Attic poets, the Synizesis is confined almost wholly to, (a) *ἐπεί, ἦ, ἦ*, with *οὐ* or *οὐδείς* following, e. g. *ἐπεὶ οὐ, ἦ οὐδείς*, dissyllable; also, *μη οὐ*, monosyllable, *μη ἄλλοι, ἐγὼ οὐ*, dissyllable; (b) single words and forms, e. g. *θεοί = θοί*, monosyllable, *εώρακα = ὦρακα*, trissyllable, *ἀνεργμένος = ἀνερμένος*, four syllables, particularly in the Ionic-Attic Genitive *εως*, as *Θησέως*, dissyllable.

### § 13. D. *Elision*.

(18.)

1. Elision is the omission of a vowel before another short or long vowel. The following vowel remains unchanged.

REMARK 1. The mark of Elision is that of the Spiritus Lenis, and is called apostrophe, as *τοῦτ' ἔστιν, γένοιτ' ἄν*.

2. The Elision occurs generally in a succession of separate words; often also in compound words, where, however, the apostrophe is omitted.

REM. 2. In Elision, the vowel is omitted; but in Crasis, the sound is prolonged, e. g. τὰ ἄλλα = τάλλα, Crasis, ἀλλ' ἄγε, Elision. This distinction, however, does not hold, when the second word begins with a long vowel or diphthong, e. g. τὸ αὐτό = ταυτό.

3. In prose writers, the Elision is confined mainly to the following cases, where it often occurs:

(a) In the prepositions, which end in a vowel, with the exception of περί and πρό, but rarely in ἐνεκα, e. g. δι' οἶκον, ἐπ' οἴκου, but περι' οἶκον, πρό οἴκου. The same holds in composition, e. g. ἀνελθῆν, but περιορῶν;

(b) In conjunctions and adverbs, ἄλλά, ἄρα, ἄρα, ἄμα, εἴτα, ἔπειτα, μάλα, μάλιστα, and in many other adverbs ending in α before ἄν; also in the following adverbs and conjunctions, ἵνα, γέ, τί, δέ (with the compounds, οὐδέ, μηδέ), ὥστε, ὅτε (not ὅτι), ποτέ (with the compounds, as οὔποτε), τότε, ἔτι, οὐκέτι, μηκέτι; e. g. ἀλλ' αὐτός, ἄρ' οὐν, μάλιστα ἄν;

(c) In forms of pronouns in α, ο, ε, as ταῦτα, τοιαῦτα, πάντα, ἅλλα, τίνα; πότερα more rare; τοῦτο, αὐτό, ἐμέ, σά (never in τό τά), e. g. ταῦτ' αὐτά, πάντ' ἀγαθά, πάνθ' ὅσα;

(d) In φημί, οἶδα, οἶσθα, and especially in verbal forms in μι, σι, ι, α, ε, ο, e. g. φημ' ἐγώ, οἶδ' ἄνδρα, ἐλέγξ' ἄν, εἰτύποντ' ἄν, γένοιτ' ἄν; of the forms which can admit the ν ἐφελκυστικόν, § 15, in prose ἐστί only often suffers elision;

(e) In certain familiar forms of speech, as νῆ Δί' ἔφη.

REM. 3. A vowel, followed by a punctuation-mark, cannot be elided. Hence, in words closely connected, as νῆ Δί' ἔφη, the comma is omitted, for in such cases, without doubt, the ancients pronounced the words in quick succession.

#### § 14. *Use of Elision in the Poets.* (19.)

1. The use of the Elision in the poetic language is very frequent, and is much more extended than in prose; yet the following points are to be noted: A word ending in ν is never elided; neither is the article τό nor περί—at least among the Attic poets—nor ὅτι, τί, and substantive adverbs of place ending in θι (ὅθι excepted), and very rarely the Optative ending ει.

2. The Elision of the ι in the Dat. of the third Dec., particularly in the Sing. is, in the Attic poets, very rare, and is even doubted by many.

3. The verbal endings, μαι, ται, σθαι, which are short in respect to the accent, are rarely elided in the Attic poets; the Datives μοί and σοί never suffer elision.

4. In the verbal forms which may take the ν ἐφελκυστικόν, the poets use the Elision or the ν according to the necessities of the verse.

5. Sometimes in Attic prose, a weak and grammatically unimportant syllable is excluded by a preceding long vowel; this is specially the case with the augment ε, e. g. ταχεῖ πόρευσαν, Soph. OC. 1602, ἐπεὶ δάκρυσα, Phil. 360. This omission of the vowel is called aphaeresis, ἀφαίρεσις. Still, such cases may be more properly regarded as Crasis or Synizesis.

§ 15. Ν ἐφελκυστικόν. — Ο ὦτω(ς). — Ἐξ and ἐκ. — Ο ὕ(κ).  
(21. 22.)

1. Another means of avoiding the concurrence of two vowels in two successive words is by appending a ν, called a ν ἐφελκυστικόν, to certain final syllables, viz.

- (α) to the Dat. Pl. in σι, to the two adverbs, πέρυσι, *in the last year*, παντάπασι, *universally*, and all adverbs of place in σι, as πᾶσιν ἔλεξα; ἡ Πλαταιῶσιν ἡγεμονία;
- (β) to the third Pers. Sing. and Pl. in σι, as τύπτουσιν ἐμέ, τίθησιν ἐν τῇ τραπέζῃ; so also in ἐστί;
- (γ) to the third Pers. Sing. in ε, e. g. ἔτυπτεν ἐμέ;
- (δ) to the numeral εἴκοσι, although even before vowels the ν is often omitted, e. g. εἴκοσιν ἄνδρες and εἴκοσι ἄνδρες;
- (ε) to the Demonstrative ί but rarely, and then always after σ, e. g. οὗτοςίν, ἐκεινοσίν, τουτουσίν, οὕτωςίν;
- (ζ) to the Epic particles, νύ and κέ, and to the Epic suffix φι, hence νόσφι.

REMARK. The poets place the ν ἐφελκ. before a consonant so as to make a short syllable long by position. In the Attic prose, it stands regularly at the end of complete sections; it is, also, sometimes found before punctuation-marks, and sometimes elsewhere for the sake of greater emphasis.

2. The adverb οὕτως, *so*, always retains its full form before a vowel, but drops its final consonant ς before another consonant, e. g. οὕτως ἐποίησεν, but οὕτω ποιῶ; still οὕτως may stand also before consonants, when it is to be pronounced emphatically, e. g. οὕτως γε, Xen. C. 3. 6, 9.

3. In like manner the Prep. ἐξ, *ex*, retains its full form before vowels and at the end of a sentence, but before consonants takes the form ἐκ, e. g. ἐξ εἰρήνης, εἰρήνης ἐξ, but ἐκ τῆς εἰρήνης; so also in composition, e. g. ἐξελαύνειν, but ἐκτελεῖν.

4. The same holds, finally, of the negative οὐκ, *not*, e. g. οὐκ αἰσχροός, and before a Spiritus asper οὐχ, e. g. οὐχ ἡδύς, but οὐ

καλός; so also, by analogy, of οὐκέτι: μηκέτι (instead of μὴ ἔτι). But when οὐ stands at the end of a discourse, or of a sentence, and is to be pronounced with emphasis, then οὐ̃ may be marked with the acute accent even before a vowel; in which case there must be an actual break in the discourse, as occurs when οὐ̃ stands at the end of an answer expressed interrogatively, without connection with what follows, as Πῶς γὰρ οὐ̃; Ἄρ' οὐ̃ν κτλ. Xen. C. 4. 2, 37; or when it is found in the answer only, and corresponds to our *No*; it is found especially in antithetical sentences, e. g. Τάγαθὰ, τὰδὲ κακὰ οὐ̃: Ἐὰν δέ κτλ. Xen. C. 1. 2, 42; Αἰθους εἰς τὸν ποταμὸν ἐρρίπτουν, ἐξικνούντο δὲ οὐ̃, οὔτε ἔβλαπτον οὐδένα. An. 4. 8, 3. If, on the contrary, the following sentence is closely connected with the preceding, then it is written οὐκ, e. g. οὐκ, ἀλλὰ κτλ. Xen. C. 2. 6, 11. 13. 4. 6, 2; οὐκ, ἦν κτλ. Hell. 1. 7, 19.

§ 16. *Strengthening, Weakening, Prolongation, Shortening, Transposition and Variation of Vowels.* — *Influence of a Vowel or a Consonant on another Vowel.* — *Syncope.* — *Omission of a Vowel.* — *Euphonic Prothesis.*

The changes, which further take place in vowels, are,

1. Strengthening of vowels, which consists in changing a weaker vowel into a stronger. There are different degrees of strength in the vowels; the weakest is *ε*. The strengthening of a sound takes place, e. g. in words of the third Dec. in *ος*, Gen. *-εος*; the simple stem of these words is changed into *ε*; in the Nom., however, which prefers fuller forms, the weaker *ε* is changed into the stronger *ο* (in Latin into *u*), e. g. γένος, *genus*, Gen. γένεος, instead of γένεο-ος, *genēr-is*. In γόνυ and δόρυ, Gen. γόναι-ος, δόρω-ος, *α*, the final vowel of the stem, is changed into the stronger *υ*.

2. The weakening of vowels, which is the opposite of the change just described, occurs, e. g. in substantives of the third Dec. in *ις*, *ι*, *υς*, *υ*; in these, the stronger vowels of the stems *ι* and *υ* are changed into the weaker *ε*, e. g. πόλις, πόλειος; πῆχυς, πήχειος; σίναπι, σινάπειος; ἄστυ, ἄστειος. The same is true of adjectives in *υς*, *υ*, e. g. γλυκύς, γλυκύν, Gen. *-εος*.

3. Prolongation of vowels, by which a short vowel is changed into a long vowel, or a diphthong, viz. *α* into *η* or *αι*, *ι* into *ῑ* or *ει*; *υ* into *ῡ* or *ευ*; *ε* into *η* or *ει*; *ο* into *ω* or *ου*. This prolongation takes place either for the sake of euphony, or on grammatical principles, or from both together; in the poets often on account of the metre. The usage of protracting sounds

is very widely extended in the Greek language. One instance only is here mentioned, namely, the strengthening of the Present tense in Mute and Liquid verbs, e. g. *πρίνω, πλύνω, λήθω, φαίνω, λείπω, φεύγω* instead of *πρίνω, πλύνω, λᾶθω, φᾶνω, λίπω, φύγω*. — The reason of the prolongation is very often found in the omission of a *ν* with a Tau-mute, rarely of a mere *ν*, or of a *σ* after a Liquid, or in the omission of a final Sigma, e. g. *ὁδοὺς* instead of *ὁδόντις, διδοὺς* instead of *διδόντις, βουλευών* instead of *βουλευόντις; μιλᾶς* instead of *μίλαντις; ἔσφηλα* instead of *ἔσφαλσα, ἡγγεῖλα* instead of *ἡγγεῖλσα, ἔφθειρα* instead of *ἔφθειρσα; ῥήτωρ* instead of *ῥήτορς, ποιμήν* instead of *ποιμήντις, δαίμων* instead of *δαίμοντις, αἰδώς* instead of *αἰδόςτις, ἀληθής* instead of *ἀληθήςτις*.

4. Shortening of vowels. See the remarks on the Dialects, § 207.

5. Transposition of vowels; this consists in the softening of a long vowel into a short; and to compensate for it, the short vowel immediately following is lengthened. Thus in the Ionic and Attic dialects, *εω* instead of *ᾱο*, e. g. *ἡεω, ων*, instead of *ἡᾱός, ον, λεώς* instead of *λαός, νεώς* instead of *ναός, Μενέλεω* instead of *Μενέλαός*; further, in the Attic dialect, *βασιλείω*, *βασιλεῖα* instead of the Ionic *βασιλῆος, ῆα*; so also, *πόλειω*, *πήχειω*, Attic, instead of *πόλιος, πήχυος*; *ε* is weaker than *ι* and *υ*, see No. 2.

6. Variation, i. e. the change of the radical vowel *ε* into *ο* and *α*, so as to form the tenses, § 140, and the derivatives, § 231, 6; when the radical vowels *ε* and *ι* in the Present tense are prolonged into *ει*, *ο* is substituted in the first case, *οι* in the last case; e. g. *τρέφω, τέτροφα, τρέψην*; *λείπω, λίλοιπα*; *φθείρω, ἔφθορα, ἐφθάρην*; *φλέγω, φλόξ*; *τρέχω, τροχός*; *τρέφω, τροφή, τροφεύς, τραφερός*. Comp. Germ. *stehle, gestohlen, stahl*, etc. The *η* is changed into *ω*, e. g. *ἄρηγω, ἄρωγή*.

REMARK 1. Whether the *α* is to be regarded as a variation, or rather as a euphonic change of *ε*, introduced by a preceding or following Liquid, particularly *ρ* and *λ*, sometimes even *μ* and *ν*, may be doubted. Comp. *ἔτραπον, ἐτράφην, ἐστράφην, ἐβράχην, ἐδάρεν, ἐφθάρην, ἐστάλην, ἔταμον, ἔκτανον* with *ἐπέγην, ἔτεκον*.

7. Change of a vowel by the influence of another vowel, or of a consonant. Here belong two special cases.

- (a) The Attic writers change the Ionic *η* into *α* after the vowels *ε* and *ι* and the diphthongs ending with *ι*, sometimes even after other vowels, and after the Liquid *ρ*, e. g. *ἰδέα, σοφία, χρεία, ἡμέρα, ἀργυρά, ἐπιᾶνα, ἐπέραν*;
- (b) *ε*, as a union-vowel, is changed into *ο* before the terminations of the inflections beginning with *μ* or *ν*, of verbs in *ω*, e. g. *βουλεύομεν, βουλεύονται, ἐβουλεύομεν, ἐβουλεύοντο*.
8. Syncope, *συνκοπή*, i. e. the omission of an *ε* in the middle of a word

between a Mute and a Liquid, or between two Liquids, or between  $\pi\tau$ ; the same, also, occurs in certain substantives of the third Dec., e. g.  $\pi\alpha\tau\rho\acute{o}s$  instead of  $\pi\alpha\tau\acute{\epsilon}\rho\omicron s$ ; in the forming of the Present tense of certain verbs, e. g.  $\gamma\acute{\iota}\gamma\omicron\mu\alpha\iota$  instead of  $\gamma\acute{\iota}\gamma\epsilon\omicron\mu\alpha\iota$ ,  $\pi\acute{\iota}\pi\tau\omega$  instead of  $\pi\acute{\iota}\pi\acute{\epsilon}\tau\omega$ ,  $\mu\acute{\iota}\mu\omega$  instead of  $\mu\acute{\iota}\mu\acute{\epsilon}\omega$ ; and in the formation of the tenses of some verbs, e. g.  $\eta\gamma\gamma\rho\acute{o}\mu\eta\tau$  from  $\epsilon\gamma\epsilon\acute{\iota}\rho\omega$ ; Syncope rarely occurs after  $\sigma$ , e. g.  $\epsilon\sigma\chi\omicron\nu$ ,  $\epsilon\sigma\pi\acute{o}\mu\eta\tau$ ,  $\epsilon\sigma\tau\alpha\iota$  instead of  $\epsilon\sigma\epsilon\chi\omicron\nu$ ,  $\epsilon\sigma\epsilon\pi\acute{o}\mu\eta\tau$ ,  $\epsilon\sigma\epsilon\tau\alpha\iota$ . A striking example of Syncope is found in  $\eta\lambda\theta\omicron\nu$  instead of  $\eta\lambda\acute{\upsilon}\theta\omicron\nu$ , from  $\epsilon\lambda\epsilon\tau\theta\Omega$ . Comp. § 155.

9. Apocope. See on the Dialects, § 207.

10. One of the vowels  $\alpha$ ,  $\epsilon$ ,  $o$  is prefixed to several words, for the sake of euphony. This is called euphonic prothesis, e. g.  $\acute{\alpha}\sigma\tau\epsilon\rho\omicron\pi\acute{\eta}$  and  $\sigma\tau\epsilon\rho\omicron\pi\acute{\eta}$ ,  $\acute{\alpha}\sigma\tau\alpha\phi\acute{\iota}s$  and  $\sigma\tau\alpha\phi\acute{\iota}s$ ,  $\epsilon\chi\theta\acute{\epsilon}s$  and  $\chi\theta\acute{\epsilon}s$ ,  $\epsilon\kappa\epsilon\acute{\iota}\nu\omicron s$  and  $\kappa\acute{\epsilon}\acute{\iota}\nu\omicron s$ ,  $\epsilon\theta\acute{\epsilon}\lambda\omega$  and  $\theta\acute{\epsilon}\lambda\omega$ ,  $\acute{\omicron}\kappa\rho\upsilon\acute{o}\epsilon\iota s$  and  $\kappa\rho\upsilon\acute{o}s$ ,  $\acute{\omicron}\delta\acute{\upsilon}\rho\omicron\mu\alpha\iota$  and  $\delta\acute{\upsilon}\rho\omicron\mu\alpha\iota$ ,  $\acute{\omicron}\kappa\acute{\epsilon}\lambda\lambda\omega$  and  $\kappa\acute{\epsilon}\lambda\lambda\omega$ , etc.

REM. 2. Care must be taken to distinguish the  $\alpha$  from these euphonic sounds, when it stands for  $\acute{\alpha}\pi\acute{o}$ , e. g.  $\acute{\alpha}\text{-}\mu\acute{\iota}\nu\epsilon\iota\tau$ , to avert, also  $\mu\acute{\iota}\nu\eta$ , comp.  $\mu\acute{\iota}\nu\eta\tau\epsilon$ , or when used instead of  $\acute{\alpha}\nu\alpha$ , e. g.  $\acute{\alpha}\mu\upsilon\sigma\sigma\epsilon\iota\tau$ , to tear up, or instead of the  $\acute{\alpha}$  or  $\acute{\alpha}$  copulative with the meaning of  $\acute{\alpha}\mu\alpha$ , from which also the so-called  $\alpha$  intensive has been formed to strengthen the signification; further, the  $\epsilon$ , if it is used instead of  $\epsilon\acute{\iota}$  or  $\epsilon\nu$ , e. g.  $\epsilon\gamma\epsilon\acute{\iota}\rho\epsilon\iota\tau$ , to wake up,  $\epsilon\gamma\epsilon\acute{\iota}\gamma\epsilon\iota\tau$ , eructate,  $\epsilon\rho\acute{\epsilon}\theta\epsilon\iota\tau$ , irritate; finally, the  $o$  with the meaning of  $\acute{\omicron}\mu\omicron\upsilon$ , e. g.  $\acute{\omicron}\mu\acute{\iota}\chi\lambda\eta$ .

## II. CHANGES OF THE CONSONANTS.

### § 17. a. Mutes.

(23—27.)

1. The changes of the consonants arise, in a great degree, from the tendency of the language to assimilate different sounds. This assimilation is either a mere resemblance in sounds, e. g. when  $\lambda\acute{\epsilon}\lambda\epsilon\gamma\text{-}\tau\alpha\iota$  is changed into  $\lambda\acute{\epsilon}\lambda\epsilon\kappa\tau\alpha\iota$ , since the smooth Mute  $\tau$  and likewise the medial  $\gamma$  is changed into a smooth Mute, e. g. into  $\kappa$ ; or it is a complete identity in sounds, e. g. when  $\sigma\upsilon\nu\text{-}\rho\acute{\iota}\pi\tau\omega$  is changed into  $\sigma\upsilon\nu\acute{\rho}\rho\acute{\iota}\pi\tau\omega$ .—Sometimes, however, the language shuns even a sameness in sound, and seeks to remove it by changing similar sounds into dissimilar, e. g.  $\pi\epsilon\text{-}\phi\acute{\iota}\lambda\eta\kappa\alpha$  for  $\phi\epsilon\text{-}\phi\acute{\iota}\lambda\eta\kappa\alpha$ ,  $\Sigma\alpha\pi\phi\acute{\omega}$  for  $\Sigma\alpha\phi\phi\acute{\omega}$ .

2. A Pi-mute,  $\pi\beta\phi$ , or a Kappa-mute,  $\kappa\gamma\chi$ , before a Tau-mute,  $\tau\delta\theta$ , must be homogeneous to a Tau-mute, i. e. only a smooth Mute,  $\pi\kappa$ , can stand before the smooth Mute  $\tau$ ; only a medial,  $\beta\gamma$ , before the medial  $\delta$ ; only an aspirate,  $\phi\chi$ , before the aspirate  $\theta$ ; consequently,  $\pi\tau$  and  $\kappa\tau$ ;  $\beta\delta$  and  $\gamma\delta$ ;  $\phi\theta$  and  $\chi\theta$ , e. g.

β	before	τ	into	π	as:	from	τρίβω	τέτριβ-ται	=	τέτριπται
φ	"	τ	"	π	"	"	γράφω	γέγραφ-ται	=	γέγραπται
γ	"	τ	"	κ	"	"	λέγω	λέλεγ-ται	=	λέλεκται
χ	"	τ	"	κ	"	"	βρέχω	βέβρεχ-ται	=	βέβρεκται
π	"	δ	"	β	"	"	κύπτω	κύπ-δα	=	κίβδα
θ	"	δ	"	β	"	"	γράφω	γράφ-δην	=	γράβδην
κ	"	δ	"	γ	"	"	πλέκω	πλέκ-δην	=	πλέγδην
χ	"	δ	"	γ	"	"	βρέγω	βρέγ-δην	=	βρέγδην
π	"	θ	"	φ	"	"	πέμπω	πέμπ-θην	=	πέμφθην
β	"	θ	"	φ	"	"	τρίβω	τριβ-θην	=	τριβθην
κ	"	θ	"	χ	"	"	πλέκω	πλέκ-θην	=	πλέχθην
γ	"	θ	"	χ	"	"	λέγω	λέγ-θην	=	λέχθην

REMARK 1. The preposition *ἐκ* does not undergo this change, e. g. *ἐκδοῦναι*, *ἐκθεῖναι*, etc., not *ἐγδοῦναι*, *ἐχθεῖναι*.

3. The smooth Mutes, π κ τ, are changed into the cognate aspirates, φ χ θ, not only in inflection and derivation, but also in two separated words before a Spiritus Asper, since the smooth Mute receives the breathing, and the vowel loses it; the medials, β γ δ, however, are thus exchanged only in the inflection of the verb; in other cases they remain unchanged; hence:

ἀπ' οὗ = ἀφ' οὗ, ἐπήμερος from ἐπὶ, ἡμέρα = ἐφήμερος  
 ἐπυφαίνω from ἐπὶ, ἰφαίνω = ἐφυφαίνω, τετυπ-ά = τετυφα  
 οἷκ' οὕτως = οἶχ' οὕτως, δεκήμερος from δέκα, ἡμέρα = δεχήμερος  
 ἀντ' ὧν = ἀνθ' ὧν from ἀντί, ἀντέλλω = ἀνθέλλω from ἀντί, ἔλλω  
 εἰλογ-ᾶ = εἰλοχα, but λέγ' ἐτέραν not λέχ' ἐτέραν  
 τέτριβ-ᾶ = τέτριφα, but τριβ' οὕτως not τριφ' οὕτως.

REM. 2. The negative οὐκ (οὐ) thus becomes οὐχ, e. g. οὐχ ἡδύς; yet this principle does not apply to the aspirate ρ, e. g. οὐ ρίπτω. In some compounds, the smooth Breathing is retained in the Attic dialect, also, according to the Ionic usage, e. g. ἀπηλιώτης, the east wind, from ἀπό and ἥλιος, λευκίππος, one who has a white horse, from λευκός and ἵππος, Κράτιππος, etc.

REM. 3. This change of the smooth Breathing before the rough takes place also in *Crisis*, § 10 and 11, e. g. τὰ ἔτερα = θᾶτερα, τὸ ἱμάτιον = θοιμάτιον, καὶ ἕτερος = χᾶτερος, καὶ ὅσα, ὅστις, ὅπως = χῶσα, χῶστις, χῶπως. —When two smooth Breathings precede, both must be changed into Aspirates, No. 2, e. g. ἐφθνήμερος instead of ἐπτήμερος from ἐπτά, ἡμέρα, νύχθ' ὅλην instead of νύκτ' ὅλην.

REM. 4. In some compounds, the aspirated liquid ρ changes the preceding smooth Breathing into the Aspirate, e. g. φροῖμιον, formed by Crasis from προοῖμιον, from πρό and οἶμος, θράσσω from ταράσσω; so φροῦδος from πρό and ὁδός.

4. On the contrary, before an Aspirate, the same Aspirate cannot stand, but the first, in that case, is changed into the corres-



ponding smooth, e. g. *Σαπφώ*, *Βάχχος*, *τίθη*, *Ἀτθίς*; but not *Σαφφώ*, *Βάχχος*, *τίθη*, *Ἀθθίς*; for the same reason, the first Aspirate disappears, where the *ρ* is doubled, e. g. *Πνέρος*.

5. A Tau-mute, *τ δ θ*, before another Tau-mute is changed into *σ*, but before a *κ*, it disappears, e. g.

<i>ἐπειθ-θην</i>	from <i>πείθω</i>	becomes <i>ἐπείσθην</i>
<i>πειθ-τίος</i>	" <i>πείθω</i>	" <i>πείστίος</i>
<i>ἤρειδ-θην</i>	" <i>ἐρείδω</i>	" <i>ἤρεισθην</i>
<i>πέπειθ-κα</i>	" <i>πείθω</i>	" <i>πέπεικα</i> .

6. The *τ*, which in the Attic dialect, usually passes into *σ*, is often changed into *σ* by the influence of a following *ι*, e. g. *πλούσιος* instead of *πλούτιος*, from *πλούτος*, *Ἀμαθούσιος* instead of *Ἀμαθούτιος*, *Μιλήσιος* from *Μίλητος*, *Ἀχερούσιος* instead of *Ἀχερόντιος*, *οὐσία* instead of *όντι-ία*, *γερονσία* instead of *γεροντι-ία*, *ἐνιαύσιος* from *ἐνιαυτός*. Also in the case of other Tau-mutes, as well as in the case of the Palatals, *ι* has sometimes this power of assimilation; thus in the forms of the Comparative in *σων* and *ζων*, e. g. *βραδύς*, *βράσων* poet., *παχύς*, *πάσων* poet., *μέγας*, *μείζων* instead of *μεγ-ίων*, *ταχύς*, *θάσων* instead of *ταχ-ίων*.

### § 18. b. *Liquids*.

(34.)

1. The Liquid *ν* is sometimes changed into *α*. This takes place, e. g. in the Acc. Sing. third Dec. of substantives, whose stem ends with a consonant, since the Greek does not, like the Latin, use the union-vowel, e. g. *κόραξ*, *κόρακ-α*, *λαμπάς*, *λαμπάδ-α*. The same change, also, sometimes takes place in the third Pers. Pl. Perf. and Plup. Mid. and Pass. of mute and liquid verbs, which properly should end in *νται* and *ντο* like pure verbs, e. g. *βεβούλεν-νται*, *έβεβούλεν-ντο*, e. g. *τετρίφᾳται*, *έτετρίφᾳτο*, *πέπλεχᾳται*, *τετάχᾳται*, *έσκενάδᾳται*, *κεχωρίδᾳται*, *έφθάρᾳται* instead of *τέτριβνται*, *έτέτριβντο*, etc., from *τρίβ-ω*, *πλέκ-ω*, *τάσσ-ω*, *σκενάζ-ω*, *χωρίζ-ω*, *φθειρό-ω*. See § 116, 15.

2. *N* before a Liquid is changed into the same Liquid, e. g.

<i>συν-λογίζω</i>	becomes <i>συλλογίζω</i>	<i>συν-μετρία</i>	becomes <i>συμμετρία</i>
<i>έν-μίνω</i>	" <i>έμμίνω</i>	<i>συν-ρίπτω</i>	" <i>σύρρίπτω</i> .

REMARK. An apparent assimilation takes place in *ὄλλυμι* instead of *ὄλνυμι*.—*Εν* before *ρ* is not assimilated, e. g. *ένρῖπτω*; yet *έρρυθμος* is more frequent than *ένρυθμος*; on the contrary, *ένλακκύνω* stands instead of *έλλαν*.

3. *M* initial before a Liquid is changed into β, e. g.

μλῖταιν	from	μίλι	becomes	βλῖταιν
μλώσκω	"	μολεῖν	"	βλώσκω
μφοτός	"	μόρος, mors	"	βφοτός.

§ 19. c. *Mutes and Liquids.*—*Liquids and Mutes.*

(31. 33.)

## 1. A Pi-mute, π β φ, before μ is changed into μ,

a Kappa-mute, κ γ χ, " μ " γ,

a Tau-mute, τ δ θ, " μ " σ, e. g.

(α) Pi-mute:	τέτριβ-μαι	from	τρίβω	becomes	τέτριμμα
	λείπει-μαι	"	λείπω	"	λείπημα
	γίγραφ-μαι	"	γράφω	"	γίγραμμα
(β) Kappa-mute:	πέπλεκ-μαι	"	πλέκω	"	πέπλεγμαι
	λείγ-μαι	"	λέγω	remains	λείγμαι
	βίβρεχ-μαι	"	βρίχω	becomes	βίβρεγμα
(γ) Tau-mute:	ήνυι-μαι	"	ανύτω	"	ήνυσμαι
	ήρειδ-μαι	"	ερείδω	"	ήρεισμαι
	πέπειθ-μαι	"	πείθω	"	πέπεισμαι
	κεκόμιδ-μαι	"	κομίζω	"	κεκόμισμαι

REMARK 1. In some words, the Kappa and Tau-mutes are not changed before μ, e. g. ἀκμή, πότιμος, λαχμός, κενθμών, etc. In some words, even χ stands before μ, instead of the original κ or γ, e. g. ἰωχμός from ἰώκω, πλοχμός from πλέκω, πάχη from παγ-ήναι. The preposition ἐκ, in composition, forms an exception, e. g. ἐκμανθάνω.

## 2. The medial β before ν is changed into μ, e. g.

σεβ-νός	from	σίβομαι	becomes	σιμνός
ἐρεβ-νός	"	ἔρεβος	"	ἐρεμνός.

3. *N* before a Pi-mute, π β φ ψ, is changed into μ,*N* before a Kappa-mute, κ γ χ ξ, is changed into γ,*N* before a Tau-mute, τ δ θ, is not changed, e. g.

ἐν-πειρία	becomes	ἐμπειρία	συν-καλῶ	becomes	συγκαλῶ
ἐν-βάλλω	"	ἐμβάλλω	συν-γιγνώσκω	"	συγγιγνώσκω
ἐν-φρων	"	ἐμφρων	σύν-χρονος	"	σύγχρονος
ἐν-ψύχος	"	ἐμψύχος	συν-ξέω	"	συνξέω;

but συντίνω, συνδίδω, συνθίω.

REM. 2. The enclitics form an exception, e. g. ὄνπερ, τόγγε.

REM. 3. Also at the end of a word, ν before a Pi-mute, as well as before μ, was, without doubt, pronounced like μ, and before a Kappa-mute, like γ; and so it is found in ancient inscriptions, e. g. ΤΟΜΗΑΤΕΡΑΚΑΙ ΤΗΜΜΗΤΕΡΑ, ΤΟΓΧΡΗΜΑΤΙΣΜΟΝ i. e. τὸν πατέρα καὶ τὴν μητέρα, τὸν

χηματισμόν. So also  $\lambda$  and  $\sigma$  are used instead of  $\nu$  before  $\lambda$  and  $\sigma$ , e. g. ἙΛΛΗΜΝΟΙ, ἙΣΣΑΜΟΙ i. e. ἐν Ἀήμῳ, ἐν Σάμῳ.

§ 20. d. *The Labial Breathing, or Sibilant  $\sigma$ , with Mutes and Liquids.* (32. 35.)

1. A Pi-mute,  $\pi \beta \phi$ , before  $\sigma$  is changed into  $\psi$ ,  
A Kappa-mute,  $\kappa \gamma \chi$ , before  $\sigma$  is changed into  $\xi$ ,  
A Tau-mute,  $\tau \delta \theta$ , disappears before  $\sigma$ , e. g.

(α) Pi-mute:	λείπω	from λείπω	becomes	λείψω
	τρίβω	“ τριβω	“	τριψω
	γράφω	“ γραφω	“	γραψω
(β) Kappa-mute:	πλέκω	“ πλεκω	“	πλέξω
	λέγω	“ λεγω	“	λέξω
	βρέχω	“ βρεχω	“	βρέξω
(γ) Tau-mute:	άνιτω	“ ανιτω	“	ανυτω
	ερείδω	“ ερειδω	“	ερείσω
	πείθω	“ πειθω	“	πεισω
	έλπιδω	“ ελπιδω	“	ελπίσω.

REMARK 1. The Prep.  $\epsilon\kappa$  before  $\sigma$  is an exception, e. g. ἐκσώζω.—In ποίς, Gen. ποδ-ός, and in the Perf. active Part. in ώς, Gen. ότ-ος, after the Tau-mute disappears, the preceding vowel is lengthened.

2.  $N$  disappears before  $\sigma$  and  $\zeta$ ; but when  $\nu$  is joined with a Tau-mute, both mutes disappear before  $\sigma$ , but the short vowel is lengthened before  $\sigma$ , namely,  $e$  into  $ει$ ,  $o$  into  $ου$ ,  $\alpha$ ,  $\iota$ ,  $\upsilon$  into  $\alphã$ ,  $\iotã$ ,  $\upsiloñ$ , e. g.

συν-ζυγία	becomes	σνζυγία	δαίμον-σι	becomes	δαίμοσι
τυφθέντ-σι	“	τυφθει̃σι	λέοντ-σι	“	λέονσι
σπένδ-σω	“	σπει̃σω	έλμινδ-σι	“	έλμισι
πάντ-σι	“	πα̃σι	δεικνύτ-σι	“	δεικνύσι
τύπαντ-σι	“	τίψα̃σι	Ξενοφῶντ-σι	“	Ξενοφῶσι.

REM. 2. Exceptions: Ἐν, e. g. ἐνσπείρω, ἐνζεύγνυμι; πάλιν, e. g. παλίν-σκιος; also some forms of inflection, and derivative forms in  $\sigmaαι$  and  $\sigmaις$  from verbs in  $\alphaίνω$ , e. g. πέφανσαι from φαίνω, πέπυνσις from πεπαίνω, and the substantives, ἡ ἔλμινς, earth-worm, ἡ πείρινς, wagon-basket, ἡ Τίρυνς.—In composition, the  $\nu$  in σύν is changed into  $\sigma$  before  $\sigma$ , e. g. συσσωζω, from σύν and σώζω; but when a consonant follows  $\sigma$ ,  $\sigma$  disappears, e. g. σύν-στημα becomes σύστημα.—In χαρίσι,  $\nu\tau$  is dropped; on the contrary, in τάλας, μέλας Gen. -αρος, κτεῖς, εἷς Gen. ἐνός, εἷς, and in the third Pers. Pl. of the primary tenses, e. g. βουλεύονσι instead of βουλεύονσα, the omission of the simple  $\nu$  is compensated by lengthening the vowel.

3. On the contrary, in the Aorist of Liquid verbs,  $\sigma$  is omitted after the Liquid, but the omission is compensated, by lengthening the stem-vowel, e. g.

ἡγγελ-σα becomes ἡγγελια	ἔνεμ-σα becomes ἔνευμα
ἔφαν-σα " ἔφηνα	ἔφθερ-σα " ἔφθειρα.

The same takes place in the third Dec. with the final Sigma, when a *ν* or *ρ* precedes *σ*, e. g. εἰκών instead of εἰκόν-ς, ποιμήν instead of ποιμέν-ς, ῥήτωρ instead of ῥήτορ-ς, αἰθέρ instead of αἰθέρ-ς. The Future in *ω* of Liquid verbs is formed by inserting *ε* between the Liquid and the ending *σω*, for the sake of softening the pronunciation, by dropping *σ* and contracting *έω* into *ῶ*, e. g. ἀγγελ-έ-σω, ἀγγεῶ.—*T* and *σ*, are omitted in substantives and participles ending in *ων*, Gen. *οντ-ος*, but, as a compensation, *ο* is lengthened into *ω*, e. g.

λείοντ-ς becomes λείων      βούλενοντ-ς becomes βουλεύων.

REM. 3. In *ἐννῦμι*—instead of *ἐσ-νυμι*, ves-tio—the *σ* is assimilated to the following *ν*, and in *εἰμι*—instead of *έσ-μι*—*σ* is omitted, but *ε* is lengthened into *ει*.

§ 21. e. *Change of Consonants which are separated from one another.* (28. 29.)

1. Sometimes a consonant has an influence on other consonants, although they do not immediately follow one another, but are separated by a vowel or even by two syllables. Thus, one *λ* changes another *λ* into *ρ*, e. g. κεφαλαργία instead of κεφαλαλγία from ἀλγεῖν, γλωσσαργία instead of γλωσσαλγία, ἀργαλέος instead of ἀλγαλέος from ἀλγεῖν; the suffix ωλή becomes ωρή, when a *λ* precedes, e. g. θαλπορή.

2. When, in the *reduplication* of verbs, whose stem begins with an aspirate, this aspirate is to be repeated, then the first aspirate is changed into the corresponding smooth Mute; thus,

φε-φίληκα	from φιλέω	is changed into	πεφίληκα
χε-χίκα	" χέω	"	κέχυκα
θι-θύκα	" θύω	"	τέθυκα
θι-θημι	stem ΘΕ	"	τίθημι.

The two verbs, θύειν, *to sacrifice*, and τίθεναι, stem ΘΕ, *to place*, also follow this rule, in the passive forms which begin with *θ*:

έτιθ-θην, τυ-θήσομαι, έτιθ-θην, τε-θήσομαι instead of έθύθ-θην, έθιθ-θην.

For the same reason, the Greek avoids the reduplication of *ρ*, and instead of it writes *έρρ*, e. g. έρρύηκα.

3. In words whose stem begins with  $\tau$  and ends with an Aspirate, the aspiration is transferred to the preceding smooth  $\tau$ , when the Aspirate before the final syllable beginning with  $\sigma$ ,  $\tau$  and  $\mu$ , must, according to the laws of euphony, §§ 17, 2; 19, 1; 20, 1, be changed into a smooth consonant; by this transposition,  $\tau$  is changed into the Aspirate  $\theta$ . Such a change is called the *Metathesis of the aspiration*.

Thus,  $\tauρέφ\omega$ ,  $τέτροφα$  Perf., is changed into  $(\thetaρέπ\sigma\omega) \thetaρέψ\omega$ ,  $\thetaρεπ\text{-}τήρ$ ,  $(\thetaρέπ\mu\alpha) \thetaρέμμα$ ;  
 $\tauαφή$ ,  $ΤΑΦ\omega$ ,  $\tauαφήναι$ , second Aor. Pass., into  $\thetaάψ\omega$ ,  $\thetaάπ\text{-}τω$ ,  $(τέθαπ\muαι) τέθαμμαι$ , but third Pers. Pl.  $τετάφαται$ , e. g. Her. 6, 103, with one of the better Codd. is to be read instead of  $τε\text{-}\thetaάφαται$ ;  
 $\tauρύφος$ ,  $ΤΡΥΦ\omega$  into  $\thetaρύψ\omega$ ,  $\thetaρύπ\text{-}τω$ ,  $(τέθρυπ\muαι) τέθρυμμαι$ ;  
 $\τρέχ\omega$  into  $(θρίκ\sigmaομαι) θρέξομαι$ ;— $\τριχ\text{-}ός$  into  $θρίξ$ ,  $\thetaριξίν$ ;  
 $\ταχύς$  in the Comparative becomes  $\θάσσων$ . For the same reason, the Future  $ἔξω$ , from  $ἔχω$ , *to have*, is the proper form, because the Spiritus Asper is considered as an Aspirate.

REMARK 1.  $Τεύξω$  from  $τεύχω$ , and  $τρέύξω$  from  $τρέχω$ , remain unchanged.

REM. 2. Where the passive endings of the above verbs,  $\tauρέφ\omega$ ,  $ΤΑΦΩ$  ( $\thetaάπτω$ ),  $ΤΡΥΦΩ$  ( $\thetaρύπτω$ ), begin with  $\theta$ , the aspiration of  $\phi\theta$ , the two final consonants, changes  $\tau$ , the initial consonant of the stem, into  $\theta$ , e. g.

$\iota\thetaρέφ\text{-}\thetaην$ ,  $\thetaρεφ\text{-}\thetaήναι$ ,  $\thetaρεφ\text{-}\thetaήσεσθαι$   
 $\iota\thetaάφ\text{-}\thetaην$ ,  $\thetaαφ\thetaείς$ ,  $\thetaαφ\text{-}\thetaήσομαι$ ,  $τεθάφ\text{-}\thetaαι$ .

REM. 3. In the imperative ending of the first Aor. Pass., where both syllables should begin with  $\theta$ , namely,  $\thetaηθι$ , the first aspirate remains unchanged, but the *last* is changed into the corresponding smooth mute, thus  $\thetaητι$ , e. g.  $\tauύφ\thetaητι$ .

## § 22. *Metathesis of the Liquids.*

The Liquids, and also the Lingual  $\tau$ , when  $\pi$  precedes, often change place with a preceding vowel, for the sake of euphony. The vowel then usually becomes long. This lengthening of the vowel constitutes the difference between Metathesis and Syncope; the latter being the mere omission of  $\epsilon$ , e. g.  $\mu\text{-}\muνήσκω$  from the root  $\muεν$ , comp.  $μηνς$ ,  $\thetaνήσκω$  from  $\thetaαν\text{-}\epsilonῖν$ ,  $τέτμηκα$  from  $τεμ\text{-}\epsilonῖν$ ,  $βέβληκα$  from  $βαλ\text{-}\epsilonῖν$ ,  $πήσομαι$  from  $πέτομαι$ .

## § 23. *Doubling of Consonants.* (37.)

1. Consonants are doubled, in the first place, for the sake of euphony, e. g.  $\betaαθύρροος$  from  $\betaαθύ$  and  $ῥέω$ ;  $ἔρρεον$  instead of

ἔρεον; in the second place, in consequence of the concurrence of like or assimilated sounds, in the inflection and derivation, e. g. ἐν-νομος from ἐν and νόμος, ἐλ-λείπω instead of ἐνλ., σύμ-μαχος instead of σύνμ., λείλειμ-μαι instead of λείλειμ., λῆμ-μα instead of λῆπμα, κόμ-μα instead of κόπμα, τάσ-σω or τάτ-τω instead of τάγ-σω, ἦσσαν or ἦττων instead of ἦκ-ίον, μᾶλλον instead of μάλ-ιον, ἄλ-λος instead of ἄλιος, *alius*.

2. In the Common Language, only the Liquids, λ, μ, ν, ρ, the Sibilant σ, and the Mute τ, can be doubled; moreover, π and κ are also doubled in single words, e. g. ἵππος, *a horse*, κόκκος, *a berry*. It has already been seen, § 17, 4, that two Aspirates, in Greek are not doubled.

3. ρ is doubled when the augment is prefixed, e. g. ῥέρεον, and in composition, when ρ is preceded by a short vowel, e. g. ἄρ-ρηκτος, βαθύρρητος; but εὐ-ρωστος from εὐ and ῥώννυμι.

REMARK. In imitation of Homer, the Tragic writers also double the σ, yet much less frequently than Homer, e. g. τόσσον, Soph. Aj. 185; ὀλίσσαις, 390; ἐσσύθη, 294; μέσση, Ant. 1223; ἔσσεται, Aesch. Pers. 122; so also in the Dat. Pl. of the third Dec. ἐσσι.

#### § 24. *Strengthening and Addition of Consonants.*

1. Consonants are frequently strengthened, in the inflection, by the addition of a corresponding consonant, namely,

- (a) The Labials, β π φ, by τ, e. g. βλάπ-τ-ω instead of βλάβ-ω, τύπ-τ-ω instead of τύπ-ω, ψίπ-τ-ω instead of ψίφ-ω; sometimes also by σ, which assimilates the preceding Labial, therefore σσ, Attic ττ, e. g. πίσσω, Att. πέτιω, Future πίψω, the poetic ὄσσομαι, Fut. ὄψομαι; in δίψω instead of δέφω, φ and σ are changed into ψ;
- (b) the Palatals, γ κ χ, are strengthened by σ, which assimilates the preceding Palatal, therefore σσ, Att. ττ, or, though more seldom, the Palatal unites with the σ and is changed into ζ, e. g. τάσ-σ-ω, Att. τάτ-τ-ω instead of τάγ-ω, φρίσ-σ-ω, Att. φρίτ-τ-ω instead of φρίκ-ω, βήσ-σ-ω, Att. βήτ-τ-ω instead of βήχ-ω; κράζω instead of κράγω, τριζω instead of τριγω; a Kappa-mute with σ is seldom changed into ξ, e. g. αὔξω, aug-εο, ἀλέξω, ὀδάξω and ὀδάζω; the strengthening τ is found only in πίπτω and τίκτω;
- (c) the Linguals, δ τ θ, are strengthened by σ, which with the preceding Lingual is changed into ζ, e. g. φράζω instead of φράδω, or, though

more seldom,  $\sigma$  assimilates the preceding Tau-mute, e. g. *λίσσομαι* and *λίτομαι*, *ἐρέσσω*, *ἐρέττω* instead of *ἐρέτω*, *κορύσσω* instead of *κορύθω*.

2. The concurrence of  $\mu\rho$  and  $\nu\rho$  in the middle of some words, which was unpleasant to a Grecian ear, and was occasioned by the omission of a vowel, is softened by inserting a  $\beta$  or  $\delta$ , thus, in *μεσημη-β-ρία* formed from *μεσημηρία*, *μεσημηρία*, *γαμ-β-ρός* from *γαμ-ε-ρός*, *γαμρός*, *ἀν-δ-ρός* from *ἀνέρος*, *ἀνρός*.

3.  $N$  also is used to strengthen consonants, namely, the Labials, especially in poetry, so as to make a syllable long by position, e. g. *τύμπανον* from *τύπ-τ-ω*, *στρόμβος* from *στρέφω*; *θάμβος*, *τάφος*; *κορίμβη*, *κορυφή*; *θρόμβος*, *τρέφειν*; *ὀμφή*, *εἰπεῖν*; *νύμφη*, *nubere*; *ὄβριμος* and *ὄμβριμος*, *ῥώνιμος* and *ῥώνιμος*. In the present of many verbs, this strengthening is found, e. g. *πυνθάνομαι*, *θιγγάνω*, *λαμβάνω* instead of *πύθομαι*, *θίγω*, *λάβω*. On the change of  $\nu$ , see § 19, 3. On the  $\nu$  *ἔφελκ*, see § 15, 1.

4.  $\Sigma$  also is prefixed to many words, but mostly to such as begin with  $\mu$ , e. g. *μῶδιξ* and *σμῶδιξ*, *μικρός* and *σμικρός*; further, a strengthening  $\sigma$  is inserted before  $\mu$  and  $\tau$  in the Perf. Mid. or Pass., and before  $\vartheta$  in the first Aor. Pass., e. g. *τετέλε-σ-μαι*, *τετέλε-σ-ται*, *τετέλε-σ-θην*, § 131; also in the derivation and composition of words,  $\sigma$  is frequently inserted for the sake of euphony, e. g. *σει-σ-μός*, instead of  $\sigma$ ,  $\vartheta$  also is inserted before  $\mu$ , e. g. *μνη-θ-μός*, *ὀρχη-θ-μός*, *σκαρ-θ-μός* from *σκαίρω*, *πορ-θ-μός* from *πείρω*, *παν-σ-άνεμος*, *μογο-σ-τόκος*, etc.

### § 25. *Expulsion and Omission of Consonants.* (7. 8.)

1. It is an important grammatical principle, that, in the inflection,  $\sigma$  is very often omitted between two vowels, e. g. *τίπτῃ*, *τίπτου*, *τύπτοις* instead of *τύπτε-σ-αι* or *τύπτῃ-σαι*, *τίπτε-σ-ο*, *τύπτοι-σ-ο*; *γένε-ος*, *γενέ-ων* instead of *γένε-σ-ος*, *γενέ-σ-ων*, comp. *gene-r-is*, *gene-r-um*. At the end of a word and after Pi and Kappa-mutes, it is retained, e. g. *γένος*, *τύψω* = *τύπ-σω*, *πλέξω* = *πλέκ-σω*, but after the Liquids, in inflection, as well as commonly at the end of a word, it is omitted, e. g. *ἡγγεῖλα* instead of *ἡγγεῖλ-σ-α*, *ἀγγεῖλῶ* instead of *ἀγγεῖλ-ε-σ-ω*, *ἀγγεῖλ-έ-ω*, *φῆτωρ* instead of *φῆτορ-ς*. Comp. § 20, 3.

2. What has been said of the omission and retaining of  $\sigma$  in inflection, holds in general of the Digamma softened into the vowel  $\upsilon$ , § 200. This is omitted: (a) in the middle of the word between two vowels, e. g. *ὠόν* (*ὠFών*), *ovum*, *ὄϊς* (*ὄFις*), *ovis*, *αἰών* (*αἰFών*), *aevum*, *νέος* (*νέFος*), *novus*, *σκαῖός* (*σκαί-Fός*), *scaevus*, *βοός* (*βοFός*), *bovis*; *θῆω*, *πλέω*, *πνέω*, *ἐλάω* instead of *θῆFω*, etc.; (b) at the beginning of the word before vowels and  $\rho$ , e. g. *οἶνος* (*Foῖ-νος*), *vinum*, *ἕαρ* (*Fῆαρ*), *ver*, *ῖς* (*Fῖς*) *vis*, *οἶκος* (*Foῖκος*), *vicus*, *ἰδῆν* (*Fῖδῆν*),

videre, *ἑσθής* (*ἑσθής*), vestis, *φίγνυμι* (*φρίγγνυμι*), frango. On the contrary, it is expressed in connection with a preceding *α, ε, ο*, with which it then coalesces and forms a diphthong, (*α*) at the end of a word, e. g. *βοῦ* instead of *βόF*, *βασιλεῦ*, etc.; (*β*) before a consonant, e. g. *βοῖς* (*βόF*), *βόνς*, *βός*, *ναῖς* (*νάF*), *navis*, *βοῖν*, *βουσί*, *βασιλεὺς*, *βουσιλεῖσι*, *θείσομαι*, *πλεύσομαι*, *πνεύσομαι*, *ελαύνω*. But when an *ι* or *υ* precedes it, then it disappears before a consonant, but lengthens the *ι* or *υ*, e. g. *κῖς* instead of *κίF*, *σίς* instead of *σίF*, *ἰχθύς* instead of *ἰχθύF*, Acc. *κῖν*, *σύν*, *ἰχθύν*; but it disappears, even in this case, in the middle of a word between vowels, e. g. *Ἄι-ός*, *κί-ός*, *σῦ-ος*, *ἰχθύ-ος* instead of *ἌιF-ός*, *κίF-ός*, *σῦF-ός*, *ἰχθύF-ος*.

3. As the Greek language admits an accumulation of only three consonants in composition, and in simple words, only when the first or the last is a *Liquid*, then, if in the inflection of the verb, a termination beginning with *σθ* is appended to the consonant of the root, the *σ* is excluded:

<i>λελείπ-σθων</i>	from <i>λείπ-ω</i>	becomes <i>λελείφθων</i> (§ 17, 2.)
<i>λελέγ-σθαι</i>	“ <i>λέγ-ω</i> “	<i>λελέχθαι</i> (§ 17, 2.)
<i>εστάλ-σθαι</i>	“ <i>στάλλ-ω</i> “	<i>εστάλθαι</i> .

REMARK. On the omission of a Tau-mute, and a *ν* and *νι* before *σ*, and a *σ* after a Liquid, see § 20. In composition, *ν* is often omitted, e. g. *Ἰνυθο-κίτος*, *Ἀπολλό-δωρος* instead of *Ἰνυθογκτι*, *Ἀπολλονδ*.

4. Several words can drop their final consonant, either to avoid an accumulation of consonants, or, in verse, to prevent a syllable becoming long by position. In addition to the words mentioned under § 15, namely, *οὐκ* (*οὐ*), *ἐξ* (*ἐκ*), *οὕτως* (*οὕτω*), which usually retain their final consonant before a vowel to prevent the Hiatus, but drop it before consonants, there belong here,

- (a) adverbs of place in *θεν*, e. g. *πρόσθεν*, *ὀπισθεν*, *ὑπερθεν*, etc., which never drop the *ν* before a consonant in prose, but very often in Epic poetry, more seldom in the Attic poets;
- (b) *μέχρις* and *ἄχρις*, which, however, in the best classical writers, have dropped their *σ*, not only before consonants, but commonly before vowels, e. g. *μέχρι Ἀναξαγόρου*, Pl. Hipp. Maj. 281, c. *μέχρι ἐνταῦθα*, Id. Symp. 210, e. *μέχρι οὗτου*, X. C. 4. 7, 2. *μέχρι ἐρυθρᾶς θαλάττης*, Id. Cy. 8. 6, 20;
- (c) the adverbs, *ἀτρέμας*, *ἔμπας*, *μεσηγύς*, *ἀντικρύς*, *ἄνεως*, *ἄφρωνς*, which in poetry can drop their *σ*, but never in prose; in the Ionic dialect, numeral adverbs in *αῖς* also frequently drop the *σ* before consonants, e. g. *πολλάκι*. Her. 2, 2.

5. A pure Greek word can end only in one of the three Liquids, *ν, σ* (*ψ, ξ, ι* e. *πσ, χσ*) and *ρ*. The two words, *οὐκ*, *not*, and *ἐκ*, *out of*, form only an apparent exception, since, as Proclitics, § 32, they incline to the following word, and, as it were, become a part of it. This law of euphony



occasions either the omission of all other consonants, or it changes them into one of the three Liquids just named; hence, *σῶμα*, Gen. *σάματ-ος* instead of *σῶματ*, *γάλα*, Gen. *γάλακτ-ος* instead of *γάλακτ*, *λίον*, Gen. *λίοντ-ος* instead of *λίοντ*, *ἐβούλενον* instead of *ἐβούλενοντ*;—*τίρας*, Gen. *τίρατ-ος* instead of *τίρατ*, *κίρας*, Gen. *κίρατ-ος* instead of *κίρατ*, *μίλι*, Gen. *μίλιτ-ος* instead of *μίλιτ*.

## SECTION II.

### Syllables.

#### § 26. *Nature and Division of Syllables.* (41.)

1. Every vowel, pronounced by itself, or in connection with one or more consonants, is called a syllable.

2. A word consists of one or more syllables. When a word consists of several syllables, a distinction is made between the stem-syllables and the syllables of inflection or derivation. The stem-syllables express the essential idea of the word, the syllables of inflection or derivation, the relations of the idea. Thus, e. g. in *γέ-γραφ-α*, the middle syllable is the stem-syllable, the two others, syllables of inflection; in *παῖ-γμα*, the first is the stem-syllable, the last the syllable of derivation.

#### § 27. *Quantity of Syllables.* (42—45.)

1. A syllable is short by nature, when its vowel is short, namely, *ε, ο, ᾱ, ι, υ*, or when a vowel or single consonant follows a short vowel, e. g. *ἔνδμασᾰ, ἔπυθῆτῳ*.

2. A syllable is long by nature, when the vowel is a simple, long vowel, *η, ω, ᾱ, ι, υ*, or a diphthong, e. g. *ἥρῳς, κρίνω, γέφυρα, ισχύρους, παιδευῆς*, hence contracted syllables are always long, e. g. *ᾠκων* formed from *ἀέκων*, *βότρυς* formed from *βότρυνας*.

3. A syllable with a short vowel is made long by position, when two or more consonants or a double consonant, *ζ ξ ψ*, follow the short vowel, e. g. *ἔκστῆλλω, εὐψᾶντες, κόραξ (κόρακος), τραπέζα*.

REMARK 1. The pronunciation of a syllable long by nature, and one long by position, differs in this, that the former is pronounced *long* (*productiv*), but the latter not. When a syllable naturally long, is long also by position,

it must be protracted in pronouncing. Hence a distinction is made in pronouncing such words as *πράττω*, *πράξις*, *πράγμα* (*ā*) and *τάττω*, *τάξις*, *τάγμα* (*ǣ*).

4. But when a short vowel stands before a Mute and Liquid, it commonly remains short in the Attic, inasmuch as the Liquid sounds are less distinct than the Mutes, and hence are pronounced with less hesitation, e. g. *ἄτεκνος*, *ἄπεπλος*, *ἄκμή*, *βδερυς*, *δίδραχμος*. Such a position is called a *weak* position. In two instances, however, the position of the Mute and Liquid makes the short vowel long: (a) in compounds, e. g. *ἔκνέμω*; (b) when one of the Medials, β γ δ, stands before one of the three Liquids, λ μ ν, e. g. *βίβλος*, *εὐδμος*, *πέπλεγμαι*; also θλ, in Tragic trimeter, lengthens the preceding short vowel. Finally, it will be evident, that a vowel long by nature cannot be shortened by a Mute and Liquid, e. g. *μήνυτρον*.

5. A syllable which contains one of the three doubtful vowels, α, ι, υ, cannot, in the same word, be pronounced long and short, but must be either long or short.

#### § 28. *Quantity of the Penult.* (46, 47.)

It is important, in order to pronounce correctly, to be able to determine, with certainty, the quantity of the three doubtful vowels, α, ι, and υ, in the penult of words of three or more syllables. The following summary will present the principal instances, in which the penult is long. The quantity of the syllables of inflection will be considered in treating of the Forms.

The penult is long,

1. In substantives in *ᾱων*, Gen. *-αωνος* or *-αωνος*, in substantives of two or more syllables in *ῖων*, Gen. *-ιονος*; but *ῖων*, Gen. *-ῖωνος*, and in forms of the comparative in *ῖων*, *ῖον*, Gen. *-ιονος*, e. g. *ὀπάων*, *-ονος*, ὁ, ἡ, *comparison*, *Ποσειδάων* *-ωνος*; *πίων*, *-ονος*, ἡ, *πύλλω*, *βραχίων*, *-ονος*, ὁ, *αἶψα*, *Ἀμφίων*, *-ονος*; but *Λευκαῖων*, *-ωνος*; *καλλίων*, *κάλλιον*, *more beautiful*.

*Exceptions.* The two oxytones, ἡ ἡϊών (*ī*), *shore*, and generally ἡ χίων, *snow*. Homer always uses the comparatives in *ῖων*, *ῖον*, as short, where the versification admits.

2. In oxytoned proper names in *ᾱνός*, and in compounds in *ᾱγός* from *ἄγω*, *to lead*, and *ἄγνυμι*, *to break*, *ᾱνωρ* and *κρᾱνος*, e. g. *Ἀσιᾱνός*, *λοχᾱγός*, *αἰψᾱιν*, *νεᾱῖγός*, *naufᾱgus*, *Βιᾱνωρ*, *διακᾱνος*, *having two horns*.

3. In adjectives in *ᾶης* Fem. *ᾶϊς*, derived from verbs in *ᾶω*, in proper names in *ᾶτης*, in substantives in *ῖτης*, Fem. *ῖτις*, and in those in *ῦτης* of the first Dec., Fem. *ῦτις*, and in proper names in *ῖτη*, e. g. *ἄχρᾶής*, *untouched*, *Εὐφράτης*, *Μεθριδάτης*, *πολίτης*, -ου, *citizen*, Fem. *πολλίτις*, *πρεσβύτης*, -ου, *old man*, *Ἀφροδίτη*, *Ἀμφιτρίτη*.

*Exceptions*: (a) to the proper names in *ατης*: *Γαλάτης*, *Δαλμᾶτης*, *Σαρμᾶτης*, all in *βῦτης* and *φᾶτης*, and compounds formed from verbal roots, e. g. *Σωκράτης*; — (b) *κρῖτής*, *judge*, from the short root *κρῖ*, *κτίτης*, *builder*, and *θύτης*, *one who sacrifices*.

4. In Proparoxytones in *ίλος*, *ίλον*, *ίνος*, *ίνον*, in words in *ινη*, *ινα*, *ῖνη*, *ῖνα*, in those in *ῖνος*, when *σ* does not precede the ending, in Proparoxytones in *ῖρα*, and in adjectives in *ῖρος* with a preceding long syllable, e. g.

Ὁ ὄμιλος, <i>multitude</i>	δωτινή, <i>gift</i>	ὁ κινδύνος, <i>danger</i>
πέδιλον, <i>shoe</i>	Ἀγίνα,	γέφυρα, <i>bridge</i>
ἡ κάμινος, <i>oven</i>	αἰσχύνη, <i>shame</i>	ἰσχυρός, <i>strong</i>
σάκνον, <i>parsley</i>	ἄμυνα, <i>defence</i>	but ὀχύρος and ἐχύρος, <i>firm</i> .

REMARK 1. The following may be added to the Proparoxytones in *ίνος* and *ῖρα*, namely, *ὁ χαλινός*, *rein*, *ὁ ἐρίνος*, *wild fig-tree*, and *ἡ κολλύρα*, *coarse bread*.

*Exceptions*. *Εἰλαπῖνη*, *feast*, and compounds in *γῦνος* from *γυνή*, *woman*, e. g. *ἄνδρογῦνος*, and *κροῦνη*, *club*.

5. In substantives in *ῦτος*, whose antepenult is long, and in compound adjectives in *δακρυτός* and *τερυτός* from *δακρύω*, *τερύω*, and also in substantives in *ῦμα*, *ῦγη* and *ῦγων*, and in adverbs in *ῦδόν*, e. g.

ὁ κοκῦτός, <i>wailing</i>	ἄτρῦτος, <i>indestructible</i>	ὁ λολυγή, <i>ululatus</i>
ἀδάκρυτος, <i>without tears</i>	ἰδρύμα, -ᾶτος, <i>seat</i>	ὁ λολύγων, <i>ululatus</i>
		βοτρῦδόν, <i>in clusters</i> .

*Exception*. *Μαργαγῦγή*, *splendor*.

6. In dissyllabic oxytones in *ίλος*, *ίμός*, *ίρός*, *ίός*, *ῦλος*, *ῦμός*, *ῖρός*, and in Paroxytones in *ῖμη*, *ῖνη*, e. g.

ψιλός, <i>bare</i>	ἡ φινός, <i>skin</i>	ὁ φῦμός, <i>pale</i>	ξῦνός, <i>common</i>
ὁ χιλός, <i>fodder</i>	ὁ ῖός, <i>dart</i>	ὁ θῖμός, <i>mind</i>	λύμη, <i>injury</i>
ὁ λιμός, <i>hunger</i>	ὁ χῦλός, <i>juice</i>	so, ἄθῦμος, etc.	μῦνη, <i>excuse</i> .

*Exceptions*. *Βίός*, (ὁ), *bow*, *πλῦνός* (ὁ), *washing-trough*.

7. In dissyllables in *ᾶος*, *ᾶρός* (oxytoned), and in dissyllables in *ᾶα*, which begin with two consonants, e. g.

ὁ ναός, <i>temple</i>	φᾶνός, <i>brilliant</i>	στῖα, <i>pebble</i>	φλιά, <i>door-post</i> .
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REM. 2. The following may be added to dissyllables in *ᾶα*, namely, *καλιά*,

*shed*, ἀνία, *trouble*, κονία, *dust*, and to those in *āos*, the variable ἰαος, and proper names in *āos*, e. g. Ἀμφιάρεος; Οἰνόμαος is an exception.

*Exceptions.* Ταῖος or ταῖως (ὁ), *peacock*, σκιά (ἡ), *shadow*.

8. The following single words should also be noted :

I. *ā*.

Ἀραιός, <i>unmixed</i>	νεῆνίς, <i>young girl</i>	τιάρα, <i>turban</i>
ἀνιάρως, <i>troublesome</i>	ὀπαδός, <i>attendant</i>	φαλαρός, <i>clear</i>
αὐθάδης, <i>self-sufficient</i>	σινάπι, <i>mustard</i>	ὁ πλύαρος, <i>tattle</i> .

Also the proper names, Ἀμαῖσις, Ἀνάπος, Ἀραιός Δημόρατος, Θεῖνῳ, Ἰάσων, Ἠρίαπος, Σάραπις (Serapis), Στιμφῦλος, Φάρσαλος.

II. *i*.

Ἀκριβής, <i>exact</i>	ἐνιπή, <i>rebuke</i>	παρθενοπίπης, <i>gallant</i> .
ἰφθίμος, <i>strong</i>	ἔριθος, <i>day-laborer</i>	
τὸ τάρχος, <i>pickled fish</i>	ὁ ἡ χελιδών, <i>swallow</i>	

Also the proper names, Ἀγχίσης, Γράνικος, Εὐρίπος, Κάϊκος (ἡ), Ὀσίρις, Βούσιρις. The following dissyllables should be noted for the sake of the compounds: τιμή, *honor*, νίκη, *victory*, φυλή, *tribe*, ὕλη, *forest*, λίτος, *little*, μικρός, *small*, e. g. ἄτιμος.

III. *ū*.

Ἀμίμων, <i>blameless</i>	ἐρύκω, <i>to hold back</i>	λάφυρον, <i>booty</i>
ἄσυλον, <i>asylum</i>	ὁ ἰλῦός, <i>den</i>	ἡ πάπυρος, <i>papyrus</i>
ἀυτή (ῡ), <i>war-cry</i>	ἰγνύη, <i>the ham</i>	πίτυρον, <i>bran</i> .

Also the proper names, Ἀβῦδος, Ἀρχύτας, Βιθυνός, Διόνυσος, Καμβύσης, Κέρκυρα, Κωκυτός. And the dissyllables, ψυχή, *soul*, ὁ τυρός, *cheese*, ὁ πῦρος, *wheat*, ὁ χρῦσός, *gold*, λύπη, *grief*, ψυχρός, *cold*.

§ 29. *Accents*.

(48—51.)

1. The accentuation of a polysyllabic word consists in pronouncing one syllable with a stronger or clearer tone than the others. By this means, the unity of the connected syllables is indicated. The accentuation of the Greek is principally *rhythmical*, and in this it differs from the accentuation of the German, for example, which is almost wholly *logical*, and also from that of most compound English words, which is generally *logical*. The *logical* accent, which refers to the meaning of the syllables, gives emphasis to the stem-syllable, which expresses the essential idea of the word, in preference to the syllables of derivation and inflection, which express only the relations of

the idea, as the German, *verdérblicher, unvergésslicher, entfálten*, and the English, *destrúctible, immórtal*. The *rhythmical* accent, which expresses the relation of the tone to the syllables of a word, has particular reference to the quantity of syllables, and very often emphasizes the syllables of derivation and inflection, in preference to the stem-syllable, without regard to the signification of the syllables, e. g. *πατήρ, πατήρς, γραφόμενος, γραφομένη, γέγραφα, γεγραφώς, γεγραμμένος*.

2. The English and Greek accent differs also in this, that in the former the accented syllable is always considered long,\* but in the latter it can be either long or short, e. g. *γραφόμενος, γεγραφώς*; and that in the former, the accented and unaccented syllables are distinguished by the strength and feebleness of the tone, in the latter, by the rising and falling of the tone.

3. Even a *monosyllabic* word must be accented, so as to form in connected discourse, an independent sound.

4. The Greek has the following marks for the tone or accent (*προσφθίαι*):

- (a) The acute (*προσφθία ὀξεῖα, accentus acutus*) ´ to denote the *sharp* or *clear* tone, e. g. *λόγος*;
- (b) The circumflex (*προσφθία περισπωμένη, accentus circumflexus*) ˘ to denote the *protracted* (as it were the *winding* or *long-drawn*) tone, e. g. *σῶμα*. This accent consists in uniting the rising and falling tone in pronouncing a long syllable, since, e. g. the word *σῶμα* was probably pronounced as *σόμα*;
- (c) The grave (*προσφθία βαρεῖα, accentus gravis*) ˊ to denote the *falling* or *heavy* tone.

REMARK 1. The mark of the falling tone was not used. Hence the Greek did not write, *ἄνθρωπος, λόγος*, but *ἄνθρωπος, λόγος*. The mark of the grave was used only to distinguish certain words, e. g. *τίς*, *aliquis, some one*, and *τίς*, *quis? who?* and, as will be seen in § 31, I, instead of the acute on the final syllable of words in connected discourse.

REM. 2. The accent stands upon the second vowel of *diphthongs*, and at the beginning of words commencing with a vowel the acute and grave stand after the breathing, but the circumflex over it, e. g. *ἄπαξ, αὔλειος, ἀνείπης, εὐρος, αἶμα*. But in uncial letters, in connection with the

\* In English, however, the words *long* and *short* refer only to the emphasis.—TH.

diphthongs *α, η, ω*, the accent and the Breathing stand upon the first vowel, e. g. *Ἀιδώς*. On the diaeresis, see § 4, Rem. 4.

REM. 3. In pronouncing a Greek word, two things must be noted, the *accent* and the *quantity*. Hence an effort should be made to indicate the accented syllable by raising the voice, but especially to make the long and short, as well as the accented and unaccented syllables, perceptible. But in many instances, it is not possible for us to express the nicer distinctions, which the Greeks must have made in their pronunciation; thus, e. g. in *τιμή* and *τιμή*, *γνώμαι* and *γνώμαις*.

5. The accent can stand only on one of the last three syllables of a word, because the raising of the voice is impossible beyond the last three syllables. The English in many words disregards this law, e. g. *amplification*.

6. The acute stands on one of the last three syllables, whether this is long or short, e. g. *καλός, ἀνθρώπου, πόλεμος*; yet upon the antepenult, only when the last is short, and is not long by position, e. g. *ἄνθρωπος*, but *ἀνθρώπου*.

7. The circumflex stands only on one of the last two syllables, but that syllable must always be long by nature, e. g. *τοῦ σώμα*; it stands upon the penult, however, only when the ultimate is short, or long only by position, e. g. *τείχος, χρῆμα, πράξις, ἀνταξ*, Gen. *-ἄκος, καλαῦρον, κατήλιψ, Δημῶναξ*. Also in substantives ending in *ῖξ* and *ῡξ*, Gen. *-ῖκος, -ῡκος*, the *ι* and *υ* long by nature, are, according to the views of the ancient Grammarians, treated as short in respect to the pronunciation, e. g. *φοῖνιξ*, Gen. *-ῖκος, κῆρυξ*, Gen. *-ῡκος*.

8. If therefore the antepenult is accented, it can have only the acute; but if the penult is accented, and is long by nature, it must have the circumflex, when the ultimate is short, e. g. *τείχος, πράττει*, but the acute, when the ultimate\* is long, e. g. *τείχους, πράττω*; if it is short, it has uniformly only the acute, e. g. *τάττω*,

\* Hence the accent often enables us to determine the quantity of syllables, e. g. from the acute on the antepenult of *ποιήτρια, μαθήτρια*, we infer that the ultimate is short, otherwise the accent could not stand further back than the penult, No. 6, above,—from the circumflex on *σίτος* and *πράξις*, that those syllables are long by nature, 7,—from the circumflex on *μοῖρα* and *σιεῖρα*, that the ultimate is short, 7,—from the acute on *χῆρα, ὥρα* and *ἦρα*, that the ultimate is long, otherwise the penult of these words must be circumflexed, 8,—from the acute on *φίλος* and *ποικίλος*, that the penult of these words is short, otherwise they must have been circumflexed, 8.—Tr.

*τάττε*. On the ultimate, either the acute or the circumflex stands, e. g. *πατήρ, πατρῶν*.

REM. 4. In the inflection-endings, *αι* and *οι*, and in the adverbs, *πρόπαι* and *ἐκπαλαι*, the diphthongs, in respect to the *accent*, are considered short, e. g. *τράπεζαι, τύπτεται, γλώσσαι, ἄνθρωποι, χῶροι*. The optative endings, *οι* and *αι*, are exceptions, e. g. *τιμήσαι, ἐκλείποι, λείποι*, and the adverb *οἶκοι*, *domi, at home*, on the contrary, *οἶκοι, houses*, from *οἶκος*.

REM. 5. In the old Ionic and in the Attic declension, since *ω* takes the place of *ο*, it is considered as having only half its usual length, and hence, in respect to the accent, is treated as short, e. g. *Μενέλειω, ἀνείγων*;—*πόλεως, πόλεων*:—*ἰλεως, ἄγηρως*, Gen. *ἰλεω, ἄγηρῳ*: but if such adjectives are declined according to the third Dec., they are accented regularly, e. g. *φιλογέλω, φιλογέλωτος*; so also in the Dat. Sing. and Pl., as well as in the Gen. and Dat. Dual, where the penult is long, e. g. *ἄγηρως, ἀγήρῳ, ἀγήρως, ἀγήρῳν*.

REM. 6. In the words, *εἴθε, O that, ταίχῃ, certainly*, the penult has the acute, apparently contrary to the rule; but these must be treated as separate words. The accentuation of the words, *εἴτε, οὔτε, ὥσπερ, ἥτις, τοίςδε*, etc., is to be explained on the ground, that they are compounded with Enclitics, § 33.

REM. 7. According to the accentuation of the last syllable, words have the following names:

- (a) Oxytones, when the ultimate has the acute, e. g. *τετιφώς, κακός, θήρ*;
- (b) Paroxytones, when the penult has the acute, e. g. *τύπτω*;
- (c) Proparoxytones, when the antepenult has the acute, e. g. *ἄνθρωπος, τυπτόμενος, ἄνθρωποι, τυπτόμενοι*;
- (d) Perispomēna, when the ultimate has the circumflex, e. g. *κακώς*;
- (e) Properispomena, when the penult has the circumflex, e. g. *πρᾶγμα, φιλοῦσα*;
- (f) Barytones, when the ultimate is unaccented, e. g. *πράγματα, πρᾶγμα*.

### § 30. *Change and Removal of the Accent by Inflection, Composition and Contraction.* (52—54.)

1. When a word is changed by inflection, either in the quantity of its final syllable or in the number of its syllables, then, according to the preceding rules, there is generally also a change or removal of the accent.

- (a) By lengthening the final syllable,
  - (α) a Proparoxytone, as *πόλεμος*, becomes a Paroxytone, e. g. *πολέμῳ*;
  - (β) a Properispomenon, as *τείχος*, a Paroxytone, e. g. *τείχους*;
  - (γ) an Oxytone, as *θεός*, a Perispomenon, e. g. *θεοῦ*. Yet this change is limited to particular cases. See § 45, 7, a.

(b) By shortening the final syllable,

(α) a dissyllabic Paroxytone with long penult, as *φεύγω*, becomes a Properispomenon, e. g. *φεῦγε*, but *τᾶττω*, *τᾶττε*;

(β) a polysyllabic Paroxytone, whether the penult is long or short, becomes a Proparoxytone, e. g. *βουλεύω*, *βούλευε*.

(c) By the accession of a syllable or syllables at the beginning of a word, the accent is commonly removed towards the beginning of the word, e. g. *φεύγω*, *ἐφευγον*; the same occurs commonly in compounds, e. g. *ὁδός* *σύννοδος*, *θεός* *φιλόθεος*, *τιμή* *ἄτιμος*, *φεῦγε* *ἀπόφευγε*. By an accession of syllables at the end of a word, on the contrary, the accent is removed towards the end of the word, e. g. *τύπτω*, *τυπτόμεθα*, *τυφθησόμεθα*.

REMARK 1. The particular cases of the change of accent by inflection, and the exceptions to the general rules here stated, will be seen below under the accentuation of the several parts of speech.

2. In respect to contraction, the following principles apply:

(1) When neither of two syllables to be contracted is accented, then the contracted syllable also is unaccented, and the syllable which, previous to contraction, had the accent, retains it also after the contraction, e. g. *φιλεε* = *φιλει*, but *φιλέει* = *φιλεῖ*, *γένει* = *γένει*, but *γενέων* = *γενῶν*.

(2) But when one of the two syllables to be contracted is accented, then the contracted syllable also is accented,

(a) the contracted syllable when composed of the antepenult and penult, takes the accent which the general rules require, e. g.

<i>ἀγαπάομαι</i> = <i>ἀγαπῶμαι</i>	<i>φιλεόμενος</i> = <i>φιλοῖμένος</i>
<i>ἑσταότος</i> = <i>ἑστῶτος</i>	<i>ὀρθόουσι</i> = <i>ὀρθοῦσι</i>
<i>ὕλησσα</i> = <i>ὕλησσα</i>	<i>τιμαόντων</i> = <i>τιμώντων</i> ;

(b) the contracted syllable, when it is the ultimate, takes:

(α) the acute, when the last of the syllables to be contracted has the acute, e. g. *ἑσταός* = *ἑστώς*;

(β) the circumflex, when the first of the syllables to be contracted, is accented, e. g. *ῥήοι* = *ῥήοι*.

REM. 2. The exceptions to the principles stated, will be seen below under the contracted declensions and conjugations.



CHANGE AND REMOVAL OF THE ACCENT IN CONNECTED DISCOURSE.

§ 31. I. *Grave instead of the Acute*.—II. *Crisis*.—

III. *Elision*.—IV. *Anastrophe*. (55—57.)

I. In connected discourse, the Oxytones receive the mark of the grave, i. e. by the close connection of the words with each other, the sharp tone is weakened or depressed, e. g. *Εἰ μὴ μητρὶν περικαλλῆς Ἡερίβοια ἦν*. But the acute must stand before every punctuation-mark, by which an actual division is made in the thought, as well as at the end of the verse, e. g. *Ὁ μὲν Κῦρος ἐπέρασε τὸν ποταμόν, οἱ δὲ πολέμιοι ἀπέφυγον*.

*Exceptions.* *Τίς, τι*, quis? who? quid? what? always remain oxytoned.

REMARK 1. When an Oxytone is not closely connected with the other words, i. e. when it is treated grammatically, the acute remains, e. g. *εἰ τὸ μὴ λέγεις* — τὸ ἀνίρ ὄνομα.

II. By *Crisis* two words are united in one, § 10. Hence, words united in this way can have but one accent, namely, that of the second word, which is the more important; this accent does not change its place, e. g. *τάγαθόν* from τὸ ἀγαθόν. When the second word is a dissyllabic Paroxytone with a short final syllable, the accent, according to § 30, 2, (2) (a), is changed into the circumflex, e. g. *τὸ ἔπος* = τοῦπος, *τὰ ἄλλα* = τᾶλλα, *τὸ ἔργον* = τοῦργον; *τὰ ὄπλα* = θῶπλα, *ἐγὼ οἶμαι* = ἐγῶμαι.

III. When by *Elision*, § 13, an unaccented vowel is elided, the accent of the word is not changed, e. g. *τοῦτ' ἔστιν*. But if the elided vowel is accented, its accent is thrown back upon the preceding syllable, as an acute; yet, when the word, from which a vowel has been elided, is a preposition or one of the particles, *ἀλλά, οὐδέ, μηδέ*, and the poetic *ἤδέ, ἰδέ*, the accent of the elided vowel wholly disappears, and also when the accented vowel of monosyllabic words is elided, e. g.

πολλὰ ἔπαθον	= πόλλ' ἔπαθον	παρὰ ἐμοῦ	= παρ' ἐμοῦ
δεινὰ ἔρωτες	= δειν' ἔρωτες	ἀπὸ ἐαυτοῦ	= ἀφ' ἐαυτοῦ
φημὶ ἐγὼ	= φημ' ἐγώ	ἀλλὰ ἐγώ	= ἀλλ' ἐγώ
αἰσχρὰ ἔλεξας	= αἰσχρ' ἔλεξας	οὐδὲ ἐγώ	= οὐδ' ἐγώ
ἐπὶ ἦσαν	= ἐπ' ἦσαν	ἢ δὲ ὅς	= ἢ δ' ὅς

IV. *Anastrophe*. When a preposition is placed after the word which it should precede, the tone of such preposition naturally inclines back to its word, and hence, the accent is removed from the ultimate to the penult; this drawing back of the accent is called *Anastrophe*, ἀναστροφή, e. g.

μάχης ἐπὶ but ἐπὶ μάχης νεῶν ἀπο but ἀπὸ νεῶν  
Ἰθάκην κατὰ “ κατὰ Ἰθάκην καλῶν περὶ “ περὶ καλῶν.

REM. 2. The prepositions, ἀμφί, ἀντί, ἀνά, διά, and the poetic ἐπαι, ἐπειρ, διαί, παραι, do not admit *Anastrophe*. If the preposition stands between an adjective and a substantive, according to *Aristarchus*, the *Anastrophe* is found only when the substantive stands first, e. g. Ἑάνθω ἐπὶ διήεντι, but διήεντι ἐπὶ Ἑάνθω. Other Grammarians reject the *Anastrophe* in both cases.

REM. 3. Prepositions, moreover, admit *Anastrophe*, when they are used instead of abridged forms of the verb, e. g. ἄνα instead of ἀνάστηθι; μέτα, πάρα, ἐπὶ, ὑπο, περί, ἐν instead of the indicative present of εἶναι, compounded with these prepositions, e. g. ἐγὼ πάρα instead of πάρεμι, περί instead of περιέστι; further, when the preposition is separated from the verb and placed after it, which is often the case in the Epic dialect, e. g. ὀλέσας ἀπο πάντας ἱταίρους. But the accent of ἀπό is drawn back without any reason, in such phrases as ἀπὸ θαλάσσης οἰκεῖν, ἀπὸ σκόπου, ἀπ’ ἐλπίδος and the like; in such cases it is properly on the ultimate.

### § 32. V. *Atonics or Proclitics*. (58.)

Some small words are termed *Atonics* or *Proclitics*, being, in connected discourse, so closely united to the following word, that they, as it were, coalesce with it, and lose their accent. They are:

- (a) the forms of the article, ὁ, ἡ, οἱ, αἱ;
- (b) the prepositions, ἐν, in, εἰς (ἐς), into, ἐκ (ἐξ), ex, ὡς, ad; but if ἐξ is after the word which it governs, and at the end of a verse, or before a punctuation-mark, it retains the accent, e. g. κακῶν ἐξ Il. ξ, 472.
- (c) the conjunctions, ὡς, as, that, so that, when, εἰ, if; but if ὡς, as, follows the word which it should precede, it has the accent, e. g. κακοὶ ὡς, for ὡς κακοί;
- (d) οὐ (οὐκ, οὐχ), not; but at the end of a sentence and with the meaning *No*, it has the accent, οὐ (οὐκ). Comp. § 15, 4.

§ 33. VI. *Enclitics*. (59.)

Enclitics are certain words of one or two syllables, which, in a connected discourse, are so closely joined, in particular cases, to the preceding word, that they either lose their tone, or throw it back upon the preceding word, e. g. φίλος τις, πόλεμός τις. They are:

(a) the verbs εἰμὶ, *to be*, and φημί, *to say*, in the Pres. Indic., except the second Pers. Sing. εἶ, *thou art*, and φῆς, *thou sayest*;

(b) the following forms of the three personal pronouns in the Attic dialect:

I. P. S. μοῦ	II. P. S. σοῦ	III. P. S. οὗ	Dual. σφωῶν	Pl. σφίσι (ν)
μοί	σοί	οἱ		
μή	σέ	ἐ, νιν;		

(c) the indefinite pronouns, τίς, τί, through all the cases and numbers, together with the abridged forms τοῦ and τῷ, and the indefinite adverbs πῶς, πῶ, πῇ, πού, ποῦ, ποθί, ποθεν, ποί, ποτέ; the corresponding interrogative pronouns are, on the contrary, always accented, e. g. τίς, τί, πῶς, etc.;

(d) the following particles in the Attic dialect, τέ, τοί, γέ, νύν, πέρ, θήν, and in the Epic, κί, κίν, νύ, ῥά, and the inseparable particle, δέ, § 34, Rem. 2.

REMARK. Several small words, which are so combined with enclitics, as to have a peculiar meaning, are written together, e. g. εἶτε, οὕτε, μήτε, ὥςτε, ὥςπερ, ὅστις, etc.

§ 34. *Inclination of the Accent*. (60, 61.)

1. An Oxytone is so combined with the following enclitic, that the accent, which is commonly grave in the middle of a sentence, § 31, I., again becomes acute, e. g.

θήρ τις	for	θήρ τις	καλός ἐστιν	for	καλός ἐστίν
καί τινες	"	καὶ τινές	ποταμός γε	"	ποταμός γέ
καλός τε	"	καλός τέ	ποταμοί τινες	"	ποταμοὶ τινές.

2. A Perispomenon coalesces with the following enclitic without further change of the accent, e. g.

φῶς τι	for	φῶς τί	φιλεῖ τις	for	φιλεῖ τις
φῶς ἐστιν	"	φῶς ἐστίν	καλοῦ τινος	"	καλοῦ τινός.

REMARK 1. A Perispomenon, in connection with a dissyllabic enclitic, is regarded as an Oxytone. Long syllables in enclitics are treated in respect to the accentuation as short; hence οἴντινοι, ὄντινων are viewed as separate words, e. g. καλῶν τινων.

3. A Paroxytone coalesces with the following monosyllabic enclitic without further change of the accent, though there is no inclination when the enclitic is a dissyllable, e. g.

φίλος μου for φίλος μου, but φίλος ἐστίν, φίλοι φασίν,  
ἄλλος πως “ ἄλλος πώς, “ ἄλλος ποτέ, ἄλλων τινῶν.

4. A Proparoxytone and a Properispomenon coalesce with the following enclitic, since they retain an acute accent on the last syllable, so that this syllable forms the tone-syllable for the following enclitic, e. g.

ἄνθρωπός τις for ἄνθρωπος τις σῶμά τι for σῶμα τὸ  
ἄνθρωποι τινες “ ἄνθρωποι τινές σῶμά ἐστιν “ σῶμα ἐστίν.

*Exception.* A Properispomenon, ending in ξ or ψ, does not admit the inclination of a dissyllabic enclitic, e. g. αὐλαξ τινός, αὐλαξ ἐστίν, φοῖνιξ ἐστίν, κήρυξ ἐστίν, λαῖλαψ ἐστίν.

REM. 2. The local suffix δε (ζε), which expresses the relation of *to a place, whither*, coalesces with substantives according to the rules of inclination, e. g.

Ὀλυμπόνδε Σφητινόνδε οὐρανόνδε Πυθῶδε from Πυθῶ  
ἑρεβόςδε Ἐλευσινάδε Μέγαράδε δόμονδε.

So Ἀθήναζε i. e. Ἀθήναςδε, Πλαταιᾶζε (Πλαταιαί), χαμῶζε (χαμάς Acc). The suffix δε when appended to the Demon. Pronoun draws the accent of this pronoun to the syllable before δε. In the oblique cases, these strengthened pronouns are accentuated according to the rules for Oxytones, § 45, 7, (a), e. g.

τόσος — τοσόςδε, τοσοῦδε, τοσῶδε, τοσῆνδε, τοσῶνδε,  
τοῖος — τοιόςδε, τηλίκος — τηλικόςδε, τοῖσι — τοισίδε,  
ἐνθα — ἐνθάδε.

5. When several enclitics occur together, each throws back its accent on the preceding, e. g. εἰ πέρ τις σέ μοί φησί ποτε.

### § 35. Enclitics accentuated (ὀρθοτονοῦμεναι). (62.)

1. The enclitics at the beginning of a sentence, retain their accent, e. g. Φημί ἐγὼ τοῦτο. — Τινές λέγουσιν. — Εἰσὶ θεοί. — But instead of ἐστὶ (ν) at the beginning of a sentence, the form ἔστι (ν) is used, also, if it stands in connection with an Inf. for ἔστιν (ν), and after the particles ἀλλ, εἰ, οὐκ, μή, ὥς, καί, μὲν, ὅτι, ποῦ, also after the pronoun τοῦτ', e. g. ἔστι θεός. — ἔστι σοφός ἀνὴρ. — ἔστιν οὕτως. — ἔστιν ἰδεῖν, ἰδεῖν ἔστιν, licet videre. — Εἰ ἔστιν, οὐκ ἔστιν, τοῦτ' ἔστιν.

2. Φημί and the other persons of the Indic. retain the accent, if they are separated from the preceding word by a punctuation-mark, e. g. ἔστιν ἀνὴρ ἀγαθός, φημί.

3. Of the enclitic Pers. pronouns, the following retain their accent, namely, σοῦ, σοί, σέ, οἷ, σφίσι (ν):

- (a) when an accentuated Prep. precedes, e. g. παρὰ σοῦ, μετὰ σέ, πρὸς σοί. In this case, instead of the enclitic forms of the Pron. of the first Pers., the longer forms, regularly accentuated, are chosen, e. g.

παρ' ἐμοῦ not παρὰ μου, πρὸς ἐμοί not πρὸς μοι,  
κατ' ἐμέ " κατὰ με, περὶ ἐμοῦ " περὶ μου.

REMARK. The unaccented prepositions are united to the enclitic forms, e. g. ἔκ μου, ἐν μοι, ἐς σε, ἐς με, ἔκ σου, ἐν σοι.

- (b) after copulative or disjunctive conjunctions, e. g. ἐμὲ καὶ σέ, ἐμὲ ἢ σέ, especially when the pronouns are emphatic, e. g. in antitheses.

- (c) The forms οὗ, οἷ, ἔ, are accentuated only when they are used as reciprocal pronouns.

4. There is no inclination, when the accent of the word on which the enclitic rests disappears by Elision, e. g. καλὸς δ' εἰσίν, but καλὸς δι' εἰσίν — πολλοὶ δ' εἰσίν, but πολλοὶ δι' εἰσιν.

### § 36. Division of Syllables.

(64.)

1. Syllables end with a vowel, and begin with one or more consonants. Hence if a consonant is between two vowels, it belongs to the following syllable,\* e. g. πο-τα-μός, ὄ-ψο-μαι, ἐ-στρα-τευ-σά-μην, ἔ-σχον, ἔ-βλα-ψα, κέ-κμη-κα.

Exception. A compound word, or one formed by a syllable arising from inflection and derivation, is best divided, according to its constituent parts,† e. g. συν-εκ-φώνησις, τύπ-τω, προ-στάτης, προς-τείχω.

2. If two similar consonants, e. g. ππ, λλ, etc., or a smooth Mute with a corresponding Aspirate, πφ κχ τθ, occur together, or if a consonant follows a liquid, λ μ ν ρ, (with the exception of μν,) then one consonant belongs to each syllable, e. g. τὰτ-τω, Βάκ-χος, ἄλ-γος, ἔρ-γον, yet ἄ-μνή [but with us ἄμ-νή].

### § 37. Punctuation-marks—Diastöle.

(65.)

1. The colon and semicolon are indicated by a point above the line, e. g. Εὐ<sup>˙</sup> ἔλεξας· πάντες γὰρ ὁμολόγησαν. The interroga-

\* The more usual division in our schools is ποτ-α-μός, not πο-τα-μός, ὄψ-ο-μαι, etc. See also Appendix on Accents and Pronunciation.—TR.

† When, however, the first part of a compound word ends with a vowel, and the first vowel of the simple word is short, the first consonant of that word is united to the preceding vowel, e. g. πρόθ-εσις, and not πρό-θεσις, ἀνάβ-ασις, not ἀνά-βασις, ἄβ-ατος, not ἄ-βατος.—TR.

tion-mark is our semicolon, e. g. *Τίς ταῦτα ἐποίησεν; who did this?* The period, comma and exclamation-point have the same characters as in English.

2. The Diastöle, or Hypodiastöle, which has the same character as the comma, is used to distinguish certain compound words from others of like sound, but of dissimilar meaning, e. g. *ὅ, τε, whatever*, and *ὅτε, that, since*; *ὅ, τε, whatever*, and *ὅτε, when*. Such words are now merely separated in writing, e. g. *ὅ τε, ὅ τε, τό τε*.

## CHAPTER II.

### GRAMMATICAL FORMS.

#### § 33. *Division of the Parts of Speech.—Inflection.* (66.)

1. Grammatical forms relate to the nature and inflection of the Parts of Speech.

2. The Parts of Speech are:

(1) Substantives, which express an object,—person or thing,—as *man, rose, house, virtue*;

(2) Adjectives, which express a property, as *great, small, red, beautiful, hateful*;

(3) Pronouns, which refer to an object, as *I, thou, he, this, that, mine, thine, his*;

(4) Numerals, which express the number or quantity of an object, as *one, two, three, many, few*;

(5) Verbs, which express action, as *to bloom, to wake, to sleep, to love, to censure*;

(6) Adverbs, which express the relations of place, time, manner, quality and number, as *here, yesterday, beautifully* = in a beautiful manner, *perhaps, often, rarely*;

(7) Prepositions, which express the relation of space, time, etc. of an object to an action or thing, as *before* the house, *after* sunset, *before* mourning;

(8) Conjunctions, which express the mutual relations of sentences, as *and*, *but*, *because*.

3. In addition to these parts of speech, there are in the language, peculiar organic sounds, called interjections, as *alas!* *oh!* *ah!*

4. Words are either *essential* words, i. e. such as express a notion or idea, which are the substantive, the adjective, the verb, and the adverbs derived from those parts of speech; or *formal* words, i. e. such as express the different relations of the idea; these are the pronoun, the numeral, the preposition, the conjunction, the adverbs which are derived from those parts of speech, and the verb *ēvai*, *to be*, when, in connection with an adverb or a substantive, it has the inflection of a verb. Interjections express neither an idea, or its relation, and hence are not properly regarded as words.

REMARK. Prepositions, conjunctions, and adverbs derived from pronouns, are included under the common name of particles.

5. By inflection is understood the variation or modification of a word in order to indicate its different relations. The inflection of the substantive, adjective, pronoun and numeral, is termed declension; the inflection of the verb, conjugation. The remaining parts of speech do not admit inflection.

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#### SECTION I.

#### The Substantive.

#### § 39. *Nature and Division of the Substantive.* (224.)

1. The Substantive is used to denote a person or a thing, e. g. *man*, *woman*, *lion*; *earth*, *flower*, *virtue*, *wisdom*, *host*.

2. If a substantive indicates an object, which has an independent existence, it is termed a *Concrete*, e. g. *man*, *woman*, *lion*, *earth*, *flower*, *host*; but if the substantive indicates a simple quality or action, independent of a subject, it is called an *Abstract*, e. g. *virtue*, *wisdom*.

3. The Concretes are,

(a) Proper nouns, when they refer only to individual persons or objects, and not to a species, as *Gyrus, Plato, Hellas, Athens*;

(b) Appellative nouns, when they indicate an entire species, or an individual of a class, as *mortal, tree, man, woman, flower*;

(c) Material nouns, when they indicate the simple material, e. g. *milk, dust, water, gold, coin, grain*;

(d) Collective nouns, when they designate a number of single persons or things as one whole, e. g. *mankind, cavalry, people, herd, fleet*.

#### § 40. *Gender of Substantives.* (225—227.)

The Gender of substantives, which is three-fold, as in Latin, is determined partly by their meaning, partly by their endings.

##### I. Determination of Gender by the Meaning.

1. The names and designations of males, names of nations, the months, rivers and winds, are masculine, e. g. *ὁ βασιλεύς, the king, ὁ κάπρος, the boar, οἱ Ἕλληνες, ὁ Γαμηλιών* (January nearly), like *ὁ μήν, the month, ὁ Ἀλφειός, the Alpheus*, like *ὁ ποταμός, the river, ὁ εὐρός, the south-east wind*, like *ὁ ἄνεμος*.

*Exception.* Diminutives in *ον*, which are not proper names, as *τὸ μειράκιον, the lad*, also *τὸ ἀνδράποδον, a slave*, and some rivers, as *ἡ Ἀίθρη*.

2. The names and designations of females, names of countries, islands, cities, trees and plants for the most part, are feminine, e. g. *ἡ βασίλεια, the queen, ἡ λέαινα, the lioness, ἡ Αἴγυπτος*, like *ἡ χώρα, the land, ἡ Πόδος, like ἡ νῆσος, the island, ἡ Τροιζήν, like ἡ πόλις, the city, ἡ πύξος, the box-tree, ἡ ἄμπελος, the vine, ἡ βύβλος, the papyrus, ἡ ῥάφανος, the horse-radish, ἡ νάρδος, the balsam-tree*.

*Exceptions.* A. Countries and cities according to their endings; Of the Masculine are, (a) nouns in *-ης*, Gen. *-ητος*, e. g. *ὁ Μάσης*;—(b) in *-εύς*, e. g. *ὁ Φαροσιεύς*;—(c) in *-σι*, Pl., e. g. *οἱ Φίλιπποι*;—(d) those which vary between *-ος*, (Gen. *-ου*), *-ων*, *-ους* and *-ας*.—Of the Neuter gender are, (a) those in *-α*, Pl., e. g. *τὰ Λεύκτρα*;—(b) in *-ον*, e. g. *τὸ Ἴλιον*; in *-ος*, Gen. *-εος*, e. g. *τὸ Ἄργος*.—B. Trees and plants; *ὁ ἐρινιός, the wild fig-tree, ὁ φοῖλλός, the cork-tree, ὁ λωτός, the lotus, ὁ κύτις, the willow, ὁ φοῖνιξ, the palm, ὁ κιστός, the ivy*; of the



Masc. and Fem. gender are, ὁ ἡ πάπυρος, *the papyrus*, ὁ ἡ κότινος, *the wild-olive*, ὁ ἡ κόμαρος, *the strawberry-tree*, ὁ ἡ κέρασος, *the cherry-tree*.

3. Of the Neuter gender are the names of fruits, diminutives, with the exception of proper names of females, e. g. ἡ Λεόντιον, the names of the letters, infinitives, all indeclinable words in the Sing. and Pl., and all words used as the mere symbol of a sound, e. g. τὸ μόρον, *the fruit of the mulberry* (τῆς μορέας), τὸ μῆλον, *the apple*, τὸ μειράκιον, Dim. of μείραξ, *boy*, τὸ λάμβδα, τὸ τύπτειν, *the striking*, τὸ μήτηρ, *the word mother*.

4. The names of persons which have only one form for the Masc. and Fem. are of Common gender, e. g. ὁ ἡ θεός, *god and goddess*, ὁ ἡ παῖς, *boy and girl*.

REMARK 1. *Moveable* substantives are such as change their ending so as to indicate the natural gender, e. g. ὁ βασιλεύς, *king*, ἡ βασίλισσα, *queen*.—The change of the ending itself is called *motion*.

REM. 2. From nouns of Common gender, those termed *Epicenes* (ἐπίκοινα) must be distinguished, i. e. such substantives as indicate both the natural genders by only one form of gender, either Masc. or Fem. To these epicenes belong, first, most of the names of beasts, e. g. ἡ ἀλώπηξ, *the fox*, whether the male or female fox, ἡ ἄρκτος, *the bear*, ἡ κάμηλος, *the camel*, ὁ μῦς, *the mouse*, ἡ χελιδών, *the swallow*, ἡ οἶς, *the sheep*, ὁ βοῦς, *the ox*; in the Pl., however, commonly αἱ βόες, αἱ ἑπποί; but when the natural gender is to be distinguished, ἄρσεν, *male*, or θῆλυς, *female*, is added, e. g. λαγώς ὁ θῆλυς, *the female hare*, ἀλώπηξ ἡ ἄρσεν, *the male fox*; or the gender may be indicated by the prefixed article, or by another adjective, e. g. ἡ βοῦς, *the cow*, ὁ ἄρκτος, *the male bear*.—Here belong, in the second place, the Masc. names of persons in the Pl., which include the Fem., e. g. οἱ γονεῖς, *the parents*, οἱ παῖδες, *the children*, liberi (sons and daughters).

## II. Determination of Gender by the Endings.

1. The difference between the Masc. and Fem. gender is definitely developed in the adjectives and substantives of the first Dec. only, the characteristic of the Masc. being σ, of the Fem. α or η, e. g. δικαί-α, αἰσχρ-ά, καλ-ή, ὁ νεανία-ς, ἡ φων-ή. But in substantives of the second and third Declensions, the two genders are determined only by the signification, the final σ being common to both genders, e. g. ὁ κόραξ and ἡ φλόξ, ὁ λόγος and ἡ νόσος, etc. Still, this σ, which is the sign of the Masc. and Fem. genders, is often omitted, as will be seen in the third Dec., e. g. ὁ λυμήν instead of λυμένος, Gen. λυμέν-ος, ὁ ἡ αἰθήρ instead of αἰθήρ-ος, Gen. αἰθέρ-ος. Comp. §§ 16, 3, and 20, 3.

2. The Neuter gender is characterized by exhibiting the naked stem, e. g. Masc. *μελᾶς* instead of *μελᾶς*, Gen. *μελᾶν-ος*, Neut. *μελᾶν*. Often, however, for the sake of euphony, the pure stem undergoes a change, as will be pointed out in the third Dec. This subject will be further treated under the particular declensions.

§ 41. *Number, Case and Declension.* (228—230.)

1. The Greek has, in addition to the Sing. number, which expresses unity, and the Pl., which expresses plurality, a particular number for duality, namely, the Dual.

2. The Greek has five Cases, namely,  
 (1) Nominative, the case of the subject;  
 (2) Genitive, the whence-case;\*  
 (3) Dative, the where-case;  
 (4) Accusative, the whither-case;  
 (5) Vocative, the case of direct address.

REMARK. The Nom. and Voc. are called *casus recti*, *direct cases*, the others, *casus obliqui*, *oblique cases*. Substantives and adjectives of the Neuter gender have the same form in the Nom., Acc. and Voc. of the three numbers. The Dual has only two forms for cases, one for the Nom., Acc. and Voc., the other for the Gen. and Dat.

3. There are in the Greek three different ways of inflecting substantives, distinguished as the First, Second and Third Declensions.

§ 42. *First Declension.*† (231.)

The first declension has four endings, *ᾶ* and *η* feminine; *ᾱς* and *ης* masculine.

\* See a fuller statement under the Cases in the Syntax, § 268 seq.—Tr.

† The following "Remarks on the Formation of the Cases," are translated from the Larger Greek Grammar of Kühner.—Tr.

1. The Nominative Singular. The Third Declension is, undoubtedly, the oldest and the original form. Subsequently, the two other declensions were developed from it with few alterations; and the three declensions are so distinguished from each other, that words whose stems end in a consonant, or in the vowels, *ι*, *υ*, are inflected according to the Third Declension; but those, whose stems end in *ᾱ*, according to the First Declension;

## Endings.

	Singular.				Plural.	Dual.
Nom.	$\check{\alpha}$	$\bar{\alpha}$	or	$\eta$	$\bar{\alpha}\varsigma$ or $\eta\varsigma$	$\bar{\alpha}$
Gen.	$\eta\varsigma$	$\bar{\alpha}\varsigma$		$\eta\varsigma$	$\bar{\alpha}\varsigma$ or $\eta\varsigma$	$\bar{\alpha}\varsigma$
Dat.	$\eta$	$\bar{\alpha}$		$\eta$	$\bar{\alpha}\varsigma$	$\bar{\alpha}\varsigma$
Acc.	$\bar{\alpha}\nu$	$\bar{\alpha}\nu$		$\eta\nu$	$\bar{\alpha}\varsigma$	$\bar{\alpha}$
Voc.	$\check{\alpha}$	$\bar{\alpha}$		$\eta$	$\bar{\alpha}$	$\bar{\alpha}$

REMARK. The original ending of the Dat. Pl. was  $\omicron\iota\sigma\iota(\nu)$ , as in the second Dec.  $\omicron\iota\sigma\iota(\nu)$ , e. g. *δικαιοι, ταῖσι, καμπαῖσι, θεοῖσι, σμικροῖσι, ἀγαθοῖσι*. This form is also found in the Attic poets, and is not foreign even to prose, at least to that of Plato.

and, finally, those whose stems end in  $\omicron$ , according to the Second Dec. Stems in  $\epsilon$  are not found. It is very probable, that in the original development of the language, all substantives had but one form of declension for both genders, and that the forms of the first and second declensions, which denote the gender,  $\alpha$  ( $\eta$ ) and  $\alpha\varsigma$  ( $\eta\varsigma$ ), and  $\omicron\varsigma$ , are wholly foreign to substantives, and belong exclusively to adjectives. Now the form of the first and second declensions is precisely that which occurs in adjectives of the three genders, and, besides, in very many substantives of these declensions, the adjective meaning is not easily to be mistaken, e. g. *κύρος* and *κόρη*, *lad* and *lass*, *θεός* and *θεά*, *god* and *goddess*, *δούλος* and *δοῦλη*, etc.

2. The Genitive Singular. The characteristic of the Gen. Sing. is  $\varsigma$  preceded by  $\omicron$ , thus  $\omicron\varsigma$ , e. g. *κόραξ*, *κόρακ-ος* (in Sanscrit, *s, sya, as* and *ās*). In the feminines in  $\alpha$  and  $\eta$  of the first Dec., the vowels  $\alpha$  and  $\eta$  coalesce with the ending  $\omicron\varsigma$ , and form  $\alpha\varsigma$  or  $\eta\varsigma$ , e. g. *ἀγορά-ος* = *ἀγορᾶς*, *τέχνη-ος* = *τέχνης*. In the second Dec. and in masculines of the first Dec. ending in  $\alpha\varsigma$  and  $\eta\varsigma$ , the  $\sigma$  disappears from the ending  $\omicron\varsigma$ , and  $\omicron$  is appended to the stem-vowel  $\alpha$ , and is contracted with it, e. g. *λόγο-ος*, *λόγο-ο* = *λόγου*, *νεανία-ος*, *νεανία-ο* = *νεανίου*. The Thessalian Gen. of the second Dec. has  $\iota$  before the ending, e. g. *λόγοιο*, like *quojus* (*cūjus*), *illius*, *solius*, *istius*. The  $\varsigma$  is still found in the Dor. dialect in the Gen. of the pronouns, *ἐμοῦς*, *ἐμεός*, *ἐμεῦς*, *τέος*, *τεῦς*, etc., instead of *ἐμεό*, *ἐμοῦ*, *σείο*, *σοῦ*.

REMARK 1. The ending  $\omicron\iota\sigma\iota\omicron$  corresponds to the Sanscrit Gen. ending in  $\epsilon ja$  (the Indian  $\check{\alpha}$  is equivalent to the Greek  $\omicron$ ), which have the masculines and neuters in  $\bar{\alpha}s$  and in  $\bar{\alpha}m$ , whose stem ends in  $\bar{\alpha}$ , thus *λογό-σιο*, *τεκνό-σιο* = *λόγοιο*, *τέκνοιο* = *λόγου*, *τένου*, *τοῖο*, Indian *ta-sia*, *Boρέά-σιο*, *Boρέά-ιο*, *Boρέᾶ-ο*, *πολιτιά-σιο* = *πολιτίαιο*, *πολιτιάο*, Att. *πολίτιον*, Dor. *πολιτιά*. The accentuation of *λόγοιο* instead of *λογόιο*, *πολιτίαιο*, *πολιτιάο*, instead of *πολιτιάο*, *πολιτιάο*, is analogous to the accentuation of *εὔνοια* instead of *εἰνόια*, *ἀλήθεια* instead of *ἀληθία*.

3. Dative Singular. The characteristic of the Dat. Sing. is  $\iota$ , e. g. *κόρακ-ι*, *ἀγορά-ι* = *ἀγορᾷ*, *λόγο-ι* = *λόγῳ*; so still in adverbs of place in  $\omicron\iota$ , e. g. *πυθόι*, *οἴκοι*, and in the pronouns, *ἐμοί*, *σοί*, *οἷ*, *quoι* (*caī*). In the Common Language, the  $\omicron$  of the second Dec. is lengthened into  $\omega$ , e. g. *λόγῳ*.

REM. 2. The Greek differs altogether in the inflection of the Sing. and

§ 43. I. *Nouns of the Feminine Gender.* (332.)

1. (a) The Nom. ends in  $\bar{a}$  or  $\check{a}$ , and the  $a$  remains in all the cases, if it is preceded by  $\varrho$ , the vowel  $\varepsilon$ , or  $\iota$ , e. g.  $\chi\acute{o}\rho\alpha$ , *land*,  $\dot{\iota}\delta\acute{\epsilon}\alpha$ , *form*,  $\sigma\omicron\varphi\acute{\iota}\alpha$ , *wisdom*,  $\chi\rho\acute{\epsilon}\iota\alpha$ , *utility*,  $\epsilon\breve{\nu}\nu\omicron\iota\alpha$ , *benevolence*; here also belong the contracts in  $\bar{a}$ , see No. 2, e. g.  $\mu\bar{\nu}\bar{a}$ . Some

Pl. Dative from the other languages of the Indo-Germanic family, in which the Dat. Sing. ends in a long vowel, in the Indian in  $\epsilon$  (*ae*) and  $ai$ , in Lat.  $i$ . The Greek Dat. corresponds rather to the Indian *Locative*, both in the Sing.  $\iota$ , and in the Pl.  $s\bar{u}$  or  $\bar{a}su$  (Greek  $\sigma\iota$ ,  $\epsilon\sigma\iota$ ,  $\iota\sigma\iota$ ), e. g.  $\rho\alpha\iota$ , *pes*,  $\rho\omicron\iota\breve{\varsigma}$ ,  $\rho\omicron\delta$ - $\acute{o}\varsigma$ , *Locative* Sing.  $\rho\alpha\iota$ , in *pede*,  $\rho\omicron\delta$ - $\iota$ , *Loc. Pl.*  $\rho\alpha\iota\bar{s}\bar{u}$ ,  $\rho\omicron\delta$ - $\sigma\iota$ ,  $\rho\omicron\sigma\iota$  or  $\rho\omicron\delta\iota\sigma\iota$ , *datr\bar{i}*,  $\delta\omicron\tau\iota\bar{\rho}$ , *datrisu*,  $\delta\omicron\tau\iota\bar{\rho}\sigma\iota$ . The Loc. form of the original language has been accordingly altered in the Greek to the Dat. form, since the Dat., at the same time, performs the office of the Locative.

4. Accusative Singular. The characteristic of the Acc. Sing. is  $\nu$ , e. g.  $\beta\omicron\upsilon\nu$ ,  $\gamma\rho\alpha\iota\nu$ ,  $\kappa\bar{\iota}\nu$ ,  $\lambda\bar{\iota}\nu$ ,  $\rho\acute{\upsilon}\lambda\iota\nu$ ,  $\iota\chi\theta\acute{\iota}\nu$ ,  $\acute{\alpha}\gamma\omicron\rho\acute{\alpha}\nu$ ,  $\tau\acute{\epsilon}\chi\eta\nu$ ,  $\lambda\acute{o}\gamma\omicron\nu$ . The  $\nu$  corresponds to the Lat., Sanscrit and Zend  $m$  in the Accusative ( $g\bar{r}\bar{i}$ , the *mountain*, Acc.  $g\bar{r}\bar{i}m$ ), but which in Greek must be changed to  $\nu$ , since the language does not admit  $\mu$  at the end of a word. But when the stem ends in a consonant, the Acc. in Sanscrit ends in  $\bar{a}m$ , e. g.  $m\bar{u}d$ , *peace*, Acc.  $m\bar{u}d\bar{a}m$ . In Greek, the Acc. of such substantives must, consequently, end in  $\alpha\nu$ , e. g.  $\rho\alpha\tau\acute{\epsilon}\rho\alpha\nu$ , *patrem*, Sans.  $\rho\bar{a}t\bar{a}r\bar{a}m$ ; but the  $\nu$  is omitted, and the  $\alpha$  only, suffices to denote the Acc., e. g.  $\rho\alpha\tau\acute{\epsilon}\rho\alpha$ .

5. The Vocative Singular. The form of the Voc. Sing. is commonly like that of the stem, e. g.  $\beta\omicron\upsilon$ ,  $\delta\alpha\iota\mu\omicron\nu$ ,  $\rho\acute{\alpha}\tau\epsilon\rho$ , if the laws of euphony permit. The first Dec. forms the Voc. Fem. like the Nom. In the second Dec. the Voc. is either like the Nom., or has the form of the stem, still, so that the fuller  $o$  is changed into the weaker  $\varepsilon$ .

6. Nominative Plural. The characteristic of the Nom. Pl. is  $\varepsilon\varsigma$ , yet it retains this letter only in the third Dec., e. g.  $\kappa\acute{o}\rho\alpha\kappa$ - $\varepsilon\varsigma$ . In the first and second declensions, the  $\varsigma$  is omitted, the  $\varepsilon$  is changed into  $\iota$ , and coalesces with the stem-vowels  $\alpha$  and  $o$ , and forms  $\alpha\iota$  and  $o\iota$ . The  $\bar{A}$ ol. dialect still shows these contractions in the second Dec. by the accent, e. g.  $\phi\iota\lambda\omicron\sigma\acute{o}\varphi\omicron\iota$ ,  $M\epsilon\gamma\epsilon\lambda\acute{\alpha}\sigma\iota$ ,  $\pi\omega\lambda\omicron\nu\acute{\mu}\epsilon\varrho\omicron\iota$ ,  $\kappa\alpha\lambda\omicron\nu\acute{\mu}\epsilon\varrho\omicron\iota$ ,  $\delta\omega\rho\omicron\nu\acute{\mu}\epsilon\varrho\omicron\iota$ .

7. Genitive Plural. The characteristic of the Gen. Pl. is  $\omega\nu$  (originally, perhaps,  $\epsilon\sigma\omega\nu$ , like the old Lat. *erum*, e. g. *lapiderum*, *regerum*), e. g.  $\kappa\omicron\rho\acute{\alpha}\kappa$ - $\omega\nu$ . In the first and second declensions, this ending coalesces with the stem-vowels  $\alpha$  and  $o$ , and forms  $\omega\nu$ , e. g.  $\tau\iota\mu\acute{\alpha}$ - $\omega\nu$   $\bar{A}$ ol.,  $\tau\iota\mu\acute{\epsilon}$ - $\omega\nu$  Ion.,  $\tau\iota\mu\bar{\omega}\nu$  Att.;  $\lambda\omicron\gamma\acute{o}$ - $\omega\nu$  =  $\lambda\acute{o}\gamma\omega\nu$ . The first Dec. still shows the contraction by the accent, and in the second Dec., the Doric writers, except Pindar, often have the circumflexed ending, e. g.  $\delta\iota\kappa\bar{\omega}\nu$ ,  $\sigma\iota\kappa\bar{\omega}\nu$ ,  $\tau\omicron\upsilon\tau\bar{\iota}\omega\nu$ , from  $\delta\iota\kappa\omicron\varsigma$ ,  $\sigma\acute{\iota}\kappa\omicron\varsigma$ ,  $\omicron\upsilon\tau\omicron\varsigma$ .

8. Dative Plural. The characteristic of the Dat. Pl. is  $\varepsilon\varsigma$  (characteristic of the Pl.) and  $\iota$  or  $\iota\nu$  (the characteristic of the Dat. Sing.), thus  $\epsilon\sigma\iota$  ( $\nu$ ), e. g.  $\beta\epsilon\lambda\acute{\iota}$ - $\iota\sigma\iota\nu$ ,  $\kappa\bar{\iota}\nu$ - $\epsilon\sigma\iota$ ; so  $\bar{A}$ ol.  $\acute{\alpha}\mu\mu\acute{\iota}\sigma\iota\nu$  instead of  $\acute{\eta}\mu\epsilon\sigma\iota\nu$ ,  $\acute{\eta}\mu\bar{\iota}\nu$ . The At-

substantives in  $\bar{a}$ , e. g.  $\acute{\alpha}\lambda\alpha\lambda\acute{\alpha}$ , *war-cry*, and some proper names, e. g.  $\text{'}\acute{\Lambda}\nu\delta\rho\omicron\mu\epsilon\delta\acute{\alpha}$ ,  $\text{'}\acute{\Lambda}\eta\delta\acute{\alpha}$ ,  $\text{'}\Gamma\acute{\epsilon}\lambda\acute{\alpha}$ ,  $\text{'}\Psi\iota\lambda\omicron\mu\acute{\eta}\lambda\acute{\alpha}$ , Gen.  $-\alpha\varsigma$ , Dat.  $-\alpha$ , Acc.  $-\alpha\tau$ .

REMARK 1. The following words, whose stem ends in  $\varrho$ , take the ending  $\eta$  instead of  $\alpha$ ,  $\kappa\acute{o}\rho\eta$ , *maiden*,  $\kappa\acute{o}\phi\eta$ , *cheek*,  $\delta\acute{\epsilon}\rho\eta$ , *neck*,  $\acute{\alpha}\delta\acute{\alpha}\rho\eta$ , *water-gruel*; the  $\eta$  then remains through all the cases of the Sing. If another vowel, as  $\epsilon$  or  $\iota$ , precedes, the Nom. and all the cases of the Sing. have  $\eta$ , e. g.  $\acute{\alpha}\kappa\omicron\eta$ , *φνῆ*,  $\sigma\kappa\epsilon\upsilon\eta$ , *ζωή*; exceptions are  $\pi\acute{o}\alpha$ , *grass*,  $\kappa\rho\acute{o}\alpha$ , *color*,  $\sigma\acute{\tau}\omicron\alpha$ , *porch*,  $\gamma\acute{\upsilon}\alpha$ , *field*,  $\sigma\iota\kappa\acute{\upsilon}\alpha$ , *gourd*,  $\kappa\alpha\rho\acute{\upsilon}\alpha$ , *walnut-tree*,  $\acute{\epsilon}\lambda\acute{\alpha}\alpha$ , *olive-tree*,  $\acute{\alpha}\lambda\omega\acute{\alpha}$ , *threshing-floor*,  $\text{'}\text{Νανσι}\kappa\acute{\alpha}\alpha$ .

(b) The Nom. ends in  $\check{\alpha}$ , but the  $\alpha$  remains only in the Acc. and Voc.; and in the Gen. and Dat., it is changed into  $\eta$ , if the  $\alpha$  is preceded by  $\lambda$ ,  $\lambda\lambda$ ,  $\sigma$ ,  $\sigma\sigma$ , ( $\tau\tau$ ),  $\zeta$ ,  $\xi$ ,  $\psi$ .

REM. 2.  $\mathcal{A}$  commonly occurs when  $\nu$  precedes; though  $\eta$  is often found, as is always the case in the suffix  $\sigma\acute{\upsilon}\nu\eta$ , e. g.  $\epsilon\upsilon\phi\rho\omicron\sigma\acute{\upsilon}\nu\eta$ , also  $\theta\omicron\lambda\acute{\iota}\eta$ ,  $\pi\rho\acute{\epsilon}\mu\eta$  and  $\pi\acute{\epsilon}\iota\eta$ .

(c) In the remaining cases, the Nom. ends in  $\eta$ , which remains throughout the singular.

2. If  $\alpha$  is preceded by  $\epsilon$  or  $\alpha$ ,  $\acute{\epsilon}\alpha$  is contracted in some words into  $\tilde{\eta}$ , and  $\acute{\alpha}\alpha$  into  $\tilde{\alpha}$  in all the cases. The final syllable remains circumflexed in all the cases.

tic writers reject  $\epsilon$  before  $\sigma\iota\nu$ , e. g.  $\beta\acute{\epsilon}\lambda\epsilon\sigma\iota$ ,  $\kappa\nu\sigma\iota$ ,  $\kappa\acute{o}\rho\alpha\varsigma\iota$ ,  $\acute{\eta}\mu\acute{\iota}\nu$ ,  $\acute{\epsilon}\mu\acute{\iota}\nu$ . In the first and second declensions, the  $\epsilon$  is changed into  $\iota$ , thus  $\iota\sigma\iota$  (Sana.  $\iota\sigma\chi\acute{\alpha}\iota$ ),  $\theta\acute{\upsilon}\rho\eta\sigma\iota$  ( $\nu$ ),  $\lambda\acute{o}\gamma\omicron\iota\sigma\iota$  ( $\nu$ ).

9. Accusative Plural. The characteristic of the Acc. Pl. is  $\nu$  or  $\alpha$  (characteristic of the Acc. Sing.) and  $\varsigma$  (characteristic of the Pl.), thus  $\nu\varsigma$  or  $\alpha\varsigma$ , but the  $\nu$  before  $\varsigma$  is changed into  $\alpha$ , thus  $\alpha\varsigma$ , e. g.  $\kappa\acute{\iota}-\varsigma$ , Acc. Pl.  $\kappa\acute{\iota}-\nu\varsigma = \kappa\acute{\iota}-\alpha\varsigma$ ,  $\acute{\iota}\chi\theta\acute{\upsilon}\varsigma$ , Acc. Pl.  $\acute{\iota}\chi\theta\acute{\upsilon}-\nu\varsigma = \acute{\iota}\chi\theta\acute{\upsilon}-\alpha\varsigma$ ,  $\pi\alpha\tau\acute{\epsilon}\rho-\alpha\varsigma$ . In the first and second declensions, the  $\nu$  disappears, but the preceding short vowel is lengthened, e. g.  $\tau\acute{\epsilon}\chi\eta\nu\alpha\varsigma = \tau\acute{\epsilon}\chi\eta\bar{\alpha}\varsigma$ , as  $\mu\acute{\epsilon}\lambda\alpha\nu\varsigma = \mu\acute{\epsilon}\lambda\bar{\alpha}\varsigma$ ,  $\lambda\acute{o}\gamma\omicron\nu\varsigma = \lambda\acute{o}\gamma\omicron\upsilon\varsigma$  (comp.  $\tau\acute{\upsilon}\pi\tau\omicron\nu\sigma\iota$ ). In the  $\mathcal{A}$ -Eol-Doric dialect, an  $\epsilon$  is inserted as a compensation for  $\nu$  omitted, e. g.  $\tau\acute{\epsilon}\chi\eta\alpha\iota\varsigma$ ,  $\lambda\acute{o}\gamma\omicron\iota\varsigma$ .

10. Dual. The characteristic of the Nom., Acc. and Voc. Dual is  $\epsilon$ , which in the first and second declensions coalesces with  $\alpha$  and  $\omicron$ , and forms  $\bar{\alpha}$  and  $\omega$ ; the characteristic of the Gen. and Dat. is  $\iota\nu$ . In the Indian, the characteristic is  $\acute{\alpha}\upsilon$ , which in the Veda dialect is often abridged into  $\bar{\alpha}$ , and commonly in the Zend dialect into  $\bar{\alpha}$  or  $\check{\alpha}$ ; this  $\bar{\alpha}$  corresponds to the Greek  $\epsilon$ ; thus  $\acute{\alpha}\nu\delta\epsilon\iota$  is in Veda  $\nu\alpha\bar{\alpha}-\acute{\alpha}$ , and in the Zend  $\nu\alpha\bar{\alpha}-\alpha$ . The  $\omicron$  in the Gen. and Dat. of the third Dec.,  $\omicron\iota\nu$ , seems to be a mere union-vowel, comp.  $\kappa\omicron\tau\upsilon\lambda\eta\delta\omicron\nu-\acute{\omicron}-\phi\iota\nu$ .

## Paradigms.

a. *η* through all the cases.

Sing. Nom.	ἡ	Justice.	Honor.	Opinion.	Fig-tree.
Gen.	τῆς	δίκης	τιμῆς	γνώμης	συκ-(ἐα)ῆς
Dat.	τῇ	δίκῃ	τιμῇ	γνώμῃ	συκ-ῇ
Acc.	τὴν	δίκην	τιμὴν	γνώμην	συκ-ὴν
Voc.	ὦ	δίκη	τιμή	γνώμη	συκ-η
Plur. Nom.	αἱ	δίκαι	τιμαί	γνώμαι	συκ-αἱ
Gen.	τῶν	δικῶν	τιμῶν	γνώμων	συκ-ῶν
Dat.	ταῖς	δίκαις	τιμαῖς	γνώμαις	συκ-αῖς
Acc.	τάς	δικάς	τιμάς	γνώμας	συκ-ᾶς
Voc.	ὦ	δίκαι	τιμαί	γνώμαι	συκ-αῖ
Dual. N. A. V.	τὰ	δίκ-ᾶ	τιμὰ	γνώμᾶ	συκ-ᾶ
G. and D.	ταῖν	δικ-αῖν	τιμαῖν	γνώμαιν	συκ-αῖν

b. *α* through all the cases.c. *ᾶ* G. ης.

S. N.	(a) long <i>α</i> .				(b) short <i>α</i> .		
	Shadow.	Country.	Talent.		Hammer.	Muse.	Lioness.
G.	τῆς	σκι-ᾶς	χώρᾶς	μν-(ᾶα)ᾶς	σφύρᾶς	Μούσᾶς	λεαίνᾶς
D.	τῇ	σκι-ᾷ	χώρᾳ	μν-ᾷ	σφύρᾳ	Μούσῃ	λεαίνῃ
A.	τὴν	σκι-ᾶν	χώρᾶν	μν-ᾶν	σφύρᾶν	Μούσᾶν	λεαίνᾶν
V.	ὦ	σκι-ᾶ	χώρᾶ	μν-ᾶ	σφύρᾶ	Μούσᾶ	λεαίνᾶ
P. N.	αἱ	σκι-αῖ	χώραι	μν-αῖ	σφύραι	Μούσαι	λεαίναι
G.	τῶν	σκι-ῶν	χωρῶν	μν-ῶν	σφυρῶν	Μουσῶν	λεινῶν
D.	ταῖς	σκι-αῖς	χωραῖς	μν-αῖς	σφύραις	Μούσαις	λεαίναις
A.	τάς	σκιᾶς	χώρᾶς	μν-ᾶς	σφύρᾶς	Μούσᾶς	λεαίνᾶς
V.	ὦ	σκι-αῖ	χώραι	μν-αῖ	σφύραι	Μούσαι	λεαίναι
Dual.	τὰ	σκι-ᾶ	χώρᾶ	μν-ᾶ	σφύρᾶ	Μούσᾶ	λεαίνᾶ
	ταῖν	σκι-αῖν	χωραῖν	μν-αῖν	σφύραιν	Μούσαιν	λεαίναιν

§ 44. II. *Nouns of the Masculine Gender.* (233.)

The Gen. of masculine nouns ends in *ον*; those which end in *ας* retain the *α* in the Dat., Acc. and Voc., and those which end in *ης* retain the *η* in the Acc. and Dat. Sing. The Voc. of nouns in *-ης* ends in *ᾶ*, (1) all in *-της*, e. g. *τοξότης*, Voc. *τοξότᾶ*, *προφήτης*, Voc. *προφῆτᾶ*; (2) all substantives in *-ης*

composed of a substantive and a verb, e. g. γεωμέτρης, Voc. γεωμέτρᾱ, μυροπώλης, a salve-seller, Voc. μυροπῶλᾱ; (3) national names in -ης, e. g. Πέρσης, a Persian, Voc. Πέρσᾱ.—All other nouns in -ης have the Voc. in η, e. g. Πέρση, Perses, Voc. Πέρση.—The Pl. of Masc. nouns does not differ from that of Fem.—The remarks on contracted Fem. nouns, § 43, 2, apply to Masc. nouns contracted from -έας, e. g. Ἑρμῆς, βορέᾱς. In βορέας, the εα is contracted into α, and not into η, since ρ precedes, § 43, 1, (a). The doubling of the ρ in βορέᾱς is merely accidental.

REMARK 1. Contrary to the rule given, § 43, 1, compounds in μέτρης end in ης instead of ας; so likewise several proper names, e. g. the ending of Πειλοπίδας and γεννάδας, a noble, is in -ας instead of -ης.

REM. 2. Several masculine nouns in -ᾱς have the Doric Gen. in ᾱ, namely, πατραλοίας, μητραλοίας, patricide, matricide, ὀρνιθοθήρας, fowler; also several proper names, particularly those which are Doric or foreign, e. g. Ἰλας, Gen. Ἰλᾱ, Σκόπας, -ᾱ, Ἀντίβας, -α, Σύλλας, -ᾱ; (the pure Greek, and also several of the celebrated Doric names, e. g. Ἀρχίτας, Λεωνίδας, Ἐπαμεινώνδας, Πανσανίας commonly have ου); finally, contracts in ᾱς, e. g. βορέᾱς, derived from βορέας.

#### Paradigms.

	Citizen.	Mercury.	Youth.	Fowler.	Boreas.
Sing. N.	πολίτης	Ἑρμέας	νεανίᾱς	ὀρνιθοθήρᾱς	βορέᾱς
G.	πολίτου	Ἑρμοῦ	νεανίου	ὀρνιθοθήρᾱ	βορέᾱ
D.	πολίτῃ	Ἑρμῇ	νεανίᾳ	ὀρνιθοθήρᾱ	βορέᾳ
A.	πολίτην	Ἑρμῆν	νεανίαν	ὀρνιθοθήρᾱν	βορέᾱν
V.	πολίτᾱ	Ἑρμῆ	νεανίᾱ	ὀρνιθοθήρᾱ	βορέᾱ.
Plur. N.	πολῖται	Ἑρμαῖ	νεανίαι	ὀρνιθοθήραι	
G.	πολιτῶν	Ἑρμῶν	νεανίων	ὀρνιθοθήρων	
D.	πολίταις	Ἑρμαῖς	νεανίαις	ὀρνιθοθήραις	
A.	πολίταις	Ἑρμαῖς	νεανίαις	ὀρνιθοθήρᾱς	
V.	πολῖται	Ἑρμαῖ	νεανίαι	ὀρνιθοθήραι	
Dual.	πολίτᾱ	Ἑρμᾱ	νεανίᾱ	ὀρνιθοθήρᾱ	
	πολίταιν	Ἑρμαῖν	νεανίαιν	ὀρνιθοθήραιν	

REM. 3. The Ionic ending of the Gen. -εω of Masc. nouns in -ης, § 211, is retained also in the Attic dialect in some proper names, e. g. Θάλεω from Θαλής, Τήρεω from Τήρης.—The contract βορέᾱς, is also found in the Attic writers in the uncontracted form, thus, βορέας X. An. 5. 7, 7. Pl. Phaedr. 229, b. βορέου Th. 3, 23. βορέαν 3, 4.

REM. 4. The ending ης occurs, also, in the third Dec. To the first Dec. belong (a) proper names in -ίδης and -άδης, e. g. Θουκιδίδης, Ἀτρείδης, from Ἀτρε and ἰδης, Μιλτιάδης, also the gentile nouns, e. g. Σπαρτιάτης; (b) derivatives from verbs in -της, e. g. ποιήτης from ποιεῖν; (c) compounds form-

ed by the union of a substantive with a verb, or with a substantive of the third Dec. e. g. παιδοτερίβης, βιβλιοπώλης, ἀρχιδίτης.

§ 45. *Quantity and Accentuation of the first Declension.* (234.)

a. Quantity.

1. The Nom. ending *α* is short in all words, which have the Gen. in *-ης*; but long in those which have the Gen. in *-ας*, e. g. *πτελιᾶ*, *σκιᾶ*, *σοφιά*, *παι-  
δειᾶ*, *χρειᾶ*, *χροιά*, *πόα*, *ἡμίρᾶ*, *Ἀηδᾶ*, *ἀλαλά*, etc.; the same is true of the Fem. ending of adjectives, e. g. *λευθιρᾶ*, *δικαῖᾶ*.

*Exceptions.*

- (a) Dissyllabic, and some Polysyllabic, names of places, have *-α ἰ ᾶ*, e. g. *Ἰστιάια*, *Πλάταια*;
  - (b) Trissyllables and Polysyllables have *-ε ἰ ᾶ*, e. g. *ἀλήθεια*, *Μήδεια*, *βασίλεια*, *queen*, *γλυκεῖα*, except abstracts from verbs in *-ε ὕ ω*, e. g. *βασίλειᾶ*, *kingdom*, *δουλειᾶ*, *servitude*, from *βασιλεύω*, *δουλεύω*;
  - (c) the names and designation of females, etc. in *-τρια*, have *-ι ᾶ*, e. g. *ψάλτρια*, *a female musician*, words in *-ῖα*, e. g. *μῦα*, *τετυφῖα*, the numeral *μῖα*, and, finally, some poetic words;
  - (d) Trissyllables and Polysyllables have *-ο ἰ ᾶ*, e. g. *εὔνοια*, *ἄνοια*;
  - (e) words whose penult is lengthened by a diphthong, (except *αν*), by *υ*, or by *φφ*, have *-ρ ᾶ*, e. g. *πεῖρα*, *μάχαιρα*; *γίφῦρα*, *σφῦρα*; *Πύφφα*; exceptions are, *ἐταίρᾶ*, *παλαιστρᾶ*, *Ἀῖθρα*, *Φαίδρα*, *κολῦτρα*.
2. The Voc. ending *α* is always short in nouns in *-ης*; but always long in nouns in *-ας*, e. g. *πολιτᾶ* from *πολίτης*, *νεανῖᾶ* from *νεανίας*. In Fem. nouns in *-ᾶ* and *-ᾱ*, the Voc. is like the Nom.
3. The Dual ending *α* is always long, e. g. *Μούσᾱ* from *Μοῦσα*.
4. The Acc. ending *αν* is like the Nom., e. g. *Μοῦσᾶν*, *χώρᾶν* from *Μοῦσα*, *χώρᾱ*.
5. The ending *ας* is always long, e. g. *τὰς τραπέζας* from *τράπεζα*, *ὁ νεανίας*, *τοὺς νεανίας*, *τῆς οἰκίας*, *τὰς οἰκίας*.

b. Accentuation.

6. The accent remains on the tone-syllable of the Nom., as long as the laws of accentuation permit, § 30.

*Exceptions.*

- (a) The Voc. *δίσποτα* from *δισπότης*, *lord*;
- (b) The Gen. Pl. always has *ων* circumflexed\* on the last syllable of the

\* This is caused by the contraction of the old form *ᾶων* or *ῖων*.—Ta.



first Dec., e. g. *λειων* from *λείαινα*, *ριων* from *ριανίας*.—But the substantives, *χρήστης*, *creditor*, *ἄφύη*, *anchovy*, *έτησιαι*, *monsoons*, and *χλούνης*, *wild-boar*, are exceptions; in the Gen. Pl. they remain Paroxytones, thus *χρήστων*, *ἄφύων*.

REMARK. On the Adjectives, see § 75.

7. The accent of the Nom. is changed, according to the quantity of the final syllable, thus:

- (a) The Oxytones become Perispomena in the Gen. and Dat. of the three numbers, e. g. *τιμῆς*, *-ῆς*, *-ῶν*, *-αῖν*, *-αῖς*; this holds, also, in the second Dec.; e. g. *θιός*, *-οῦ*, *-ῶς*, *-ῶν*, *-όιν*;
- (b) The Paroxytones with a short penult remain so through all the cases, except the Gen. Pl., which is always circumflexed on the last syllable; on the contrary, Paroxytones with a long penult become Properispomena, if the last syllable is short, which takes place in the Nom. Pl. and Voc. Sing. in *α* of Masc. nouns in *-ης*, e. g. *γνώμη*, *γνώμαι*, but *γνωμῶν*; *πολίτης*, *πολιτᾶ*, *πολιται*, but *πολιτῶν*; on the contrary, *δικη*, *δικαι*, but *δικῶν*;
- (c) Properispomena become Paroxytones, if the last syllable is long, e. g. *Μοῦσα*, *Μούσης*;
- (d) Proparoxytones become Paroxytones, if the last syllable is long, e. g. *λείαινα*, *λειάνης*.

### § 46. Second Declension.

(237.)

The Second Declension has two endings, *ος* and *ον*; nouns in *-ος* are mostly masculine, but often feminine, § 50, nouns in *-ον* are neuter. Fem. diminutive proper names in *-ον* are an exception, e. g. ἡ *Γλυκερίον*, § 40, 3.

#### Endings.

	Singular.		Plural.		Dual.
Nom.	<i>ος</i>	<i>ον</i>	<i>οι</i>	<i>ᾶ</i>	<i>ω</i>
Gen.	<i>ου</i>		<i>ων</i>		<i>οιν</i>
Dat.	<i>φ</i>		<i>οις</i>		<i>οιν</i>
Acc.	<i>ον</i>		<i>ους</i>	<i>ᾶ</i>	<i>ω</i>
Voc.	<i>ος</i> and <i>ε</i>	<i>ον.</i>	<i>οι</i>	<i>ᾶ.</i>	<i>ω.</i>

REMARK 1. On the form of the Dat. Pl. *οισι* (ν), see § 42, Rem.

## Paradigms.

	Word.	Island.	God.	Messenger.	Fig.
S. N.	ὁ λόγ-ος	ἡ νῆ-σος	ὁ θεός	ὁ ἄγγελος	τὸ σῦ-κον
G.	τοῦ λόγ-ου	τῆς νῆ-σου	τοῦ θεοῦ	ἀγγέλου	τοῦ σύ-κου
D.	τῷ λόγ-ῳ	τῇ νῆ-σῳ	τῷ θεῷ	ἀγγέλῳ	τῷ σύ-κῳ
A.	τὸν λόγ-ον	τὴν νῆ-σον	τὸν θεόν	ἄγγελον	τὸ σῦ-κον
V.	ὦ λόγ-ε	ὦ νῆ-σε	ὦ θεός	ἄγγελε	ὦ σύ-κον
P. N.	οἱ λόγ-οι	αἱ νῆ-σοι	οἱ θεοί	ἄγγελοι	τὰ σῦ-κα
G.	τῶν λόγ-ων	τῶν νῆ-σων	τῶν θεῶν	ἀγγέλων	τῶν σύ-κων
D.	τοῖς λόγ-οις	ταῖς νῆ-σοις	τοῖς θεοῖς	ἀγγέλοις	τοῖς σύ-κοις
A.	τοὺς λόγ-ους	τὰς νῆ-σους	τοὺς θεούς	ἄγγελους	τὰ σῦ-κα
V.	ὦ λόγ-οι	ὦ νῆ-σοι	ὦ θεοί	ἄγγελοι	ὦ σύ-κα
D.	τῶν λόγ-ῳ	τὰ νῆ-σῳ	τῷ θεῷ	ἀγγέλῳ	τῷ σύ-κῳ
	τοῖν λόγ-οιν	ταῖν νῆ-σοιν	τοῖν θεοῖν	ἀγγέλοιν	τοῖν σύ-κοιν.

REM. 2. The Voc. of words in -ος commonly ends in ε, though often in -ος, e. g. ὦ φίλε, and ὦ φίλος; always ὦ θεός.

§ 47. *Contraction of the Second Declension.* (238.)

1. A small number of substantives, where an ο or an ε precedes the case-ending, suffer contraction in the Attic dialect, § 9.

## Paradigms.

	Navigation.	Circumnavigation.	Bone.
S. N.	ὁ πλόος	ὁ περίπλοος	τὸ ὀστέον
G.	πλόου	περίπλοου	ὀστέου
D.	πλόῳ	περίπλοῳ	ὀστέῳ
A.	πλόον	περίπλοον	ὀστέον
V.	πλόε	περίπλοε	ὀστέον
P. N.	πλόοι	περίπλοοι	ὀστέα
G.	πλόων	περίπλων	ὀστέων
D.	πλόοις	περίπλοισι	ὀστέοις
A.	πλόους	περίπλους	ὀστέα
V.	πλόοι	περίπλοοι	ὀστέα
D.	πλόῳ	περίπλω	ὀστέῳ
	πλόοιν	περίπλοιν	ὀστέοιν.

Only the following nouns are contracted in this manner: ὁ νόος, νοῦς, the mind, ὁ ῥέος, ῥεῦς, a stream, ὁ χνόος, χνοῦς, down, ὁ ἀδελφιθεός, -δοῦς, a nephew, ὁ θυγατριθεός, -δοῦς, grandson, ὁ ἀνεμιαθεός, -δοῦς, son of a sister's child.

REMARK. Uncontracted forms sometimes occur in the Attic dialect, though seldom in substantives, e. g. *νόφ*, Plato, Prot. 344, a; much oftener in adjectives.

§ 48. *The Attic Second Declension.* (240.)

Several words, substantives and adjectives, have the endings *ος*, Masc. and Fem., and *ων*, Neut., instead of *ος* and *ον*, and retain the *ω* through all the cases instead of the common vowels and diphthongs of the second Dec., and place under the *ω* an Iota subscript, where the regular form has *φ* or *οι*; thus, *ον* and *αι* become *ων*; *ος*, *ον* and *ους* become *ως*, *ων* and *ως*; *οι*, *οις* and *οις* become *φ*, *φς* and *φν*;—*ω*, *φ* and *ων* remain unchanged. The Voc. is the same as the Nom.

Paradigms.

	People.	Table.	Hare.	Hall.
Sing. N.	ὁ λε-ὼς	ἡ κάλ-ως	ὁ λαγ-ὼς	τὸ ἀνώγε-ων
G.	λε-ὠ	κάλ-ω	λαγ-ὠ	ἀνώγε-ω
D.	λε-ῶ	κάλ-φ	λαγ-ῶ	ἀνώγε-φ
A.	λε-ὼν	κάλ-ων	λαγ-ὼν	ἀνώγε-ων
V.	λε-ὼς	κάλ-ως	λαγ-ὼς	ἀνώγε-ων
Plur. N.	λε-ῶ	κάλ-φ	λαγ-ῶ	ἀνώγε-ω
G.	λε-ῶν	κάλ-ων	λαγ-ῶν	ἀνώγε-ων
D.	λε-ῶς	κάλ-φς	λαγ-ῶς	ἀνώγε-φς
A.	λε-ὼς	κάλ-ως	λαγ-ὼς	ἀνώγε-ων
V.	λε-ῶ	κάλ-φ	λαγ-ῶ	ἀνώγε-ω
D. N. A. V.	λε-ὠ	κάλ-ω	λαγ-ὠ	ἀνώγε-ω
G. and D.	λε-ῶν	κάλ-φν	λαγ-ῶν	ἀνώγε-φν

REMARK 1. Some words of the Masc. and Fem. gender reject the *ν* in the Acc. Sing., namely, *ὁ λαγῶς*, the hare, *τὸν λαγῶν* and *λαγῶ*, and commonly *ἡ ἔως*, the dawn, *ἡ ἀλῶς*, a threshing-floor, *ἡ Κέως*, *ἡ Κῶς*, *ὁ Ἄθως*, *ἡ Τέως*, and the adjectives *ἀγήρως*, not old, *ἐπὶ πλεως*, full, *ἐπίσχερως*, guilty.

REM. 2. This Declension is termed Attic, because, if a word of this class has another form, e. g. *λεῶς* and *λαός*, *νεῶς* and *ναός*, *Μενέλεως* and *Μενέλαος*, the Attic writers are accustomed to select the form in *-εως*. On the expulsion of the long vowel in this declension, see § 16, 5.

§ 49. *Accentuation of the Second Declension.*

(338—341.)

1. The accent remains on the tone-syllable of the Nom. as long as the quantity of the final syllable permits; the Voc. *ἄδε λ φ ε* from *ἄδε λ φός*, brother, is an exception.

2. The change of the accent is the same as in the first Dec., § 45, 7. The Gen. Pl. is not uniformly a Perispomenon, as in the first Dec., since the accent retains the place which it has in the Nom. See the Paradigms.

3. Exceptions in the contract declensions, to the rules stated § 30, 2, are, (a) *πλώω* = *π λ ὶ ὦ*, *δοτῶ* = *δ σ τ ὶ ὦ*, instead of *πλῶ*, *δοτῶ*;—(b) compounds and polysyllabic proper names, which retain the accent even on the penult, when as a circumflex it should be on the contracted syllable, e. g. *περιπλό-ου* = *π ε ρ ῖ π λ ο υ*, instead of *περιπλοῦ*, from *περίπλοος* = *περίπλους*, *Περιθό-ου* = *Π ε ρ ῖ θ ο υ*, instead of *Περιθοῦ*, from *Περίθoος* = *Περίθoος*; also adjectives, e. g. *εὐνό-ου* = *ε ὕ ν ο υ*, not *εἰνοῦ*, from *εὔνοος* = *εὔνοος*; yet the accent is never removed to the antepenult, thus, *περίπλοι*, not *πείριπλοι*, *κακόνοι*, not *κάπονοι*;—(c) *τὸ κάνην* = *κ α ν ὸ ν*, instead of *κάνουν*, *basket*;—(d) similar words in *-έος* = *δοῦς*, e. g. *ἀδελφιδέος* = *ἀδελφιδοῦς*, *nephew*, instead of *ἀδελφιδούς*. All simple substantives and adjectives in *-εος* and *-oος* take the circumflex on the contracted syllable, hence *κανοῦν*, *ἀδελφιδοῦς*, *χρυσοῦς* from *χρίστε-ος*.

4. In the Attic Dec. the Proparoxytones retain the acute accent on the antepenult through all the cases and numbers. See § 29, Rem. 5. The Oxytones in *-ώς* retain the acute accent in the Gen. Sing., contrary to § 45, 7, (a), e. g. *λεώ*. The absorption by *ω* of *ο*, the inflection-vowel of the Gen., accounts for this unusual accentuation, thus *λεῶ* instead of *λεῶ-ο*.

### § 50. *Remarks on the Gender of the Ending ος.*

(342.)

Substantives in *-ος* are regularly Masc.; yet many are Fem. In addition to the names of lands, cities, islands, trees and plants, mentioned under the general rule in § 40, the following exceptions occur, which may be divided into general classes:

(a) Substantives which denote certain products of trees and plants, e. g. *ἡ ἄκυλος*, *acorn*, *ἡ βάλανος*, *acorn*, *ἡ βύσσος*, *fine linen*, *ἡ δοκός*, *a beam*, *ἡ ῥάβδος*, *a staff*;

(b) Such as denote stones and earths, e. g. *ὁ ἡ λίθος*, *a stone*, *ἡ λίθος*, particularly *a precious stone*, *ἡ ψήφος*, *a small stone*, *ἡ βάσαυρος*, *a touch-stone*, *ἡ ἤλεκτρος*, *electrum*, *ἡ σμάραγδος*, *a smaragdus*, *ἡ βῶλος*, *ice*, *ἡ γίψος*, *gypsum*, *ἡ ὑἄλος*, *glass*, *ἡ τιτᾶνος*, *chalk*, *ἡ ἄργιλος*, *clay*, *ἡ πλίνθος*, *brick*, *ἡ ἄσβολος*, *soot*, *ἡ κόπρος*, *mud*;

(c) Words which denote a hollow or cavity, e. g. *ἡ κάρδοπος*, *kneading-trough*, *ἡ κιβωτός* and *ἡ χηλός*, *a box*, *ἡ σορός*, *a coffin*, *ἡ ληνός*, *a wine-press*, *ἡ λήκυθος*, *an oil-flask*, *ἡ κάμινος*, *an oven*, *ἡ φωριανμός*, *a chest*;

(d) Words which express the idea of a way, e. g. *ἡ ὁδός*, *a road*, *ἡ ἀμαξί-*

τός, sc. ὁδός, a carriage-road, ἡ τρίβος and ἡ ἀτράπος, sc. ὁδός, a foot-path, ἡ τάφος, a ditch ;

(e) Many of the above substantives, were originally adjectives, and appear as feminine nouns, because the substantives with which they properly agree are feminine. There are also many others, e. g. ἡ αὔλειος, sc. θύρα, house-door, ἡ ἀνύδρος, sc. γῆ, thirsty land, desert, ἡ νίος, sc. χώρα, a fallow field, ἡ νήσος, from νεῖν, sc. γῆ, an island, ἡ διάλεκτος, sc. φωνή, a dialect, ἡ διάμετρος, sc. γραμμή, diameter, etc. ;

(f) Several feminine nouns which stand alone, and hence specially to be noted, e. g. ἡ νόσος, sickness, ἡ γνάθος, jaw-bone, ἡ δρόσος, dew, ἡ μήρινθος, twine ;

(g) Some words which have a different meaning in different genders, e. g. ὁ ζυγός, yoke, ἡ ζυγός, balance, ὁ ἵππος, horse, ἡ ἵππος, mare, also cavalry, ὁ λέκθος, pea, ἡ λέκθος, the yolk of an egg.

REMARK. On the diminutives in -ον, see § 40, I, 3.

### § 51. Third Declension.

(244.)

The third Declension has the following Case-endings :

	Singular.	Plural.	Dual.
Nom.	ς                                  Neut. —	ες ;                                  Neut. ᾶ	ε
Gen.	ος	ων	οιν
Dat.	ϊ	ϊν (ν)	οιν
Acc.	ν and ᾶ                                  Neut. —	ᾶς ;                                  — ᾶ	ε
Voc.	mostly as the Nom. ; Neut. —	ες ;                                  — ᾶ	ε.

### REMARKS ON THE CASE-ENDINGS.

(245.)

#### § 52. A. Nominative.

1. Masculine and Feminine nouns in the Nom. end in ς, § 40, II, e. g. ὁ κόραξ instead of κόρακ-ς, ἡ λαῖλαψ instead of λαῖλαπ-ς. Still, the laws of euphony in Greek do not always allow the ς to be annexed to the stem, but either reject it, or, as a compensation, lengthen the short final vowel of the stem, § 16, 3. But, when the ς is annexed to the stem, the usual changes, which the laws of euphony permit, § 20, occur in the stem ending in a consonant.

2. In this manner all Masc. and Fem. nouns may be divided into three classes:

(a) The first class includes such words as in the Nom. take *s* as characteristic of gender, e. g.

Stem.	$\begin{cases} \phi\lambda\epsilon\beta \\ \kappa\omicron\rho\alpha\kappa \\ \lambda\alpha\mu\pi\alpha\delta \\ \gamma\iota\gamma\alpha\tau \\ \delta\epsilon\lambda\phi\iota\nu \\ \beta\acute{o}F(\beta\acute{o}\nu, \text{boν}) \\ \Delta\iota F \end{cases}$	Nominative.	$\begin{cases} \overset{\epsilon}{\eta} \phi\lambda\epsilon\beta-\varsigma & \phi\lambda\epsilon\psi (\S 20, 1.) \\ \overset{\epsilon}{\omicron} \kappa\acute{o}\rho\alpha\kappa-\varsigma & \kappa\acute{o}\rho\alpha\xi (\S 20, 1.) \\ \overset{\epsilon}{\eta} \lambda\alpha\mu\pi\acute{\alpha}\delta-\varsigma & \lambda\alpha\mu\pi\acute{\alpha}\varsigma (\S 20, 1.) \\ \overset{\epsilon}{\omicron} \gamma\iota\gamma\alpha\tau-\varsigma & \gamma\iota\gamma\alpha\varsigma (\S 20, 2.) \\ \overset{\epsilon}{\omicron} \delta\epsilon\lambda\phi\iota\nu-\varsigma & \delta\epsilon\lambda\phi\iota\varsigma (\S 20, 2.) \\ \overset{\epsilon}{\omicron} \overset{\epsilon}{\eta} \beta\acute{o}F-\varsigma(\beta\acute{o}\nu-\varsigma) & \beta\omicron\tau\iota\varsigma, \beta\acute{o}\varsigma (\S 25, 2.) \\ \overset{\epsilon}{\omicron} \Delta\iota F-\varsigma & \Delta\iota\varsigma (\S 25, 2.) \end{cases}$	Genitive.	$\begin{cases} \phi\lambda\epsilon\beta-\acute{o}\varsigma \\ \kappa\acute{o}\rho\alpha\kappa-\omicron\varsigma \\ \lambda\alpha\mu\pi\acute{\alpha}\delta-\omicron\varsigma \\ \gamma\iota\gamma\alpha\tau-\omicron\varsigma \\ \delta\epsilon\lambda\phi\iota\nu-\omicron\varsigma \\ \beta\omicron-\acute{o}\varsigma \\ \Delta\iota-\acute{o}\varsigma; \end{cases}$
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(b) The second class includes such words as in the Nominative reject *s* the characteristic of the gender, but as a compensation, lengthen the short final vowel of the root, viz. *e* or *o* into *η* or *ω*, §§ 16, 3, and 20, 3, e. g.

Stem.	$\begin{cases} \pi\omicron\iota\mu\epsilon\nu \\ \lambda\epsilon\omicron\nu\tau \\ \acute{\epsilon}\eta\tau\omicron\rho \\ \alpha\iota\delta\omicron\varsigma \end{cases}$	Nom.	$\begin{cases} \overset{\epsilon}{\omicron} \pi\omicron\iota\mu\acute{\eta}\nu \\ \overset{\epsilon}{\omicron} (\lambda\acute{\epsilon}\omicron\nu\tau) \lambda\acute{\epsilon}\omicron\nu \\ \overset{\epsilon}{\omicron} \acute{\epsilon}\eta\tau\omicron\rho \\ \overset{\epsilon}{\eta} \alpha\iota\delta\acute{\omega}\varsigma \end{cases}$	Gen.	$\begin{cases} \pi\omicron\iota\mu\acute{\epsilon}\nu-\omicron\varsigma \\ \lambda\acute{\epsilon}\omicron\nu\tau-\omicron\varsigma \\ \acute{\epsilon}\eta\tau\omicron\rho-\omicron\varsigma \\ (\alpha\iota\delta\acute{o}\sigma-\omicron\varsigma) \alpha\iota\delta\acute{o}-\omicron\varsigma; \end{cases}$
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(c) The third class includes such words as in the Nominative have the stem pure, since it neither assumes *s*, the characteristic of the gender, nor lengthens its final vowel, e. g.

Stem.	$\begin{cases} \theta\eta\rho \\ \alpha\iota\omega\nu \\ \eta\rho\omega\varsigma \\ \delta\alpha\mu\alpha\rho\tau \end{cases}$	Nom.	$\begin{cases} \overset{\epsilon}{\omicron} \theta\acute{\eta}\rho \text{ instead of } \theta\acute{\eta}\rho-\varsigma \\ \overset{\epsilon}{\omicron} \alpha\iota\acute{\omega}\nu \text{ " } \alpha\iota\acute{\omega}\nu-\varsigma \\ \overset{\epsilon}{\omicron} \eta\rho\omega\varsigma \text{ " } \eta\rho\omega\varsigma-\varsigma \\ \overset{\epsilon}{\eta} \delta\acute{\alpha}\mu\alpha\rho \text{ " } \delta\acute{\alpha}\mu\alpha\rho\tau-\varsigma, \delta\acute{\alpha}\mu\alpha\rho\tau \end{cases}$	Gen.	$\begin{cases} \theta\eta\rho-\acute{o}\varsigma \\ \alpha\iota\acute{\omega}\nu-\omicron\varsigma \\ (\eta\rho\omega\varsigma-\omicron\varsigma) \eta\rho\omega-\omicron\varsigma \\ \delta\alpha\mu\alpha\rho\tau-\omicron\varsigma. \end{cases}$
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3. *Neuters* have their stem pure in the Nominative, § 40, II, 2. Yet the euphony of the Greek language does not permit a word to end in *τ*. Hence, where this is the case, the *τ* is either wholly rejected, as in the masculine *λέων*, Gen. *λέοντ-ος*, or is changed into the corresponding consonant *s*, § 25, 5, e. g.

Stem.	$\begin{cases} \pi\epsilon\pi\epsilon\rho\iota \\ \sigma\epsilon\iota\lambda\alpha\varsigma \\ \sigma\omega\mu\alpha\tau \\ \tau\epsilon\rho\alpha\tau \end{cases}$	Nom.	$\begin{cases} \tau\acute{o} \pi\acute{\epsilon}\pi\epsilon\rho\iota \\ \tau\acute{o} \sigma\acute{\epsilon}\iota\lambda\alpha\varsigma \\ \tau\acute{o} (\sigma\acute{\omega}\mu\alpha\tau) \sigma\acute{\omega}\mu\alpha \\ \tau\acute{o} (\tau\acute{\epsilon}\rho\alpha\tau) \tau\acute{\epsilon}\rho\alpha\varsigma \end{cases}$	Gen.	$\begin{cases} \pi\epsilon\pi\acute{\epsilon}\rho\iota-\omicron\varsigma \text{ or } \epsilon-\omicron\varsigma \\ (\sigma\acute{\epsilon}\iota\lambda\alpha\varsigma-\omicron\varsigma) \sigma\acute{\epsilon}\iota\lambda\alpha-\omicron\varsigma \\ \sigma\acute{\omega}\mu\alpha\tau-\omicron\varsigma \\ \tau\acute{\epsilon}\rho\alpha\tau-\omicron\varsigma \end{cases}$
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REMARK. The stem *πῦρ* is lengthened in the Nominative, contrary to the rule: *τὸ πῦρ*, Gen. *πῦρ-ός*.

§ 53. B. *The remaining Cases.* (246, 247.)

1. The remaining cases, with few exceptions, which will be particularly treated in the sequel, are formed by appending the case-endings to the stem, e. g.

Stem *κορακ* Nom. *κόραξ* Gen. *κόρακ-ος* Pl. Nom. *κόρακ-ες*.

2. In forming the Dative plural by appending the syllable *σι* to such stems as end with a consonant, the same changes take place, as have been noticed in the Nominative of these words, § 52, 2, (a), e. g.

*φλεβ-σι* = *φλειψί*      *κόρακ-σι* = *κόραξι*      *λαμπάδ-σι* = *λαμπάσι*  
*γίγαντ-σι* = *γίγᾱσι*      *ὀδόντ-σι* = *ὀδοῦσι*      *βοF-σι* = *βουσι*

The following principles should also be noted:

3. (a) The Accusative singular has the form in *ν* with masculines and feminines in *-ις*, *-υς*, *-ανς* and *-ους*, whose stem ends in *-ι*, *-υ*, *-αν* and *-ον*, e. g.

Stem *πολι* Nom. *πόλις* Acc. *πόλιν* Stem *βοιτρν* Nom. *βότρυνς* Acc. *βότρυν*  
*ναF ναυ* *νάFς ναῦς* *νάFν ναῦν* *βοF βου* *βόFς βούς* *βόFν βούν*.

But the Accusative has the form in *α*, when the stem ends in a consonant, e. g. *φλεβ*, *φλέψς*, *φλέβα* — *κορακ*, *κόραξ*, *κόρακ-α* — *λαμπαδ*, *λαμπάς*, *λαμπάδ-α*.

(b) Yet barytoned substantives in *-ις* and *-υς*, of two or more syllables, whose stems end with a Tau-mute, in *prose*, have only the form in *ν*, e. g.

Stem <i>ἐριδ</i>	Nom. <i>ἔρις</i>	Acc. <i>ἔριν</i>	poetic <i>ἐριδ-α</i>
<i>ὄρνιθ</i>	<i>ὄρνις</i>	<i>ὄρνιν</i>	" <i>ὄρνιθ-α</i>
<i>κόρνθ</i>	<i>κόρνς</i>	<i>κόρνν</i>	" <i>κόρνθ-α</i>
<i>χάριτ</i>	<i>χάρις</i>	<i>χάριν</i>	" <i>χάριτ-α</i> .

There are but few exceptions in prose, e. g. *Γέριγθα*, X. H. 3. 1, 15, and elsewhere, instead of *Γέριγν* from *ἡ Γέριγς*; *χάριτα* instead of *χάριν*, Ib. 3. 5, 16. *τάπιδα*, X. An. 7. 3, 27. The goddess *Χάρις* is always written *Χάριτα* in the Acc.

REMARK 1. Oxytones of one or more syllables have only the regular form in *α*, e. g. (*ποδ*) *ποῦς*, Acc. *πίδα*; (*ἐλπιδ*) *ἐλπς*, Acc. *ἐλπίδ-α*; (*χλαμυδ*) *χλαμής*, Acc. *χλαμύδ-α*. The monosyllable *κλεις*, Gen. *κλειδ-ός*, contrary to the rule, usually has *κλειν* in the Accusative, instead of *κλειδα*.

4. The Vocative is like the stem, e. g. *δαίμων*, Gen. *δαίμων-ος*, Voc. *δαῖμον*. Still, euphony does not always allow the stem-form to appear. Hence the following principles should be noted:

(1) The Vocative is like the stem in the following cases:

(a) When the final vowels of the stem are lengthened in the Nominative, viz. *ε* and *ο* into *η* and *ω*, the short stem-vowel reappears in the Vocative, e. g.

<i>δαίμων</i>	Gen. <i>δαίμων-ος</i>	Voc. <i>δαῖμον</i>
<i>γέρον</i>	<i>γέροντ-ος</i>	<i>γέρον</i> instead of <i>γέροντ</i>
<i>μήτηρ</i>	<i>μητήρ-ος</i>	<i>μήτηρ</i>
<i>Σωκράτης</i>	<i>Σωκράτ-ος</i> instead of <i>εσ-ος</i>	<i>Σωκράτεις</i> .

*Exceptions.* Oxytoned substantives—not adjectives—retain the lengthened vowel, e. g.

*ποιμήν* Gen. *ποιμέν-ος* Voc. *ποιμήν*—not *ποιμέν*,

except the three oxytones, *πατήρ*, *ἀνήρ* and *δάηρ*, which, in the Vocative, take again the short stem-vowel *α*, but with the accent drawn back, e. g. *ὦ πάτερ*, *ἄνερ*, *δάερ*.—The three substantives, *Ἄπóλλων*, Gen. *-ωνος*, *Πόσειδων*, *-ῶνος*, and *σωτήρ*, *-ῆρος*, according to the analogy of the substantives mentioned under (a), shorten, in the Vocative, contrary to the rule, the original long vowel of the root, *ω* and *η*, but also with the accent drawn back, thus,

*ὦ Ἄπολλον*, *Πόσειδον*, *σῶτερ*.

According to this analogy, even *Ἡρακλ(ίη)ης*, stem *Ἡρακλεις*, is shortened, in the Vocative, by the later writers, into *Ἡρακλες*.

(b) Adjectives in *-ᾱς*, *-ᾶνος*, and also adjectives—not participles—see Rem. 5, whose stem ends in *ντ*, have, in the Vocative, a form like the Neuter or the stem, e. g.

<i>μέλᾱς</i>	Gen. <i>ᾶν-ος</i>	Neut. and Voc. <i>μέλᾶν</i>
<i>χαρίεις</i>	<i>εντ-ος</i>	<i>χαρίεν</i> instead of <i>χαρίεντ</i> , § 52, 3.

So substantives in *-ᾱς*, Gen. *-αντος*, have the Vocative in *-ᾶν*, instead of *-αντ*, § 52, 3, e. g.

<i>γίγας</i>	Gen. <i>αντ-ος</i>	Voc. <i>γίγᾶν</i> instead of <i>γίγαντ</i>
<i>Κάλχᾱς</i>	<i>αντ-ος</i>	<i>Κάλχᾶν</i>
<i>Αἰᾶς</i>	<i>αντ-ος</i>	<i>Αἰᾶν</i> .

REM. 2. Some substantives in this class, with the *τ* reject at the same time the *ν* also, but as a compensation, lengthen the short *α*, e. g. *Ἄτλᾱς*, Gen. *αντ-ος*, Voc. *Ἄτλᾶ*, *Πολυδάμᾱς*, Voc. *Πολυδάμᾶ*.

(c) Substantives in *-ις*, *-υς*, *-ανς*, *-ενς* and *-ους*, whose stems



end in *-ι, -υ, -αν, -εν* and *-ον*, have the Vocative like the root, since they reject the *ς* of the Nominative, e. g.

*μάντις*, Voc. *μάντι*; *πρίσβυς*, Voc. *πρίσβυ*; *μῦς*, Voc. *μῦ*; *σῦς*, Voc. *σῦ*; *λίς*, Voc. *λί*; *γραῦς*, Voc. *γραῦ*; *βασιλεύς*, Voc. *βασιλεῦ*; *βοῦς*, Voc. *βοῦ*.

The word *παῖς*, Gen. *παιδ-ός*, has *παῖ* in the Vocative, since, by rejecting the *δ*, [comp. the Acc. of substantives in *ν*, under No. 3. (b)], the stem seems to end in a vowel.

REM. 3. Substantives in *-ις, -υς, -ους*, whose stems end in a consonant, have the Vocative like the Nominative, e. g. *ὦ ὄρνις, κάρυς, πούς*. Yet some in *-ις*, Gen. *-ινος*, have the Vocative like the stem, e. g. *ὦ δελφίν*, also *δελφίς*, from *δελφίς*, Gen. *-ῖνος*.

(d) The Vocative is like the stem in all words, which, in the Nominative, have their stem pure, e. g. *θῆρ, αἰών*, etc.

(2) The Vocative, according to the laws of euphony, is not like the stem, but like the Nominative, in most words, whose stems end in one of the consonants, which, according to the laws of euphony in the Greek language, cannot stand as the final letter, § 25, 5, since after the stem-consonant is dropped, the stem frequently cannot be distinguished, e. g. from *ὁ φῶς*, Gen. *φωντός*, the Vocative would be *φῶ* instead of *φῶτ*, from *νίψ*, Gen. *νιφ-ός*, Voc. *νί* instead of *νίφ*, from *σάρξ*, Gen. *σαρκ-ός*, Voc. *σάρ* instead of *σάρκ*, from *ὦψ*, Gen. *ὠπ-ός*, Voc. *ὦ* instead of *ὦπ*, from *πούς*, Gen. *ποδ-ός*, Voc. *πό*.

REM. 4. The Vocative of *ἄναξ*, *king*, in common discourse, is like the Nominative, *ὦ ἄναξ*, or by Crasis, *ὠναξ*, but in the solemn language of prayer, *ᾶ ἄνα*, in Homer and the Attic poets, e. g. Soph. OC. 1485. *Ζεῦ ἄνα, σοὶ φωνῶ* or *ὠνα*, instead of *ἄνακτι*, according to § 25, 5.

(3) Substantives in *-ώ* and *-ώς*, whose stem ends in *-ος*, have the Vocative neither like the stem nor the Nominative, but, contrary to all analogy, in *-οῖ*, e. g.

Stem *ἡχος* Nom. *ἡχώ* Gen. *ἡχό-ος* for *ἡχόσ-ος* Voc. *ἡχοῖ* for *ἡχόσ-ι, ἡχό-ῖ*  
*αἶδος αἰδώς αἰδό-ος* “ *αἰδόσ-ος αἰδοῖ* “ *αἰδόσ-ι, αἰδό-ῖ*

REM. 5. The Vocative form of all participles is like the Nominative, e. g. *ὦ τύπτων, τετυφώς, τυψας, τύπων, δεικνύς*. *ἄρχων*, Voc. *ἄρχον*, when it becomes a substantive, is an exception.

**A. WORDS WHICH IN THE GENITIVE HAVE A CONSONANT BEFORE THE ENDING - $\sigma$ s, I. E. WORDS WHOSE STEM ENDS IN A CONSONANT.**

§ 54. I. *The Nominative adds  $\sigma$  to the root.* (349—352.)

(a) The stem ends in  $\lambda$ ; thus,  $\acute{o}$   $\eta$   $\acute{\alpha}\lambda$ -s, Gen.  $\acute{\alpha}\lambda$ - $\acute{o}$ s, Dat. Pl.  $\acute{\alpha}\lambda$ - $\acute{o}$ i(ν).

(b) The root ends in a Pi or Kappa-mute— $\beta$ ,  $\pi$ ,  $\varphi$ ;  $\gamma$ ,  $\gamma\gamma$ ,  $\kappa$ ,  $\rho\kappa$  ( $\eta$   $\acute{\sigma}\acute{\alpha}\rho\acute{\xi}$ ,  $\sigma\alpha\rho\kappa$ - $\acute{o}$ s), and  $\chi$ . See § 52, 2, (a).

	$\eta$ , Storm.	$\acute{o}$ , Raven.	$\acute{o}$ , Throat.	$\eta$ , Hair.
Sing. N.	$\lambda\alpha\tilde{\iota}\lambda\acute{\alpha}\psi$	$\kappa\acute{o}\rho\acute{\alpha}\acute{\xi}$	$\lambda\acute{\alpha}\rho\nu\gamma\acute{\xi}$	$\theta\rho\acute{\iota}\acute{\xi}$
G.	$\lambda\alpha\tilde{\iota}\lambda\acute{\alpha}\pi$ - $\acute{o}$ s	$\kappa\acute{o}\rho\acute{\alpha}\acute{\kappa}$ - $\acute{o}$ s	$\lambda\acute{\alpha}\rho\nu\gamma\gamma$ - $\acute{o}$ s	$\tau\rho\acute{\iota}\chi$ - $\acute{o}$ s
D.	$\lambda\alpha\tilde{\iota}\lambda\acute{\alpha}\pi$ -i	$\kappa\acute{o}\rho\acute{\alpha}\acute{\kappa}$ -i	$\lambda\acute{\alpha}\rho\nu\gamma\gamma$ -i	$\tau\rho\acute{\iota}\chi$ -i
A.	$\lambda\alpha\tilde{\iota}\lambda\acute{\alpha}\pi$ - $\alpha$	$\kappa\acute{o}\rho\acute{\alpha}\acute{\kappa}$ - $\alpha$	$\lambda\acute{\alpha}\rho\nu\gamma\gamma$ - $\alpha$	$\tau\rho\acute{\iota}\chi$ - $\alpha$
V.	$\lambda\alpha\tilde{\iota}\lambda\acute{\alpha}\psi$	$\kappa\acute{o}\rho\acute{\alpha}\acute{\xi}$	$\lambda\acute{\alpha}\rho\nu\gamma\acute{\xi}$	$\theta\rho\acute{\iota}\acute{\xi}$
Plur. N.	$\lambda\alpha\tilde{\iota}\lambda\acute{\alpha}\pi$ - $\epsilon$ s	$\kappa\acute{o}\rho\acute{\alpha}\acute{\kappa}$ - $\epsilon$ s	$\lambda\acute{\alpha}\rho\nu\gamma\gamma$ - $\epsilon$ s	$\tau\rho\acute{\iota}\chi$ - $\epsilon$ s
G.	$\lambda\alpha\tilde{\iota}\lambda\acute{\alpha}\pi$ - $\omega$ n	$\kappa\acute{o}\rho\acute{\alpha}\acute{\kappa}$ - $\omega$ n	$\lambda\acute{\alpha}\rho\nu\gamma\gamma$ - $\omega$ n	$\tau\rho\acute{\iota}\chi$ - $\acute{\omega}$ n
D.	$\lambda\alpha\tilde{\iota}\lambda\acute{\alpha}\psi$ i(ν)	$\kappa\acute{o}\rho\acute{\alpha}\acute{\xi}$ i(ν)	$\lambda\acute{\alpha}\rho\nu\gamma\acute{\xi}$ i(ν)	$\theta\rho\acute{\iota}\acute{\xi}$ i(ν)
A.	$\lambda\alpha\tilde{\iota}\lambda\acute{\alpha}\pi$ - $\alpha$ s	$\kappa\acute{o}\rho\acute{\alpha}\acute{\kappa}$ - $\alpha$ s	$\lambda\acute{\alpha}\rho\nu\gamma\gamma$ - $\alpha$ s	$\tau\rho\acute{\iota}\chi$ - $\alpha$ s
V.	$\lambda\alpha\tilde{\iota}\lambda\acute{\alpha}\pi$ - $\epsilon$ s	$\kappa\acute{o}\rho\acute{\alpha}\acute{\kappa}$ - $\epsilon$ s	$\lambda\acute{\alpha}\rho\nu\gamma\gamma$ - $\epsilon$ s	$\tau\rho\acute{\iota}\chi$ - $\epsilon$ s
Dual. N. A. V.	$\lambda\alpha\tilde{\iota}\lambda\acute{\alpha}\pi$ - $\epsilon$	$\kappa\acute{o}\rho\acute{\alpha}\acute{\kappa}$ - $\epsilon$	$\lambda\acute{\alpha}\rho\nu\gamma\gamma$ - $\epsilon$	$\tau\rho\acute{\iota}\chi$ - $\epsilon$
G. and D.	$\lambda\alpha\tilde{\iota}\lambda\acute{\alpha}\pi$ - $\acute{o}$ iν	$\kappa\acute{o}\rho\acute{\alpha}\acute{\kappa}$ - $\acute{o}$ iν	$\lambda\acute{\alpha}\rho\nu\gamma\gamma$ - $\acute{o}$ iν	$\tau\rho\acute{\iota}\chi$ - $\acute{o}$ iν.

REMARK 1. The stem of those in  $\psi$  and  $\xi$  commonly ends in the smooth  $\pi$  and  $\kappa$ ; the stem of those in  $\gamma\xi$  ends in  $\gamma\gamma$ , except  $\acute{o}$   $\eta$   $\lambda\acute{\upsilon}\gamma\xi$ , Gen.  $\lambda\upsilon\gamma\kappa$ - $\acute{o}$ s,  $\lambda\upsilon\pi\kappa$ , but  $\eta$   $\lambda\acute{\upsilon}\gamma\xi$ , Gen.  $\lambda\upsilon\gamma\gamma$ - $\acute{o}$ s, *hiccough*.—Instead of  $\varphi\acute{\alpha}\rho\nu\gamma\gamma\acute{o}$ s from  $\eta$   $\varphi\acute{\alpha}\rho\nu\gamma\acute{\xi}$ , *throat*, the poets are permitted, on account of the necessity of the verse, to use  $\varphi\acute{\alpha}\rho\nu\gamma\acute{o}$ s also. On  $\theta\rho\acute{\iota}\acute{\xi}$  see § 21, 3.

REM. 2. The word  $\eta$   $\acute{\alpha}\lambda$ s, Gen.  $\acute{\alpha}\lambda$ - $\acute{o}$ s, signifying *sea*, and in the feminine gender, is only poetical, and the singular  $\acute{o}$   $\acute{\alpha}\lambda$ s, signifying *salt*, is only Ionic and poetic, elsewhere, merely  $\acute{o}\acute{\iota}$   $\acute{\alpha}\lambda$ es, *salt*, occurs. Pl. Symp. 177, b, Lys. 209, e.

(c) The stem ends in a Tau-mute— $\delta$ ,  $\tau$ ,  $\kappa\tau$ ,  $\theta$ ,  $\nu\theta$ . See § 52, 2, (a).

	ἦ, Torch.	ῆ. Helmet.	ὄ, ῆ, Bird.	ὄ, King.	ῆ Earth-worm.
Sing. N.	λαμπάς	κόρυς	ὄρνις	ἄναξ	ἔλμινς
G.	λαμπάδ-ος	κόρυθ-ος	ὄρνιθ-ος	ἄνακτ-ος	ἐλμινθ-ος
D.	λαμπάδ-ι	κόρυθ-ι	ὄρνιθ-ι	ἄνακτ-ι	ἐλμινθ-ι
A.	λαμπάδ-α	κόρυν	ὄρνις	ἄνακτ-α	ἐλμινθ-α
V.	λαμπάς	κόρυς	ὄρνις	ἄναξ	ἔλμινς
Plur. N.	λαμπάδ-ες	κόρυθ-ες	ὄρνιθ-ες	ἄνακτ-ες	ἐλμινθ-ες
G.	λαμπάδ-ων	κορύθ-ων	ὄρνιθ-ων	ἄνάκτ-ων	ἐλμίνθ-ων
D.	λαμπά-σιν	κόρυ-σιν	ὄρνι-σιν	ἄναξ-ιν	ἐλμί-σιν
A.	λαμπάδ-ας	κόρυθ-ας	ὄρνιθ-ας	ἄνακτ-ας	ἐλμινθ-ας
V.	λαμπάδ-ες	κόρυθ-ες	ὄρνιθ-ες	ἄνακτ-ες	ἐλμινθ-ες
Dual.	λαμπάδ-ε	κόρυθ-ε	ὄρνιθ-ε	ἄνακτ-ε	ἐλμινθ-ε
	λαμπάδ-οιν	κορύθ-οιν	ὄρνιθ-οιν	ἄνάκτ-οιν	ἐλμίνθ-οιν

REM. 3. Here belong also the contracts in -ηίς, Gen. -ηίδος = -ῆς, -ῆδος, e. g. ῆ παρῆς, *cheek*, παρῆδος.

The stems of neuters belonging to this class, end in *τ* and *κτ*. On the rejection of *τ* and *κτ*, and the change of *τ* into *σ*, see § 52, 3. On the omission of *τ* before *σιν* in the Dat. Pl., see § 20, 1. In the words, τὸ γόνυ, *knee* and τὸ δόρυ, *spear*, from the stems γονατ and δορατ, α, the final vowel of the root, is changed, in the nominative, into *ν*, § 16, 1.

	τὸ, Body.	τὸ, Knee.	τὸ, Milk.	τὸ, Wonder.	τὸ, Ear.
Sing. N.	σῶμα	γόνυ	γάλα	τέρας	(ᾧς) οὖς
G.	σώματ-ος	γόνατ-ος	γάλακτ-ος	τέρατ-ος	ὠτ-ός
D.	σώματ-ι	γόνατ-ι	γάλακτ-ι	τέρατ-ι	ὠτ-ί
A.	σῶμα	γόνυ	γάλα	τέρας	οὖς
Plur. N.	σώματ-α	γόνατ-α	γάλακτ-α	τέρατ-α	ὠτ-α
G.	σώματ-ων	γονάτ-ων	γαλάκτ-ων	τεράτ-ων	ὠτ-ων
D.	σώμα-σιν	γόνα-σιν	γάλαξ-ιν	τέρα-σιν	ὠσί-ιν
A.	σώματ-α	γόνατ-α	γάλακτ-α	τέρατ-α	ὠτ-α
Dual.	σώματ-ε	γόνατ-ε	γάλακτ-ε	τέρατ-ε	ὠτ-ε
	σώματ-οιν	γονάτ-οιν	γαλάκτ-οιν	τεράτ-οιν	ὠτ-οιν

REM. 4. The word τὸ τέρας usually admits contraction in the plural, after *τ* is dropped, e. g. τέρα, τεράων, but τέρατα X. C. 1. 4, 15; τὸ γέρας, *reward of honor*, τὸ γῆρας, *old age*, τὸ κρέας, *flesh*, and τὸ κέρα, *horn*, reject the *τ* in all numbers, and then suffer contraction in the Gen. and Dat. Sing., and throughout the Dual and Pl., except the Dat. Pl.; besides these forms, how-

ever, *κέρας* has also the regular forms with τ. When in the poets, α contracted from αα is used as short, it must be considered a case of elision, and not of contraction; the same is true also of neuters in -ας, -ας, -ος, -ος, e. g. σκέπα instead of σκέπα, κλία instead of κλία.

Sing. N.	τὸ κέρας		τὸ κρέας	
G.	κέρατ-ος	and (κέρα-ος)	κέρως	(κρέα-ος) κρέως
D.	κέρατ-ι	and (κέρα-ι)	κέρῃ	(κρέα-ι) κρέῃ
A.	κέρας		κρέας	
Plur. N.	κέρατ-α	and (κέρα-α)	κέρᾱ	(κρέα-α) κρέᾱ
G.	κέράτ-ων	and (κέρᾱ-ων)	κέρῶν	(κρέᾱ-ων) κρέῶν
D.	κέρᾱ-σι(ν)		κέρᾱ-σι(ν)	
A.	κέρατ-α	and (κέρα-α)	κέρᾱ	(κρέα-α) κρέᾱ
D. N. A. V.	κέρατ-ε	and (κέρᾱ-ε)	κέρᾱ	(κρέᾱ-ε) κρέᾱ
G. and D.	κέράτ-οιν	and (κέρᾱ-οιν)	κέρῶν	(κρέᾱ-οιν) κρέῶν.

(d) The root ends in ν or ντ. See § 52, 2, (a).

	ῆ, Nose.	ὀ, Dolphin.	ὀ, Giant.	ὀ, Tooth.
Sing. N.	ῆς	δελφίς	γίγας	ὀδούς
G.	ῆν-ός	δελφῖν-ος	γίγαντ-ος	ὀδόντ-ος
D.	ῆν-ί	δελφῖν-ι	γίγαντ-ι	ὀδόντ-ι
A.	ῆν-α	δελφῖν-α	γίγαντ-α	ὀδόντ-α
V.	ῆν	δελφῖς(ιν)	γίγαν	ὀδούς
Plur. N.	ῆν-ες	δελφῖν-ες	γίγαντ-ες	ὀδόντ-ες
G.	ῆν-ῶν	δελφῖν-ων	γίγαντ-ων	ὀδόντ-ων
D.	ῆσι(ν)	δελφῖ-σι(ν)	γίγαντ-σι(ν)	ὀδόντ-σι(ν)
A.	ῆν-ας	δελφῖν-ας	γίγαντ-ας	ὀδόντ-ας
V.	ῆν-ες	δελφῖν-ες	γίγαντ-ες	ὀδόντ-ες
D. N. A. V.	ῆν-ε	δελφῖν-ε	γίγαντ-ε	ὀδόντ-ε
G. and D.	ῆν-οῖν	δελφῖν-οῖν	γίγαντ-οῖν	ὀδόντ-οῖν.

REM. 5. Here belong also compounds in -όσις, Gen. -όσιντος = -οῦς, -οῦντος, e. g. ὁ πλακοῦς, cake, Gen. πλακοῦντος; in -ήσις, Gen. -ήσιντος = -ῆς, -ῆντος, e. g. τιμῆς, honorable, τιμῆντος.

REM. 6. For the irregular lengthening of the vowel in κτεῖς, εῖς, μέλᾱς and τάλᾱς, see § 20, Rem. 2.

§ 55. II. *The Nominative rejects σ, but lengthens the short final vowel of the stem, ε or ο into η or ω, § 16, 3.* (253, 254.)

1. The stem ends in ν, ντ and ρ. For the omission of ν and

τ before σι, see § 20, 2, and for the omission of τ in the Nominative of stems ending in ττ, e. g. λέων, see § 25, 5.

	ὁ, Shepherd.	ὁ, A Divinity.	ὁ, Lion.	ὁ, Air.	ὁ, Orator.
Sing. N.	ποιμήν	δαίμων	λέων	αἰθήρ	ῥήτορ
G.	ποιμέν-ος	δαίμον-ος	λέοντ-ος	αἰθέρ-ος	ῥήτορ-ος
D.	ποιμέν-ι	δαίμον-ι	λέοντ-ι	αἰθέρ-ι	ῥήτορ-ι
A.	ποιμέν-α	δαίμον-α	λέοντ-α	αἰθέρ-α	ῥήτορ-α
V.	ποιμήν	δαῖμον	λέον	αἰθήρ	ῥήτορ
Plur. N.	ποιμέν-ες	δαίμον-ες	λέοντ-ες	αἰθέρ-ες	ῥήτορ-ες
G.	ποιμέν-ων	δαίμόν-ων	λέοντ-ων	αἰθέρ-ων	ῥήτορ-ων
D.	ποιμέ-σιν	δαίμο-σιν	λέοντ-σιν	αἰθέρ-σιν	ῥήτορ-σιν
A.	ποιμέν-ας	δαίμον-ας	λέοντ-ας	αἰθέρ-ας	ῥήτορ-ας
V.	ποιμέν-ες	δαίμον-ες	λέοντ-ες	αἰθέρ-ες	ῥήτορ-ες
Dual.	ποιμέν-ε	δαίμον-ε	λέοντ-ε	αἰθέρ-ε	ῥήτορ-ε
	ποιμέν-οιν	δαίμόν-οιν	λέοντ-οιν	αἰθέρ-οιν	ῥήτορ-οιν

REMARK 1. The substantive ἡ χεῖρ, *hand*, belongs to this class of substantives, and differs from them in not lengthening ε of the stem, χερ, into η, but into ει, e. g. χεῖρ instead of χέρς, and is irregular in retaining ε in the inflection, thus, χεῖρ, χειρός, etc., except the Dat. Pl. and the Gen. and Dat. Dual, χερσίν, χερσίν. Yet in poetry, both the short and the long form, through all the cases, is used, as the verse requires, e. g. χειρός and χερός, χερσίν and χερσίν, χερσί and χερσεσι.

REM. 2. The following in -ων, Gen. -ονος, reject the ν in particular cases, and suffer contraction: ἡ εἰκών, *image*, Gen. εἰκόνης and εἰκοῦς, Dat. εἰκόνι, Acc. εἰκόνα and εἰκά, Acc. Pl. εἰκόνας and εἰκοῦς,—the irregular accentuation of εἰκά and εἰκοῦς should be noted; ἡ ἀηδών, *nightingale*, Gen. ἀηδόνης and ἀηδοῦς, Dat. ἀηδοῖ; ἡ χελιδών, *swallow*, Gen. χελιδόνος, Dat. χελιδοῖ.

2. The following substantives in -ηρ are added to the preceding paradigms, viz. ὁ πατήρ, *father*, ἡ μήτηρ, *mother*, ἡ θυγάτηρ, *daughter*, ἡ γαστήρ, *belly*, ἡ Δημήτηρ, *Demeter* (Ceres) and ὁ ἀνὴρ, *man*, which differ from those of the above paradigms only in rejecting ε in the Gen. and Dat. Sing., and in the Dat. Pl., § 16, 8, and in inserting an ᾱ in the Dat. Pl. before the ending σι, so as to soften the pronunciation. The word ἀνὴρ, stem ἀνερ, rejects ε in all Cases and Numbers, except the Voc. Sing., but inserts a δ, § 24, 2.

	ὁ, Father.	ἡ, Mother.	ἡ, Daughter.	ὁ, Man.
Sing. N.	πατήρ	μήτηρ	θυγάτηρ	ἄνθρωπος
G.	πατρός	μητρός	θυγατρὸς	ἀνδρός
D.	πατρί	μητρί	θυγατρί	ἀνδρί
A.	πατέρα	μητέρα	θυγατέρα	ἄνδρα
V.	πάτερ	μήτερ	θυγάτερ	ἄνερ
Plur. N.	πατέρες	μητέρες	θυγατέρες	ἄνδρες
G.	πατέρων	μητέρων	θυγατέρων	ἀνδρῶν
D.	πατρῶσι(ν)	μητρῶσι(ν)	θυγατρῶσι(ν)	ἀνδρῶσι(ν)
A.	πατέρας	μητέρας	θυγατέρας	ἀνδρας
V.	πατέρεις	μητέρεις	θυγατέρεις	ἄνδρες
D.N.A.V.	πατέρε	μητέρε	θυγατέρε	ἄνδρε
G. and D.	πατέροιν	μητέροιν	θυγατέροιν	ἀνδροῖν

REM. 3. To this class belongs also the word ὁ ἡ *APH' N*, *lamb*, the Nom. of which being obsolete is supplied by ὁ ἡ *ἀμνός*, Gen. *ἀμνός*, Dat. *ἀμνί*, Acc. *ἄμνα*, Nom. Pl. *ἄμνες*, Gen. *ἀμνῶν*, Dat. *ἀμνῶσι(ν)*, Acc. *ἄμνας*; further, the word ὁ *ἄστυρ*, *-έρος*, *star*, which belongs to this class on account of the Dat. Pl., *ἄστυρῶσι(ν)*, is not syncopated. By Syncope, the accent of the Gen. and Dat. Sing., and, in the word *ἄνθρωπος*, also that of the Gen. Pl. and of the Gen. and Dat. Dual, is removed to the last syllable, and that of the Dat. Pl. to the penult, e. g. *πατρός*, *πατρί*, *ἀνδρῶν*, *πατρῶσι(ν)*. The word ἡ *Δημήτηρ* has a varying accent, viz. *Δήμητρος*, *Δήμητρι*, Voc. *Δήμητις*, but Acc. *Δημητέρα*. So also *θυγάτερ* from *θυγάτηρ*. For the Voc. of *πατήρ* and *ἄνθρωπος*, see § 53, 4, (1), (a). In poetry, according to the necessities of the verse, *θυγάτης*, *θυγατρῶν*, *Δημητέρα*, as well as, on the contrary, *πατέρος*, *θυγατρός* and *μητέρι*, are found.

### § 56. III. *The Stem of the Nominative is pure.* (355.)

The *ς* is omitted without changing the final vowel of the stem. The stem ends in *ν*, *ντ*, *ρ*, and in *ρτ*, but only in *δάμαρ*, *wife*. The case-endings are appended to the Nominative without change. On the omission of *τ* in stems ending in *ντ* and *ρτ*, see § 25, 5, and on the omission of *ν*, *ντ* before *σι*, see § 20, 2.

S. N.	ό, Paean.	ό, Age.	ό, Xenophon.	ό, Wild Beast.	τό, Nectar.
G.	παιᾶν-ος	αἰῶν-ος	Ξενοφῶντ-ος	θήρ-ός	νέκταρ-ος
D.	παιᾶν-ι	αἰῶν-ι	Ξενοφῶντ-ι	θήρ-ί	νέκταρ-ι
A.	παιᾶν-α	αἰῶν-α	Ξενοφῶντ-α	θήρ-α	νέκταρ
V.	παιᾶν	αἰῶν	Ξενοφῶν	θήρ	νέκταρ
P. N.	παιᾶν-ες	αἰῶν-ες	Ξενοφῶντ-ες	θήρ-ες	νέκταρ-α
G.	παιᾶν-ων	αἰῶν-ων	Ξενοφῶντ-ων	θήρ-ων	νεκτάρ-ων
D.	παιᾶ-σι(ν)	αἰῶ-σι(ν)	Ξενοφῶ-σι(ν)	θήρ-σι(ν)	νέκταρ-σι(ν)
A.	παιᾶν-ας	αἰῶν-ας	Ξενοφῶντ-ας	θήρ-ας	νέκταρ-α
V.	παιᾶν-ες	αἰῶν-ες	Ξενοφῶντ-ες	θήρ-ες	νέκταρ-α
Dual.	παιᾶν-ε	αἰῶν-ε	Ξενοφῶντ-ε	θήρ-ε	νέκταρ-ε
	παιᾶν-οιν	αἰῶν-οιν	Ξενοφῶντ-οιν	θήρ-οῖν	νεκτάρ-οιν.

REMARK 1. The three words in -ων, Gen. -ωνος, viz. Ἀπόλλων, Ποσειδῶν, ἡ ἄλων, *threshing-floor*, drop ν in the Acc. Sing., and suffer contraction, thus, Ἀπόλλω, Ποσειδῶ, ἄλω; on ἄλω, comp. § 48, Rem. 1, on κυκεῶ, § 213, 11. Also the Acc. γλήχῳ from ἡ γλήχων or βλήχων, *pennyroyal*, Gen. -ωνος, is found in Aristophanes.

REM. 2. The neuters belonging to this class all end in -ρ, (-αρ, -ορ, -ωρ, -υρ), e. g. τὸ νέκταρ, ἡ τορ, πάλωρ, πῦρ, Gen. πῦρ-ός. The word τὸ ἔαρ, *spring*, can also be contracted, e. g. ἤρος.

#### B. WORDS WHICH HAVE A VOWEL BEFORE THE ENDING -ος OF THE GENITIVE.

##### § 57. I. Words in -εύς, -αῦς, -οῦς. (256.)

1. The stem of substantives in -εύς, -αῦς, -οῦς, ends in ν, which is formed from the Digamma F; ς is the characteristic of the gender. On the omission of ν between vowels, see § 25, 2.

2. Those in -εύς have -έᾱ in the Acc. Sing., and -έᾱς in the Acc. Pl., formed from εFα, εFας; the omission of the F lengthens the α and ας. These same have the Attic form in the Gen. Sing., viz. -έως instead of -έος, and in the Dat. Sing. and Nom. Pl., they admit contraction, which is not usual in the Acc. Pl. When a vowel precedes the ending -εύς, as, e. g. χοεύς, Εὐβοεύς, the endings -έως, -έων, -έᾱ, -έᾱς, are also contracted into -ῶς, -ῶν, -ᾶ, ᾶς. Those in -αῦς and -οῦς are contracted only in the Acc. Pl.

	ό, King.	ό, A measure.	ό, ἡ, Ox.	ί, An old Woman.
S. N.	βασιλεύς	χοεύς	βοῦς, bōs for bōns	γραῦς
G.	βασιλέ-ως	χο(έω)ῶς	βο-ός, bōn-is	γραῖ-ός
D.	βασιλεῖ	χοεῖ	βοῖ-, bōn-i	γραῖ-ι
A.	βασιλέ-α	χο(έᾱ)ᾱ	βοῦν	γραῦν
V.	βασιλεῦ	χοεῦ	βοῦ	γραῦ
P. N.	βασιλεῖς	χοεῖς	βό-ες	γραῖ-ες
G.	βασιλέ-ων	χο(έω)ῶν	βο-ῶν, bō-um	γραῖ-ῶν
D.	βασιλεῦσιν(ν)	χοεῦσιν(ν)	βουσί(ν)	γραυσί(ν)
A.	βασιλέ-ας (and εἰς)	χο(έᾱ)ᾱς	(βόας) βοῦς	(γραῖ-ας) γραῦ
V.	βασιλεῖς	χοεῖς	βό-ες	γραῖ-ες
Dual.	βασιλέ-ε	χοέε	βό-ε	γραῖ-ε
	βασιλέ-οιν	χοέοιν	βο-οῖν	γραῖ-οῖν.

REMARK 1. The Gen. Sing. of nouns in -εύς, among the Attic poets, sometimes ends in -έος instead of -έως, thus, *Θησέος, ἄριστέος*; and the Acc. Sing., not only among the Attic poets, but among all the poets, sometimes ends in -ῆ instead of -ῆα, e. g. *ἱερῆ, ξυγγραφῆ*. The Nom. and Voc. Pl. in the older Attic writers, in Thucydides, for example, end also in -ῆς, e. g. *βασιλῆς, ἱππῆς, Πλαταιῆς* instead of *Πλαταιεῖς*. The Accusative ending -εῖς instead of -έας, is found not unfrequently in Xenophon, e. g. *τοὺς ἱππεῖς*, C. 3. 5, 19. *τοὺς γονεῖς*, 2. 2, 14. *γραφεῖς, σκυτεῖς, χαλκεῖς*, 3. 7, 6. *τοὺς βασιλεῖς*, 3. 9, 10. and elsewhere, but more seldom among the other Attic prose writers. The Accusative form *νιεῖς* is regular among all the Attic writers.

REM. 2. The following are declined like *χοεῖς*, viz. *Πειραιεύς*, Gen. *Πειραιῶς*, Acc. *Πειραιᾶ*, ὁ ἄγνιεύς, *altar before the door*, Gen. *ἄγνιῶς*, Acc. *ἄγνιᾶ*, Pl. Acc. *ἄγνιας*, and several proper names, e. g. *Ἐρετριῶς, Στειριῶς, Μηλιᾶ, Εὐβοῶς, Εὐβοᾶ, Εὐβοᾶς, Πλαταιᾶς, Δωριᾶς*; yet the uncontracted forms also are frequently found in proper names, e. g. *Θεσπιέων, Θεσπιέας, Στειριέα, Πλαταιέων, Πλαταιέας, Ἐρετριέων, Δωριέων, Πειραιέων*, in Th., X., Pl., Dem. The uncontracted forms are regular in *ἄλιεύς, fisherman, ἄλιεως, ἄλιέα, ἄλιεας*.

REM. 3. Among good Attic writers, the Nom. Pl. of *βοῦς* and *γραῦς* are always uncontracted, *βόες, γραῖες*; in the Acc., on the contrary, only *βοῦς, γραῦς, ναῦς*, are generally used, *βόας* very seldom.

REM. 4. Only ὁ *χοῦς, congius* and a *mound*, and ἡ *φοῦς, vinegar-tree*, are declined like *βοῦς*, but both without contraction in the Pl.; only ἡ *ναῦς (νάξ, navis)*, which, however, is in many instances irregular, is declined like *γραῦς*. See § 68.



§ 58. II. *Words in -ης, -ες, Gen. -εος; -ως, Gen. -ωος, -ως and -ω, Gen. -οος; -ας, Gen. -αος, -ος, Gen. -εος.* (257.)

The stem of words, belonging to this class, ends in *ς*. On the omission of the *σ*, see § 25, 1. In the Dat. Pl. a *σ* is omitted.

§ 59. (1) *Words in -ης and -ες.* (257.)

1. The endings *-ης, -ες*, belong only to adjectives, the ending *-ης* being masculine and feminine, and *-ες* neuter, and to proper names in *-φάνης, -μένης, -γένης, -κράτης, -μήδης, -πειθής, -σθένης* and *(-κλής) -κλῆς*, having the termination of adjectives. The stem of the neuter is pure, § 52, 3; but in the masculine and feminine, the short final vowel of the stem is lengthened, *ε* into *η*, § 52, 2, (b).

2. The words of this class suffer contraction, after the omission of *σ*, in all cases, except the Nom. and Voc. Sing. and the Dat. Pl., and those in *-κλής*, which are already contracted in the Nom. Sing. into *-κλῆς*, suffer a double contraction in the Dat. Sing.

	Singular.	Plural.
N.	σαφής, clear.	σαφές (σαφέ-ες) σαφεῖς (σαφέ-α) σαφῇ
G.	(σαφέ-ος) σαφούς	(σαφέ-ων) σαφῶν
D.	(σαφέ-ι) σαφεῖ	σαφέ-σιν
A.	(σαφέ-α) σαφή	σαφές (σαφέ-ας) σαφεῖς (σαφέ-α) σαφῇ
V.	σαφές	σαφές (σαφέ-ες) σαφεῖς (σαφέ-α) σαφῇ
	Dual N. A. V.	σαφέ-ε σαφῇ
	G. and D.	σαφέ-οιν σαφοῖν.

	Singular.	Plural.	Dual.
N.	ἡ τριήρης, trireme.	(τριήρε-ες) τριήρεις (τριήρε-ε) τριήρη	
G.	(τριήρε-ος) τριήρους	τριήρε-ων and τριήρων	(τριήρε-οιν) τριηροῖν
D.	(τριήρε-ι) τριήρει	τριήρε-σιν	
A.	(τριήρε-α) τριήρη	(τριήρε-ας) τριήρεις	
V.	τριήρες	(τριήρε-ες) τριήρεις	

	Singular.
N.	Σωκράτης (Περικλής) Περικλῆς
G.	Σωκράτους (Περικλέ-ος) Περικλέους
D.	Σωκράτει (Περικλέ-ι) (Περικλέει) Περικλεῖ
A.	Σωκράτη (Περικλέ-α) Περικλεᾶ
V.	Σωκρατες (Περικλεες) Περικλείς.

REMARK 1. On the contraction in the Dual of *ss* into *η*—not *u*—and in the Acc. Pl. of *-εας* into *-αις*, see § 9, II. When a vowel precedes the endings *-ης*, *-ες*, in proper names in *-κλῆς*, *-εα* is always contracted into *-ᾶ*, and commonly also in adjectives, § 9, II, e. g. *Περικλῆς-α* = *Περικλιᾶ*; *ἀκλῆς*, *without fame*, *ἀκλεῖ-α* = *ἀκλεᾶ*, *ὑγιής*, *healthy*, *ὑγία* = *ὑγιᾶ*, *ἐνδεής*, *poor*, *ἐνδεῖα* = *ἐνδεᾶ*, *ὑπερφυής*, *supernatural*, *ὑπερφυῖα* = *ὑπερφυᾶ*, Acc. Sing. masculine, and Nom., Acc. and Voc. Pl. neuter; but sometimes also the contraction into *-ῆ* is found, e. g. *ὑγιῆ*, *διφνῆ*, *ἀφνῆ*, *αἰτοφνῆ*, X. R. Equ. 7, 11. in all Codd.

REM. 2. Proper names with the above endings, and also *Ἄρης*, form the Acc. Sing., both according to the first and third declensions, and are therefore called *Heteroclites*, e. g. *Σωκράτης* and *Σωκράτην*, according to the first Dec., *Ἀλαμῖνη* and *-μένην*, *Ἀντισθίνη* and *-σθίνην*, *Ἄρη* and *-ην*, etc.; Plato commonly uses the form in *-η*, Xenophon that in *-ην*, other writers both forms without distinction. The Genitive of *Ἄρης*, in good prose, is *Ἄρεως*, often in Plato; among the poets, however, *Ἄρειος* is also used, according to the necessities of the verse. Among later writers, the Acc. of words in *-κλῆς* usually ends in *-κλήν*. The formation of the Acc. Pl. is doubtful, although the inflection, according to the first Dec., seems to be predominant, e. g. *τοὺς Ἀριστοφάνους*, in the Nom. also *Ἀριστοφάναι*, *τοὺς Δημοσθίνους*.

REM. 3. The Gen. Pl. of *τριήρης* occurs also in the uncontracted form, e. g. *τριηρέων*; but all the others are uniformly contracted; the Dual also is found uncontracted in words of this class in the Attic dialect, e. g. *ἐννυγῖναι*, and the Tragedians use the uncontracted forms of proper names in *-κλῆς* = *-κλής*, according to the necessities of the verse, e. g. *Ἡρακλέης*, Dat. *-κλήι*, Voc. *-κλεις*. The contract Acc. in *-κλή* is seldom found. The Voc. ᾶ *Ἡρακλεῖς*, as an exclamation, belongs to the later prose.

REM. 4. The irregular accentuation of the Gen. Pl. *τριήρων* instead of *τριηρῶν* from *τριηρέων*, is worthy of notice. In addition to this word, adjectives in *-ήθης* and the word *αὐτάρκης*, e. g. *συνήθειον* = *συνήθιον*, *αὐταρκέων* = *αὐτάρκων*, have this accentuation.

§ 60. (2) *Words in -ως, Gen. -ωος, and in -ως and -ω, Gen. -οος.* (258.)

(a) *-ως, Gen. -ωος.*

S. N.	ὁ, ἡ θῶς, Jackal.	Pl. θῶ-ες	S. ὁ ἦρως, Hero.	Pl. ἦρω-ες
G.	θῶ-ός	θῶ-ων	ἦρω-ος	ἦρώ-ων
D.	θῶ-ί	θῶ-σιν	ἦρω-ι	ἦρω-σιν
A.	θῶ-α	θῶ-ας	ἦρω-α and ἦρω	ἦρω-ας and ἦρωας
V.	θῶς	θῶ-ες	ἦρωες	ἦρω-ες
D. N. A. V.	θῶ-ε, G. and D. θῶ-οιν.		D. ἦρω-ε, ἦρώ-οιν.	

(b) *-ως and -ω, Gen. -οος.*

Substantives of these endings are always feminine. The stem ends in *-ος*; the short final vowel *ο* is lengthened into *ω*,

according to § 52, 2, (b). The ending -ως, however, is retained in the Attic and Common Language only with the substantive *αἰδώς*, stem *αἰδας*, and in poetry with *ἡώς*, *morning*, (in Eurip.), in all other words it has been changed into a smoother form, so that the Nom. ends in -ω, e. g. *ἡχώ*, stem *ἡχος*. On the Voc. in -οῖ, see § 53, 4, (3). The Dual and Plural are formed like substantives in -ος of the second Dec., thus *αἰδοί*, *ἡχοί*, etc.

Sing. N.	ἡ αἰδώς (Stem αἰδως), shame.	ἡ ἡχώ (Stem ἡχος), echo.
G.	(αἰδό-ος) αἰδούς	(ἡχό-ος) ἡχοῦς
D.	(αἰδό-ι) αἰδοῖ	(ἡχό-ι) ἡχοῖ
A.	(αἰδό-α) αἰδῶ	(ἡχό-α) ἡχώ
V.	(αἰδό-ι) αἰδοῖ.	(ἡχό-ι) ἡχοῖ.

§ 61. (3) *Words in -ας, Gen. -αος, and in -ος, Gen. -εος.* (359.)

(a) -ας, Gen. -αος.

Only the neuters *τὸ σέλας*, *light*, and *τὸ δέπας*, *goblet*, belong to this class.

Sing. N.	τὸ σέλας, light.	Pl. σέλα-α and σέλᾱ	Dual. σέλα-ε
G.	σέλα-ος	σέλᾱ-ων	σέλᾱ-οιν.
D.	σέλᾱ-ι and σέλᾱ	σέλᾱ-σι(ν)	
A.	σέλας	σέλα-α and σέλᾱ	

REMARK 1. On the poetic shortening of the contracted *α*, see § 54, Rem. 4. In the four following neuters in -ας, the *α* in the Gen., Dat. and in the Pl. is changed into the weaker *ε*, according to the Ionic usage, e. g.

*βρέτας* (poet.), *image*, Gen. *βρέτεος*, Pl. *βρέτεα* and *βρέτη*, *βρετέων*  
*κῶας* (poet.), *fleece*, Pl. in Homer, *κῶεα*, *κῶεσι(ν)*  
*οὔδας* (poet.), *ground*, Gen. *οὔδεος*, Dat. *οὔδει* and *οὔδει* (Hom.)  
*κνέφας* (poet. and prose), *darkness*, Gen. *κνέφαος* Epic, *κνέφους* Attic,  
*κνέφαῖ* Epic, *κνέφα* Attic.

(b) -ος, Gen. -εος.

Substantives of this class are all likewise neuter. In the Nom., *ε*, the stem vowel of the last syllable, is changed into *ο*, § 16, 1.

Sing. N.	τὸ γένος for γένες, genus.	τὸ κλέος for κλέες, glory.
G.	(γένε-ος) γένους	(κλέε-ος) κλέους
D.	(γένε-ι) γένει	(κλέε-ι) κλέει
A.	γένος	κλέος
Plur. N.	(γένε-α) γένη	(κλέε-α) κλέα
G.	γενέ-ων and γενῶν	(κλέε-ων) κλεῶν
D.	γένε-σι(ν)	κλέε-σι(ν)
A.	(γένε-α) γένη	(κλέε-α) κλέα
Dual.	(γένε-ε) γένη	(κλέε-ε) κλέη
	(γενέ-οιν) γενοῖν	(κλεέ-οιν) κλεοῖν.

REM. 2. On the contraction of *εε* into *η* instead of *ει*, and of *εα* into *α* instead of *η*, when a vowel precedes, see § 9, II. On the poetic shortening of the contracted *α* in *κλέα*, see § 54, Rem. 4.

REM. 3. The uncontracted form of the Gen. Pl. is not unusual, e. g. ὀρέων, βελῶν, κερδαίων, and almost without exception ἀνθρώπων; in Pl. Polit. 260, a, the uncontracted Dual form in *εε* is found, τούτω τῷ γένεε.

### III. WORDS IN -ις, -υς, -ι, -υ.

#### § 62. (1) Words in -ις, -υς.

(260.)

Substantives in *ις* and *υς*, originally ending in *ιFs*, *υFs*. See § 25, 2.

Sing. N.	ὁ κῆς, corn-worm.	ἡ σῦς, sow.	ὁ ἰχθύς, fish.
G.	κῆ-ός	σῦ-ός	ἰχθυ-ός
D.	κῆ-ί	σῦ-ί	ἰχθυ-ί
A.	κῆν	σῦν	ἰχθυν
V.	κῆ	σῦ	ἰχθύ
Plur. N.	κῆ-ες	σῦ-ες	ἰχθυ-ες
G.	κῆ-ῶν	σῦ-ῶν	ἰχθυ-ῶν
D.	κῆ-σί(ν)	σῦ-σί(ν)	ἰχθυ-σί(ν)
A.	κῆ-ας	σῦ-ας and σῦς	ἰχθυ-ας, rarer ἰχθυς
V.	κῆ-ες	σῦ-ες	ἰχθυ-ες
Dual.	κῆ-ε	σῦ-ε	ἰχθυ-ε
	κῆ-οῖν	σῦ-οῖν	ἰχθυ-οῖν.

REMARK. The contracted Nom. Pl. αἱ ἄρχεις is found in X. Ven. 2, 9.; 6, 2.; 10, 2, 19.

§ 63. (2) *Words in -ῖς, -ι, -ῦς, -ῦ.* (361.)

The stem of these substantives ends in ῖ or ῦ. The stem-vowels ι and υ remain only in the Acc. and Voc. Sing., in the other cases they are changed into ε, § 16, 2. In the Gen. Sing. and Pl., substantives denoting persons take the Attic form in -ως and -ων, in which the ω has no influence on the accent, comp. § 29, Rem. 5. In the Dat. Sing. and in the Nom. and Acc. Pl., contraction takes place.

Sing. N.	ῆ, City.	ὀ, Cubit.	τὸ, Mustard.	τὸ, City.
G.	πόλις	πήχυς,	σινᾶπι,	ἄστῦ,
D.	πόλε-ως	πήχε-ως	σινάπε-ος	ἄστε-ος
A.	πόλει	πήχει	σινάπει	ἄστει
V.	πόλι	πήχυν	σινάπι	ἄστν
Plur. N.	πόλεις	πήχεις	σινάπη	ἄστη
G.	πόλε-ων	πήχε-ων	σινάπε-ων	ἄστε-ων
D.	πόλε-σι(ν)	πήχε-σι(ν)	σινάπε-σι(ν)	ἄστε-σι(ν)
A.	πόλεις	πήχεις	σινάπη	ἄστη
V.	πόλεις	πήχεις	σινάπη	ἄστη
Dual.	πόλε-ε	πήχε-ε	σινάπε-ε	ἄστε-ε
	πολέ-οιν	πήχέ-οιν	σινάπέ-οιν	ἄστέ-οιν.

REMARK 1. Here belong all substantives in -ξις, -ψις, most in -σις and many others, e. g. ἡ κόνις, *dust*, ὁ μάντις, *prophet*, ἡ ὄφις, *serpent*, ἡ πίστις, *faith*, ἡ ὑβρις, *abuse*; ὁ πέλεκυς, *axe*, ὁ πρέσβυς, *old man*; τὸ πέπερι, *pepper*, τὸ τιγγάβαρι, *cinnabar*, τὸ πῶν (poet.), *herd*, without contraction. Adjectives in -ῖς, -εῖα, -εῖ are declined in the masculine and neuter like πῆχυσ and ἄστν, except that the Gen. masculine takes the regular forms -ίος, -έων, not -εως, -εων, e. g. ἡδύς, ἡδέιος.

REM. 2. Among the Attic poets, yet probably only in Lyric passages, the Gen. in -εος from substantives in -ις; occurs, e. g. πόλεος.

REM. 3. In X. An. 4. 7, 16, the contracted Gen. πηχῶν is found. Instead of the Dual form in -εε also one in η is used, e. g. πόλη, φύση; also a form in -εε instead of -εε is cited, by the ancient Grammarians, from Aeschines.—The Acc. Pl. of nouns in -υς are sometimes found uncontracted among the Attic poets, e. g. πῆχας.

REM. 4. Neuters in -ι and -υ have the Attic Gen. Sing. very seldom, e. g. ἄστειος Eur. Bacch. 838. (831). Or. 761. (751).

REM. 5. Adjectives in -ῖς, -ι, e. g. ἱδρις, ἱδρι, *skilful*, and some substantives in -ῖς, which are partly poetic, have the regular inflection, e. g. ἱ-ος, ἱ-ι, ἱ-ε, etc., or both forms together, e. g. ἡ μῆνις, *anger*, also μῆνιδος, etc., ὁ ἡ ὄλς, *sheep*, τὸ πέπερι, Gen. -ίριος and -εος, *pepper*, ὁ ἡ ὀρίτις, *calf*,

ὁ ἡ πόσις, *sprout*, Gen. πόσιος, but Dat. always πόσει, ἡ τρόπις, *keel*, also τρόπιδος, etc., ἡ τύρσις, *lower*, Gen. τύρσιος X. An. 7. 8, 12. τίρσιν ib. 13., but Pl. τίρσεις, τύρσεισι, ἡ μάγαις, Gen. -ιος, Dat. μαγάδι X. An. 7. 3, 32.; some proper names, e. g. Σύννεσις, Ἴρις, Gen. -ιος, etc. X. An. 1. 2, 12; 6. 2, 1. (5. 10, 1.), finally one noun in -υς, ἡ ἔγγελυς, but only in the singular.

Sing. N.	ὁ, ἡ πόρτις, calf.	ἡ ἔγγελυς, eel.	ὁ, ἡ οἷς, sheep.
G.	πόρτι-ος	ἐγγέλυ-ος	οἰός
D.	πόρτι-ι and πόρτι	ἐγγέλυ-ι	οἰί
A.	πόρτιν	ἐγγελυν	οἶν
V.	πόρτι	ἐγγελυ	οἷς
Plur. N.	πόρτι-ες and πόρτις	ἐγγέλεις	οἷες
G.	πορτί-ων	ἐγγέλε-ων	οἰῶν
D.	πόρτι-σι(ν)	ἐγγέλε-σι(ν)	οἰσί(ν)
A.	πόρτι-ας and πόρτις	ἐγγέλεις	οἷας, rarer οἷς
V.	πόρτι-ες and πόρτις	ἐγγέλεις	οἷες
Dual.	πόρτι-ε	ἐγγέλε-ε	οἷε
	πορτί-οιν	ἐγγελέ-οιν	οἰοῖν.

REM. 6. Xenophon uses the Ionic forms of οἷς, viz. οῖν, οῖς, οἶων, οἶας and οῖς.

#### § 64. Quantity of the Third Declension. (263.)

1. The inflection-endings -α, -ι, -υ and -ας are short.

*Exception.* The α in the Acc. ending in the Sing. and Pl. of substantives in -εῖς, is long, e. g. τὸν ἱερέα, τοὺς ἱερεῖας from ὁ ἱερεὺς, *priest*.

2. Words whose Nom. ends in -αξ, -ιξ, -υξ, -αψ, -ιψ, -υψ, -ις and -υς, have the penult of the Cases which increase, either short or long, according as the vowel of the above endings is short or long by nature, e. g. ὁ θώραξ, *coat of mail*, -ᾱκος, ὁ ῥίψ, *reed*, ῥιπός, ἡ ἀκτίς, *ray*, -ῖνος, but ἡ βῶλῆξ, *clod*, -ᾱκος, ἡ ἐλπῖς, *hope*, -ῖδος. See more full explanations in the Larger Grammar, Part I. § 291.

#### § 65. Accentuation of the Third Declension. (264.)

1. The accent remains, through the several Cases, on the accented syllable of the Nom. as long as the laws of accentuation permit, § 30, e. g. τὸ πρᾶγμα, *deed*, πράγματος, but πραγμάτων, τὸ ὄνομα, *name*, ὀνόματος, but ὀνομάτων, ὁ ἡ χειλὶς, *swallow*, χειλίδος, ξυνοφών, -ώντος, -ώντις, -όντων. The particular exceptions have been noticed in the paradigms.

2. Words of one syllable are accented, in the Gen. and Dat. of all Numbers, on the final syllable, and the long syllables ων and οιν are circumflexed, e. g. ὁ μῆν, μηνός, μηνί, μηνῶν, μηνῶν, μηνσί(ν).

*Exceptions.*

(a) The following nine substantives are paroxytoned in the Gen. Pl. and in the Gen. and Dat. Dual: ἡ δᾶς, *torch*, ὁ δμῶς *slave*, ὁ ἦ θῶς, *jackal*, τὸ ΚΡΑΣ, poetic, Gen. κρατός, *head*, τὸ οὖς, Gen. ὠτός, *ear*, ὁ ἦ παῖς, *child*, ὁ σῆς, *moth*, ὁ ἦ Τρώς, *Trojan*, ἡ φῶς, Gen. φωδός, *a burning*, τὸ φῶς, Gen. φωτός, *light*; e. g. δᾶδων, δᾶδوين, θῶων, κραίων, ὠτων, ὠτοι, παίδων, παίδοι, σείων, Τρώων, φῶδων, φῶτων; on the contrary, τῶν δμῶν from αἱ δμῶαι, τῶν Τρώων from αἱ Τρῶαι, τῶν φωτῶν from ὁ φῶς, ματῶν, τῶν θῶων from ἡ θῶή, *injury*.

(b) The following contracts, according to the nature of the final syllable, are either Properispomena or Paroxytones, in the Gen. and Dat. of all Numbers, as in the other Cases, viz. τὸ ἦρ, Epic, from ἔαρ, *spring*, κῆρ, Epic, from κέαρ, *heart*, ὁ λάς from λάας, *stone*, ὁ πρῶν from πρῆων, *hill*, e. g. ἦρος, ἦρι, κῆρος, κῆρι, λῆος, λᾶι, λάων, πρῶνος, πρῶνι.

REMARK 1. The following contracts, on the other hand, follow the principal rule (No. 2), viz. στέαρ = στῆρ, *tallow*, στέατος = στητός, *well*, φρέατος = φρητός, Pl. φρητῶν, Θρηῆς, Θρηῆς, Θρηῆκος = Θρηῆκος, and Θρηῆκος, οἶς, οἶος, οἶι, οἶων, οἶσι(ν).

(c) Monosyllabic participles, as well as the pronoun τίς; quis? retain the accent, through all the Cases, on the stem-syllable, but the pronoun πᾶς and ὁ Πᾶν is an Oxytone in the Gen. and Dat. Sing., in the other cases, either a Paroxytone or a Properispomenon, according to the nature of the final syllable, e. g. φύς, φύντος, ὦν, ὄντος, ὄντι, ὄντων, οἶσι(ν), ὄντοι, τίς, τίνος, τίνι, etc.; πᾶς, παντός, παντί, πάντων, πάντοι, πᾶσι(ν), ὁ Πᾶν, Πανός, τοῖς Πᾶσι(ν).

3. The following are accented in the Gen. and Dat. of all Numbers, like monosyllabic substantives:

- (a) ἡ γυνή, *woman* (γυναικός, γυναικί, γυναικοῖν, γυναικῶν, γυναιξί(ν); but γυναιῖκα, γυναιῖκες, etc.); ὁ ἡ κύων, *dog* (κυνός, κυνί, κυνοῖν, κυνῶν, κυσί(ν); but κύνα, κύνες, etc.);
- (b) syncopated substantives in -ηρ, on which see § 55, 2;
- (c) compounds of εἶς, *unus*, in the Gen. and Dat. Sing., e. g. οὐδεῖς, οὐδενός, οὐδενί; but οὐδένων, οὐδέσι(ν), so μηδεῖς, μηδενός, etc.;
- (d) the Attic poetic forms, δορός, δορί from δορύ.

4. For the accentuation of substantives in -ις, -υς, Gen. -εως, see § 63; of those in -ώ, § 60, the irregular accentuation of the Acc. Sing. of ἡχώ = ἡχώ instead of ἡχώ, should be noted.

5. (a) In the Vocative of syncopated substantives, § 55, 2, in -ηρ, the accent, contrary to the principal rule, is drawn back as far as possible, e. g. ὦ πάτερ, θύγατερ, Διμήτερ, ἄνερ; so also in the following substantives, Ἀπόλλων, -ωνος, Ἰοσειδῶν, -ῶνος, σωτήρ, -ῆρος, Ἀμφίων, -ίονος, δαήρ, -έρος, thus ὦ Ἀπολλόν, Ἰοσειδόν, σῶτερ, Ἀμφιον, δᾶερ; and in compound substantives and adjectives; in adjectives also in the neuter, e. g. Ἀγάμεμνον from Ἀγαμέμνων, Ἀριστογείτον from Ἀριστογείτων, Σώκρατες, Δημοσθένης from Σωκράτης, Δημοσθένης; αὐθάδης, ὦ and τὸ αὐθαδές, φιλαλήθης, φιλάληθες (but ἀληθής, -ές, uncompounded), αὐτάρκης, αὐταρκές, κακαίθης, κακότης, and so all adjectives in -αίμων and -ήμων, e. g. ἐλεήμων, ἐλεήμων, εὐδαιμων, εὐδαιμων;

the same holds true of comparatives in *-ίων, -ιον*, e. g. ὦ and τὸ κάλλιον. The following are exceptions: ὦ Λακεδαιμόν from Λακεδαιμών, compounds in *-φρων*, e. g. ἄ Λυκόφρων from Λυκόφρων, Εὐθύφρων from Εὐθύφρων, δαΐφρων δαΐφρων, and adjectives and substantives in *-ωδης, -ωης, -ωλης, -ωρης, -ηρης*, e. g. εὐώδης εὐώδεις, ἀμφώης ἀμφῶεις, πανώλης πανῶλεις, νεώρης νεῶρεις, ξιφήρης ξιφῆρεις, Διώρης, ὦ Διῶρες.

REM. 2. On the contrary, Παλαίμων Παλαῖμον, Φιλήμων Φιλῆμον, Νοήμων Νοῆμον, Ἰκεταῶν Ἰκετᾶον, Μαχάων Μαχᾶον, Ἀρείων Ἀρεῖον, Ἰάσων Ἰᾶσον, Ἀρεταῶν Ἀρετᾶον, not compounded, and also all in *-ως*, both compound and simple, e. g. οἰκήτωρ *-ῆτορ*, Πολυμήτωρ *-ῆτορ*, αἰτοκράτωρ *-άτορ*, Ἑλληνῶρ *-ῆνορ*, Ἀντήνωρ *-ῆνορ*, Προπάτωρ *-άτορ*.

(b) The Vocative of nouns in *-αυς, -ευς, -ους, -ω* and *-ως* is Perispomenon, e. g. γραιῦ, βασιλεῦ, βοῦ, Σαπφοῖ, αἰδοῖ.

### § 66. Gender of the Third Declension. (302.)

The natural gender—the masculine and feminine—is distinguished in the third Declension, as has been seen above, § 40, not by a special form, but partly by the signification, partly by the forms, and also in part by usage alone. The following rules will aid in determining the gender:

I. (a) Substantives in *-ᾶν, -υν, -ας*, Gen. *-ανος, -αντος, -ευς, -ηξ*, are masculine, without exception; — (b) also those in *-ην, -ων, -ωης*, Gen. *-ωνος, -ωρης, -ειρης, -υρης, -ωρης, -ης*, Gen. *-ητος, -ους, -ως*, Gen. *-ωτος*, and *-ψ*, with the following exceptions:

- (α) in *-ην*: ὁ ἡ ἀδὴν, *-ένος*, gland, and ἡ φρήν, diaphragm;
- (β) in *-ων*: ἡ ἄλων, threshing-floor, ἡ βλήχων or γλήχων, pennyroyal, ἡ μύκων, poppy, ἡ τρήρων, pigeon, ὁ ἡ αὐλῶν, ditch, ὁ ἡ κώδων, bell;
- (γ) in *-ηρ*: ἡ γαστήρ, belly, ἡ κήρ, κηρός, fate, ἡ φαιστήρ, hammer, and neuters contracted from *-εαρ* into *-ηρ*, e. g. τὸ στήρ, tallow;
- (δ) in *-ειρ*: ἡ χεῖρ, hand;
- (ε) in *-υρ*: τὸ πῦρ, fire;
- (ζ) in *-ωρ*, the neuters ἔλδωρ, wish, ἔλωρ, booty, πάλωρ, monster, σκώρ, excrement, τέκνωρ, object, ὕδωρ, water;
- (η) in *-ης*, all abstracts in *-ότης, -ύτης*, e. g. ἡ βεβαιότης, *-ότητος*, firmness, and ἡ ἐσθής, *-ῆτος*, vestis;
- (θ) in *-ους*: τὸ οὖς, ear;
- (ι) in *-ως*: τὸ φῶς, light, ἡ δῶς, gift;
- (κ) in *-ψ*: ἡ καλαῦροψ, crook, ἡ κατῆλιψ, roof, ἡ λαῖλαψ, hurricane, ἡ ὄψ, voice, ἡ φλέψ, vein, ἡ χέρονιψ, washing-water, ἡ, seldom ὁ, ὦψ, eye.

II. (a) Substantives in *-άς*, Gen. *-άδος, -αυς, -ις, -υνς, -ώ* and *-ώς, -όος*, abstracts in *-ότης, -ύτης*, are, without exception, feminine; — (b) those in *-εις, -ις* and *-ιν, -υς* and *-ων, -οος*, with the following exceptions, are feminine:

- (α) in *-εις*: ὁ κτεῖς, comb;
- (β) in *-ις* and *-ιν*: ὁ κῆς, corn-worm, ὁ γλάνις, a kind of fish, ὁ λῆς, Epic, lion, Gen. *-ιος*; ὁ δελφίς or δελφίν, dolphin, ὁ ἰκτίν, kite, ὁ ἡ θῖς, heap, ὁ τελμῖς, mud, Gen. *-ῆνος*; ὁ κόπις, dagger, ὁ ὄρχις, testicle, ὁ ὄφις, serpent, Gen. *-εως*, οἱ and αἱ κύρβεις, *-εων*, law-tables; and many names of animals of the



common gender, e. g. ὁ ἡ ὄρνις, -ιδος, *bird*, ὁ ἡ τίγρις, -ιος, -ιδος, *tiger*, ὁ ἡ ἔχις, -εως, *viper*, ὁ ἡ κόρις, -εως, *bug*;

(γ) in -υς: ὁ βότρις, *cluster*, ὁ θρῆνυς, *footstool*, ὁ ἰχθύς, *fish*, ὁ μῦς, *mouse*, ὁ νέκυς, *corpse*, ὁ στάχυς, *ear of corn*, ὁ ἡ ὕς or σῦς, *swine*, Gen. -υος; ὁ πέλικυς, *axe*, ὁ πήχυς, *cubit*, Gen. -εως;

(δ) in -ων, Gen. -ονος: ὁ ἀκμῶν, *anvil*, ὁ κανὼν, *rule*, ὁ ἀλεκτρυών, *cock*, ὁ ἡ κίλιν, *pillar*, Gen. -ονος.

REMARK 1. Those in -ξ vary between the masculine and feminine gender, except those in -ηξ, Gen. -ηκος, which are masculine, and Properispomena in -αξ, e. g. ἡ βῶλαξ, -α γξ, -αγγος, -ιξ, -ι γξ, -υξ, -υ γξ, which are feminine.

III. Nouns of the Neut. gender are, (a) all substantives in -α, -η, -ορ, -ωρ, -ος, -ι and -υ; and (b) those in -αρ and -ας, Gen. -ατος, -αος, and contracts in -ηρ, except ὁ ψάρ, *starling*, and ὁ λίθς, *stone*.

### § 67. *Anomalous Nouns of the Third Declension.*

(269.)

All substantives, whose inflection differs from the rules and analogies above given, are included under the irregular substantives of the third Dec. All the anomalous forms of the third Dec. may be divided into three classes:

(a) The first class includes those substantives, whose Nom. has a form which cannot be derived, according to general analogy, from the Genitive-stem, e. g. ἡ γυνή, *woman*, Gen. γυναικ-ός.

(b) The second class includes those substantives, which, with one Nom. form, have in particular Cases, or in all the Cases, two modes of formation, both of which, however, may come, in accordance with the general rules, from one form of the Nom., e. g. ὁ ἡ ὄρνις, Gen. -ιδος, *a fowl*, Pl. ὄρνιθες and ὄρνεις, as if from ὄρνις, Gen. -εως. These substantives may be termed *Heteroclites*.

(c) The third class includes those substantives, which, with one Nom. form, admit, in particular Cases, or in all the Cases, two modes of formation, one of which may be derived from the Nom. form, but the other supposes a different Nom. form, e. g. θεράπων, -οντος, *a servant*, Acc. θεράποντα, and poetic θείραπα, as if from θείραψ. This formation may be called *Metaplasm*, and the substantives included under it, *Metaplasts*. The Nom. form, presupposed in this case, is termed the *Theme*.

### § 68. *Summary of the Anomalous Forms of the Third Declension.*

(270.)

1. Γόνυ, τὸ, *knee*, and δόρυ, τὸ, *spear*, see § 54, (c).

In the tragic poets, the Epic forms, γούνατα and γούνα, γούνασι, occur; also, in the Attic poets, the Gen. δορός, Dat. δορή, and even δόρεϊ, and

Pl.  $\delta \acute{o} \rho \eta$  instead of  $\delta \acute{o} \rho \alpha \tau \alpha$ , are formed from  $\delta \acute{o} \rho \nu$ ; and in the phrase,  $\delta \sigma \phi \iota \epsilon \lambda \alpha \iota \nu$ , to take a prisoner of war, this Dat. form is retained even by the Attic prose writers.

2.  $\Gamma \upsilon \nu \acute{\eta}$ ,  $\acute{\eta}$ , woman, Gen.  $\gamma \upsilon \nu \alpha \iota \kappa - \acute{o} \varsigma$ , Dat.  $\gamma \upsilon \nu \alpha \iota \kappa - \acute{\iota}$ , Acc.  $\gamma \upsilon \nu \alpha \iota \kappa - \alpha$ , Voc.  $\gamma \acute{\upsilon} \nu \alpha \iota$ ; Pl.  $\gamma \upsilon \nu \alpha \iota \kappa \epsilon \varsigma$ ,  $\gamma \upsilon \nu \alpha \iota \kappa \acute{\omega} \nu$ ,  $\gamma \upsilon \nu \alpha \iota \xi \acute{\iota} \nu$ ,  $\gamma \upsilon \nu \alpha \iota \kappa \alpha \varsigma$ .

3.  $\Delta \acute{o} \rho \nu$ , see  $\gamma \acute{o} \nu \nu$ , No. 1.

4.  $\text{Z} \epsilon \acute{\upsilon} \varsigma$ , Gen.  $\Delta \acute{\iota} \acute{o} \varsigma$ , Dat.  $\Delta \acute{\iota} \acute{\iota}$ , Acc.  $\Delta \acute{\iota} \alpha$ , Voc.  $\text{Z} \epsilon \acute{\upsilon}$ .

Poet. corresponding forms are  $\text{Z} \eta \nu \acute{o} \varsigma$ ,  $\text{Z} \eta \nu \acute{\iota}$ ,  $\text{Z} \eta \nu \alpha$ .

5.  $\Theta \epsilon \rho \acute{\alpha} \pi \omega \nu$ ,  $\acute{o}$ , servant, -οντος. In Eurip. Acc.  $\theta \acute{\epsilon} \rho \alpha \pi \alpha$ , Pl.  $\theta \acute{\epsilon} \rho \alpha \pi \epsilon \varsigma$ , § 67, (c).

6.  $\text{K} \acute{\alpha} \rho \alpha$ , τὸ, head, an Epic and poetic word, Gen.  $\kappa \rho \alpha \tau - \acute{o} \varsigma$ , Dat.  $\kappa \rho \alpha \tau \acute{\iota}$  and  $\kappa \acute{\alpha} \rho \alpha$ , Acc. τὸ  $\kappa \acute{\alpha} \rho \alpha$ , τὸ  $\kappa \rho \acute{\alpha} \tau \alpha$  (τὸν  $\kappa \rho \acute{\alpha} \tau \alpha$ , § 214); Acc. Pl. τούς  $\kappa \rho \acute{\alpha} \tau \alpha \varsigma$ , § 67, (c).

7.  $\text{K} \lambda \epsilon \acute{\iota} \varsigma$ ,  $\acute{\eta}$ , key, Gen.  $\kappa \lambda \epsilon \iota \delta - \acute{o} \varsigma$ , Dat.  $\kappa \lambda \epsilon \iota \delta - \acute{\iota}$ , Acc.  $\kappa \lambda \epsilon \iota \delta - \alpha$ , and commonly  $\kappa \lambda \epsilon \iota \nu$ , § 53, Rem. 1; Nom. and Acc. Pl.  $\kappa \lambda \epsilon \iota \varsigma$ , and  $\kappa \lambda \epsilon \iota \delta \epsilon \varsigma$ ,  $\kappa \lambda \epsilon \iota \delta \alpha \varsigma$ , § 67, (b).

Old Attic,  $\kappa \lambda \acute{\eta} \varsigma$ ,  $\kappa \lambda \acute{\eta} \delta \acute{o} \varsigma$ ,  $\kappa \lambda \acute{\eta} \delta \acute{\iota}$ ,  $\kappa \lambda \acute{\eta} \delta \alpha$ .

8.  $\text{K} \acute{\upsilon} \omega \nu$ ,  $\acute{o}$ ,  $\acute{\eta}$ , dog, Gen.  $\kappa \upsilon \nu - \acute{o} \varsigma$ , Dat.  $\kappa \upsilon \nu \acute{\iota}$ , Acc.  $\kappa \acute{\upsilon} \nu \alpha$ , Voc.  $\kappa \acute{\upsilon} \nu \acute{o} \nu$ ; Pl.  $\kappa \acute{\upsilon} \nu \epsilon \varsigma$ ,  $\kappa \upsilon \nu \acute{\omega} \nu$ ,  $\kappa \upsilon \sigma \acute{\iota}$ ,  $\kappa \acute{\upsilon} \nu \alpha \varsigma$ .

9.  $\Lambda \acute{\iota} \pi \alpha$ , τὸ, oil, fatness, in the Epic dialect always in the phrases,  $\acute{\alpha} \lambda \epsilon \acute{\iota} \psi \alpha \sigma \theta \alpha \iota$  λίπ'  $\epsilon \lambda \alpha \acute{\iota} \omega$ ,  $\chi \rho \acute{\iota} \sigma \alpha \iota$  and  $\chi \rho \acute{\iota} \sigma \alpha \sigma \theta \alpha \iota$  λίπ'  $\epsilon \lambda \alpha \acute{\iota} \omega$ , and so also in the Attic prose,  $\acute{\alpha} \lambda \epsilon \acute{\iota} \phi \epsilon \sigma \theta \alpha \iota$ ,  $\chi \rho \acute{\iota} \epsilon \sigma \theta \alpha \iota$  λίπα; λίπα is thus an abridged Dat. instead of  $\lambda \acute{\iota} \pi \alpha \acute{\iota}$ ,  $\lambda \acute{\iota} \pi \alpha$ , from τὸ λίπα, Gen. -ας, but  $\epsilon \lambda \alpha \iota \omega \nu$  must be considered as an adjective from  $\epsilon \lambda \acute{\alpha} \alpha$ , olive, so that  $\lambda \acute{\iota} \pi \alpha \epsilon \lambda \alpha \iota \omega \nu$  means olive-oil.

10.  $\text{M} \acute{\alpha} \rho \tau \upsilon \varsigma$ ,  $\acute{o}$ , witness, Gen.  $\mu \acute{\alpha} \rho \tau \upsilon \rho \acute{o} \varsigma$ , Dat.  $\mu \acute{\alpha} \rho \tau \upsilon \rho \acute{\iota}$ , Acc.  $\mu \acute{\alpha} \rho \tau \upsilon \rho \alpha$ , rarer  $\mu \acute{\alpha} \rho \tau \upsilon \nu$ ; Dat. Pl.  $\mu \acute{\alpha} \rho \tau \upsilon \sigma \acute{\iota} \nu$ .

11.  $\text{N} \alpha \acute{\upsilon} \varsigma$ ,  $\acute{\eta}$ , ship, Gen.  $\nu \epsilon \acute{o} \varsigma$ , Dat.  $\nu \eta \acute{\iota}$ , Acc.  $\nu \alpha \acute{\upsilon} \nu$ , Voc. wanting; Dual, Gen. and Dat.  $\nu \epsilon \acute{o} \acute{\iota} \nu$ , Nom. and Acc. wanting; Pl.  $\nu \acute{\eta} \epsilon \varsigma$ ,  $\nu \epsilon \acute{\omega} \nu$ ,  $\nu \alpha \nu \sigma \acute{\iota} \nu$ ,  $\nu \alpha \acute{\upsilon} \varsigma$ . Comp.  $\gamma \rho \alpha \acute{\upsilon} \varsigma$ , § 57.

12.  $\text{O} \rho \nu \acute{\iota} \varsigma$ ,  $\acute{o}$ ,  $\acute{\eta}$ , bird, Gen.  $\acute{o} \rho \nu \acute{\iota} \theta - \acute{o} \varsigma$ , etc. The Pl. has a form declined like  $\acute{\rho} \acute{o} \lambda \iota \varsigma$ , except the Dat.,  $\acute{o} \rho \nu \acute{\iota} \theta \epsilon \varsigma$  and  $\acute{o} \rho \nu \epsilon \iota \varsigma$ ,  $\acute{o} \rho \nu \acute{\iota} \theta \omega \nu$  and  $\acute{o} \rho \nu \epsilon \omega \nu$ ,  $\acute{o} \rho \nu \acute{\iota} \sigma \iota$ ,  $\acute{o} \rho \nu \acute{\iota} \theta \alpha \varsigma$ , and  $\acute{o} \rho \nu \epsilon \iota \varsigma$  and  $\acute{o} \rho \nu \acute{\iota} \varsigma$ , § 67, (b).

In the Attic writers the  $\iota$  is sometimes short,  $\acute{o} \rho \nu \acute{\iota} \varsigma$ ,  $\acute{o} \rho \nu \acute{\iota} \nu$ , Aristoph. Av. 16. 270. 335. but  $\acute{o} \rho \nu \acute{\iota} \varsigma$ ,  $\acute{o} \rho \nu \acute{\iota} \nu$ , 70. 103. 73.

13.  $\Pi \nu \acute{\upsilon} \xi$ ,  $\acute{\eta}$ , place of meeting, Gen.  $\pi \nu \kappa \nu - \acute{o} \varsigma$ , Dat.  $\pi \nu \kappa \nu \acute{\iota}$ , Acc.  $\pi \acute{\nu} \kappa \nu \alpha$ .

14. Σής, ὁ, *moth*, Gen. σε-ός; Pl. σείες, Gen. σέων, etc.  
 15. Σκώρ, τὸ, *dirt*, Gen. σκατός, etc.  
 16. Ὑδωρ, τὸ, *water*, Gen. ὕδατος, etc.  
 17. Φθοίς, φθοῖς, ὁ, *art of cooking*, Gen. φθοι-ός and (from φθοίς) φθοιδ-ος; Pl. φθόεις and φθοίδες.  
 18. Χοῦς, ὁ, *a mass*, χοός, χοί, χούν, χόες, χοῶν, χουσί, χόας like βούς, § 57, also Gen. χοῶς, Acc. χοᾶ, Acc. Pl. χοᾶς, as if from χοεύς. The later forms are preferred by the Attic writers; χούς with the meaning of *mound*, is inflected only like βούς. The form χοεύς is Ionic, Dat. χοεῖ.  
 19. Χρῶς, ὁ, *skin*, χρωτ-ός, χρωτί, χρωῖα. Corresponding forms in Ionic and the Attic poets, are, Gen. χρο-ός, χροί, χροᾶ like αἰδώς. The Dat. χρῶ is found in certain phrases with ἐν, e. g. ἐν χρῶ κείμεσθαι, Xen. Hell. 1. 7, 8. ξυρεῖ ἐν χρῶ, *to be in extreme peril*, Soph. Aj. 786.

§ 69. *Defective Nouns of the Third Declension.*

(271.)

Some nouns of the third Dec. are wanting in one or more of the Cases, and are, consequently, called *Defectives*. Existing forms, however, of such substantives, are found, for the most part, only in certain phrases, e. g. Χρεῖως, τὸ, *debt*, Ionic-Attic form for the Nom., Gen. and Acc.; the defective forms are supplied by τὸ χρεός, Gen. χρέους and χρέως, Pl. τὰ χρεῖα.

## CHANGE OF FORM IN THE DECLENSIONS.

§ 70. I. *Redundant Nouns.*

(272.)

The term *Redundant* is applied to substantives, which have double forms in the Nom. (but often only in the Nom. Pl.) and throughout all or in most of the Cases.

A. In the same declension,

(a) with the same gender, e. g.

ὁ λαός and λαός, *people*, ὁ ναός and ναός, *temple*, ὁ λαγός and λαγός, *hare*, ὁ κάλως, *rope*, Pl. also κάλοι, ἡ ἄλως, *threshing-floor*, Pl. also αἱ ἄλοι.

(b) with different genders (heterogeneous), e. g.

ὁ ῥῶτος and τὸ ῥῶτον, *back*, (the last form was regarded by the *Atticists* as the only proper form, still τὸν ῥῶτον Xen. R. Equ. 3, 3.); ὁ ζυγός and τὸ ζυγόν, *yoke*.—In the Pl. of these heterogeneous nouns, the neuter form is predominant, and οἱ ζυγοί is probably not found.

B. In different declensions, and commonly with different genders (heterogeneous), e. g.

ὁ φθόγγος and ἡ φθογγή, *voice*, ὁ χώρος and ἡ χώρα, *space*, ἡ δίψα and τὸ δίψος, *thirst*, ἡ νάπη (the older form) and τὸ νάπος, *valley*, etc. Still, it should be mentioned, that the word ὁ πρέσβυς, *elder*, has only Acc. πρέσβυν, Voc. πρέσβυ, the other three forms are almost entirely poetic, of which πρεσβύτερος and πρεσβύτατος, are in most frequent use; in the Common Language, ὁ πρεσβύτες, -ου, *elder*, (in the meaning of *messenger*, the Common Language uses in the Sing. ὁ πρεσβευτής, -οῖ; in the Pl., however, οἱ and τοὺς πρέσβεις, πρέσβειων, πρέσβεσι); also, τὸ δάκρυον and τὸ δάκρυ, *tear*. The later and the older forms are retained in the poetic dialect; still, the Dat. Pl. δάκρυσι is found in the Attic prose-writers, Thu. 7, 75; Dem. c. Onet. I. § 32.

## § 71. II. *Heteroclites*.

(273.)

Heteroclites, § 67, (b), have a double form, either of the same Dec., namely of the third, or of different declensions. Heteroclites of the third Dec. are placed together, § 68. Heteroclites of different declensions are, e. g. the following:

### A. Of the First and Third Declensions.

Several substantives in -ης are inflected, either in whole or in part, according to the first and third declensions:

(a) Some in -ης, Gen. -ου and -ητος, through all the Cases and according to both declensions, ὁ μύκης, *mushroom*, Gen. μύκου and μύκητος, and some proper names, e. g. Χάρης. The name Θαλής, in the ancient Attic writers, has, together with Θάλητος, the Ionic Gen. form Θάλειω, Dat. Θάλητι and Θαλήϊ, Acc. Θάλητα and Θαλήϊν;

(b) The proper names mentioned, § 59, Rem. 2, have η as well as ην in the Acc. Sing. only.

### B. Of the Second and Third Declensions.

(a) The Common second and third declensions. Several substantives in -ος as masculine are inflected according to the second Dec., but as neuter, according to the third Dec., e. g. ὁ and τὸ ὄχος, *chariot*, τοῦ ὄχου and ὄχους, τὸν ὄχον and τὸ ὄχος; ὁ and τὸ σκότος, *darkness*.

(b) Compounds of the second and third declensions:

πρόχοος, ἡ, *watering-pot*, Att. πρόχους, Gen. πρόχου, etc., Dat. Pl. πρόχουσι like βούς, βουσίν.

Οἰδίπους, Gen. Οἰδίποδος and poet. Οἰδίπου, Dat. Οἰδίποδι, Acc. Οἰδίποδα and Οἰδίπουν, Voc. Οἰδίπου.

## (c) The Attic second and third declensions:

In the Acc. Sing. ὁ γέλως, *laughter*, γέλως, γέλωτι, Acc. γέλωτα and γέλωτ, and the three following, πάτρως, *patruus*, μήτρως, *avunculus*, and Μίνως, which, in the Gen. and Acc. Sing., are inflected according to the third Dec. and the second Attic; in the other Cases, according to the third Dec.

πάτρως, Gen. πάτρω and πάτρωος, Dat. πάτρωι, Acc. πάτρων and πάτρωα; Μίνως, Gen. Μίνω and Μίνωος, Dat. Μίνωι, Acc. Μίνω, § 48, Rem. 1, Μίνων and Μίνωα.

§ 72. III. *Metaplasts*.

(274.)

Metaplasts, § 67, (c), like Heteroclites, have a double formation, either of the same declension, or of different declensions. Metaplasts of the same declension have been treated, § 68, under the third Dec. Metaplasts of different declensions are, e. g. the following:

## (a) The Common second and third declensions,

Δένδρον, *tree*, Gen. δένδρου, etc.; but in the Dat. Pl. among the Attic writers, δένδρεσι (from the stem τὸ ΔΕΝΔΡΟΣ) and δένδροις; the first form is regarded by the *Atticists* as the better. To this stem belong, also, the forms τῷ δένδρῃ and τὰ δένδρῃ, which occur in the Attic poets, and in later prose-writers.

Κοινωνός, *partaker*, Gen. κοινωνοῦ, etc.; Xenophon uses the forms οἱ κοινωνῶνες and τοὺς κοινωνῶνας, from ΚΟΙΝΩΝ.

Κρίνον, *lily*, Gen. κρίνου, etc., with the corresponding form in the Dat. Pl. κρίνεσι, in Aristoph. from the Pl. κρίνεα, (in Herod.) Comp. δένδρον.

Λᾶς, *stone*, Gen. λάος and in Soph. O. C. 196. λάου.

Ὀνείριος and τὸ ὄνειρον, *dream*, Gen. ὀνείρου and ὀνείρατος.

Πῦρ, *fire*, πυρός. Pl., however, τὰ πυρά, *watch-fires*, according to the second Dec.

Τῖς, *son*, Gen. τῖοῦ, etc. Together with this formation, there is another according to the third Dec., much in use, particularly in the Attic writers, from the theme ΤΙΕΤΣ, Gen. τίεος, Dat. τίεῖ, (Acc. τίέα is rejected); Pl. τίεις, Gen. τίεων, Dat. τίεσι, Acc. τίεας, commonly τίεις; Dual τίεε, Gen. τίεοιν.

## (b) The Attic second and third declensions,

The three substantives, ἡ ἄλως, *threshing-floor*, ὁ ταῶς, *peacock*, and ὁ τυφῶς, *whirlwind*, have, together with the common inflection according to the Attic second declension, another, according to the third declension, in -ωνος, etc., e. g. τυφῶνα.

REMARK. The words ἡ ἄλως and ὁ ταῶς are generally declined according to the Attic second Dec., Acc. Sing. ἄλων, ταῶν; still, the ν is commonly rejected from ἄλως in the Acc., § 48, Rem. 1. But the forms ἄλωνος, ἄλωνες, ἄλωνσι(ν), ταῶνι, ταῶνες, ταῶσιν, etc., are used on account of their greater perspicuity.

§ 73. *Indeclinable and Defective Nouns.* (375.)

1. Those substantives are termed indeclinable that have but one form to denote the Case. Besides the foreign proper names, like ὁ Ἀβραάμ, τοῦ Ἀβραάμ, and most cardinal numbers, all indeclinable nouns of the neuter gender are included. Thus, e. g. indeclinable nouns are,

- (a) The names of the letters, e. g. τὸ, τοῦ, τῷ ἄλφα;
- (b) Most of the cardinal numbers, e. g. δέκα ἀνδρῶν;
- (c) Τὸ, τοῦ, τῷ χρεῶν, *necessity, destiny*, and Θέμις with εἶναι and several foreign words, e. g. τὸ, τοῦ, τῷ πύσχα;
- (d) The substantive infinitives, e. g. τὸ, τοῦ, τῷ γράφειν.

2. Some substantives are used only in the Sing., or only in the Pl. Such words may be termed *Defectiva numero*. The reason of it is found, either in the meaning of the word, or simply in usage, e. g. ὁ αἰθήρ, *ether*, οἱ ἐτησῆαι, *the Etesian winds*, αἱ Ἀθῆναι, *Athens*, τὰ Ὀλύμπια, *the Olympic games*. Comp. further, Syntax, § 243.

3. It has been already noted, § 69, that some substantives are found only in single Cases (*Defectiva casu*).

## SECTION II.

## The Adjective and Participle.

§ 74. *Nature, Gender and Declension of the Adjective and Participle.* (376.)

1. The Adjective and the Participle express a property, which is considered as already belonging to a subject, e. g. the *red* rose, or as now first affirmed of a subject, e. g. the rose is *red*. In both instances, in Greek and in Latin, the Adjective and Participle agree with their substantive in Gender, Number and Case, e. g. ὁ ἀγαθὸς πατήρ and ὁ πατήρ ἀγαθὸς ἐστίν, ἡ ἀγαθὴ μήτηρ and ἡ μήτηρ ἀγαθὴ ἐστίν, τὸ ἀγαθὸν τέκνον and τὸ τέκνον ἀγαθόν ἐστίν.

2. Hence the Adjective and the Participle, like the Substantive, have a three-fold inflection for the gender, which is termed *motion*, § 40, Rem. 1. Still, many Adjectives have only two endings, namely, one for the Masc. and Fem. gender, the other for the Neuter gender, e. g. ὁ σῶφρων ἀνὴρ, ἡ σῶφρων γυνή, τὸ σῶφρον τέκνον. Many Adjectives, still, have but one ending, by which they commonly indicate only the Masc. and Fem.

genders, rarely the Neuter gender, and never the Nom., Acc. and Voc. Neuter, e. g. ὁ φυγὰς ἀνὴρ, ἡ φυγὰς γυνή. In Adjectives and Participles of three endings, the Masc. and Neuter always belong to the same declension, and the Neuter varies from the Masc. only in the Nom., Acc. and Voc.; the Fem. is always declined like the first Dec.

3. The declension of Adjectives and Participles differs only in a few points from that of the Substantive; these will be noted in the following pages. It may be remarked as an essential deviation in the Participles, that the Voc. of the third Dec. is always like the Nom., § 53, Rem. 5.

### § 75. Accentuation of Adjectives and Participles.

(277.)

The accentuation of Adjectives and Participles is like that of Substantives, with a few exceptions, which are now to be noted:

1. The Fem. is accented on the same syllable as the Masc. through all the Cases, where the nature of the final syllable permits, e. g. καλὸς, καλή, καλόν; κοῦφος, κοῦφη, κοῦφον; χαρὶς, χαρίεσσα, χαρίεν; μέλας, μέλαινα, μέλαν; τίρην, τίρεινα, τίρεν; βαρὺς, βαρεῖα, βαρύν; βουλευσας, βουλευσᾶσα, βουλευσαν; τιθεῖς, τιθείσα, τιθέν.

REMARK 1. In Adjectives in -ος, -η, -ον, or -ος, -ᾶ, -ον, the Fem., on account of the length of the final syllable (η, ᾶ), must be a Paroxytone, when the Masc. is a Proparoxytone, or a Properispomenon, e. g. ἀνθρώπινος, ἀνθρώπινη, ἀνθρώπινον; ἐλεύθερος, ἐλευθέρᾳ, ἐλεύθερον; κοῦφος, κοῦφη, κοῦφον; σπουδαῖος, σπουδαία, σπουδαῖον; but, when the final syllable in the declension is short, it again takes the accentuation of the Masc., i. e. it becomes again a Proparoxytone, or a Properispomenon, e. g. ἀνθρώπιναι, ἐλεύθεραι, κοῦφαι, σπουδαῖαι, like ἀνθρώπινοι, ἐλεύθεροι, κοῦφοι, σπουδαῖοι.

2. In Participles, when the nature of the syllables permits, the same syllable is accented in the Neuter Nom. as in the Masc., e. g.

παιδείων,	παίδευον	τιμήσων,	τιμῆσον
φιλῶν	φιλοῦν	λιπῶν,	λιπόν.

REM. 2. Yet Adjectives, sometimes deviate from this rule, see § 65, 5.

3. Contracts in -οῦς, -ῆ, -οῦν, from -εος, -εᾶ, -εον, -όος, -όη, or -όα, -όον, (except the Nom. and Acc. Dual of the Masc. and Neuter genders, which are oxytoned, § 49, 3), are Perispomena through all the Cases and Numbers, though such as are derived from -εος in uncompounded forms, are Proparoxytoned, e. g. ἀργύρεος = ἀργυροῦς, ἀργύρεον = ἀργυροῦν. On contracted compounds in -οος, -οον, e. g. εὐνοῦς, εὐνοον, see § 49, 3.

4. In the Gen. Pl. the Barytoned Fem. is a Perispomenon, § 45, 6, (b), on-

ly in those Adjectives and Participles, whose Masc. is like the third Dec., while all the remaining Cases, retain the accent of the Masc., e. g.

βαρύς, -εῖα, -ύ	Gen. Pl. βαρέων, βαρεῖων
χαρὺς, -εσσα, -ειν	" χαριέντων, χαρισσών
μέλας, μέλαινα, μέλαν	" μελάντων, μελαινών
πᾶς, πᾶσα, πᾶν	" πάντων, πασών
τυφθεὶς, -εῖσα, -έν	" τυφθέντων, τυφθεῖσων
τύψας, τύψασα, τύψαν	" τυψάντων, τυψασών; but,
ἀνδροπῖνος, -ίνη, -ιον	" ἀνδροπίνων, as Masc., F. and N.
ἐλείθερος, -εῖρα, -ερον	" ἐλειυθεῖρων, as Masc., F. and N.
τυπτόμενος, -ένη, -ερον	" τυπτομένων, as Masc., F. and N.

REM. 3. On the accentuation of the monosyllable πᾶς, and of monosyllabic participles in the Gen. and Dat., see § 65, 2, (c).

REM. 4. On the accentuation of the Nominative form of compound adjectives, the following things are to be noted:

- (a) Those in -ος, when the last part is formed of a substantive or adjective, follow the general rule, § 30, 1, (c), and are Proparoxytones, e. g. φιλότεκνος, from τέκνον, πάγκακος, from κάκος. But if the last part is formed of a verb, then those adjectives, whose penult is long, are Oxytones, e. g. ψυχοπομπός, μελοποιός, δεινωπός, ὁδηγός; but those, whose penult is short, are commonly Paroxytones, if they have an active sense, but if a passive, Proparoxytones, e. g.

λιθοβόλος, *one casting stones*, λιθόβολος, *cast down by stones*,  
μητροκτόνος, *matricide*, μητρόκτονος, *slain by a mother*,  
θηροτρόφος, *nourishing wild beasts*, θηρότροφος, *nourished by wild beasts*.

Those compounds that are formed of prepositions, α privative and intensive, εὖ and δυσ, and ἄν, ἄγαν, ἄρι, ἄρτι, ἐρι, ἡμι, ζα, παν and πολυ, are exceptions to the rule which applies to those words that have a short penult; words compounded with these particles are always Proparoxytones.

- (b) Verbal adjectives in -τός remain Oxytones, in compound words, if they have three endings, but are Proparoxytones, if they have only two endings. See § 78, I, (c).  
(c) All compounds in -πλήξ, -ρώξ, -τρώξ, -σφάξ, are Oxytones.

#### SUMMARY OF THE ADJECTIVE AND PARTICIPIAL ENDINGS.

##### § 76. I. Adjectives and Participles of three

##### Endings.

(278—281.)

L -ος, -η, -ον:	Nom. ἀγαθός, ἀγαθή, ἀγαθόν, <i>good</i> ,
	Gen. ἀγαθοῦ, ἀγαθῆς, ἀγαθοῦ
	Nom. ὀγδοός, ὀγδοή, ὀγδοόν, <i>eighth</i> ,
	Gen. Pl. ὀγδῶν, ὀγδῶν, ὀγδῶν (§ 75, 4.)
	Nom. γραφόμενος, γραφομένη, γραφόμενον
	Gen. Pl. γραφομένων, γραφομένων, γραφομένων



-ος, -ᾱ, -ον: Nom.	δικαιος, δικαῖᾱ, δικαίον, <i>just</i> ,
Gen.	δικαίου, δικαίᾱς, δικαίου
Gen. Pl.	δικαίων, δικαίων, δικαίων
Nom.	ἐχθρός, ἐχθρᾱ, ἐχθρόν, <i>hostile</i> ,
Gen.	ἐχθροῦ, ἐχθρᾱς, ἐχθροῦ
Nom.	ἄθρόος, ἄθρᾱ, ἄθρόον, <i>full</i> ,
Gen.	ἄθρόου, ἄθρᾱς, ἄθρόου
Gen. Pl.	ἄθρόων, ἄθρόων, ἄθρόων.

Most of the adjectives belong to this class. The Fem. ends in *α*, when preceded by *ι* or *ρ*, § 43, 1. Still, adjectives in -ος have -όα in the Fem., when a *ρ* precedes the *ο*, elsewhere -όη, e. g. ἄθρόα, yet ὄγδύη. On the accentuation of adjectives in -ος, -η (*ᾱ*), -ον, see § 75.

Adjectives in -εος, -ῆᾱ, -εον, which indicate the *material*, e. g. χρύσεος, *golden*, ἀργύρεος, *silver*, κεράμεος, *earthen*, and multiplicative adjectives in -όος, -όη, -όον, e. g. ἀπλόος, *single*, διπλόος, *double*, suffer contraction. On the accentuation of adjectives in -εος, -ῆα, -εον, see § 75, 3, and on the contraction of adjectives in -ῆα into -ᾱ, -όη into -ῆ, and +όα into ᾱ, see § 9, II.

χρῦς-εος,	χρῦς-ῆᾱ,	χρῦς-εον
χρῦς-οῦς,	χρῦς-ῆ,	χρῦς-οῦν
ἑρέ-εος,	ἑρέ-ῆᾱ,	ἑρέ-εον
ἑρέ-οῦς,	ἑρέ-ᾱ,	ἑρέ-οῦν
ἀργῦρ-εος,	ἀργῦρ-ῆᾱ,	ἀργῦρ-εον
ἀργῦρ-οῦς,	ἀργῦρ-ᾱ,	ἀργῦρ-οῦν
διπλ-όος,	διπλ-όη,	διπλ-όον
διπλ-οῦς,	διπλ-ῆ,	διπλ-οῦν.

REMARK 1. Attic writers rarely omit the contraction, e. g. χρύσεια, Xen. Ag. 5, 5; yet ἄθρόος, -όᾱ, -όον, *crowded*, is rarely found contracted; δικορος, -όᾱ, -όον, *two-pronged*, is commonly contracted in the Masc. and Neut., δικροῦς, δικροῦν, but in the Fem. the uncontracted form is usual, ἡ δικρόα; ὄγδοος is always uncontracted.

II. -ῦς, -εῖᾱ, -ῦ: Nom.	γλυκύς, γλυκεῖᾱ, γλυκύ, <i>sweet</i> ,
Gen.	γλυκίος, γλυκείας, γλυκίος
Gen. Pl.	γλυκίων, γλυκειῶν, γλυκίων (§ 75, 4).

The declension of the Masc. is like πῆχυσ, but with the common genitives in -έος, -έων, the declension of the Neut. is like ἄστυ, yet always uncontracted in the Pl. (-ῆα). The only deviations from the regular accentuation are, ἡμίς, ἡμίσεια, ἡμισυ, *half*, θῆλυς, *female*, πρεῖβυς, *old* (used only in the Masc.), and some poetic forms.

REM. 2. The adjective ἡμισυς, in the Attic writers, has both the contracted and uncontracted forms, ἡμίσεις and ἡμίσεας in the Acc. Pl.; also the Neut. ἡμίσεια is found in several passages in Demosthenes in the contracted form ἡμισυ. Sometimes the Ionic Fem. form -ῆα occurs, e. g. πλατεῖα, X. R. Equ. 1, 14. (in all Codd.) ἡμισείας, Pl. Menon. 83, c. in the best Codd.

- III. -ύς, -ῦσα, -ῦν: Nom. δεικνύς, δεικνῦσα, δεικνύν, *showing*,  
 Gen. δεικνύντος, δεικνύσης, δεικνύντος  
 Gen. Pl. δεικνύντων, δεικνυσῶν, δεικνύντων (§ 75, 4.)  
 Nom. φύς, φύσα, φύν, *producing*,  
 Gen. φύντος, φύσης, φύντος (§ 65, 2, (c).)  
 Gen. Pl. φύντων, φυσῶν, φύντων.

So the participles of the Pres. and second Aor. Act. of verbs in -μι. For the declension of the Masc. and Neut., see § 54, (d).

- IV. -εῖς, -εσσα, -εν: Nom. χαρίεις, χαρίεσσα, χαρίεν, *lovely*,  
 Gen. χαρίεντος, χαριέσσης, χαρίεντος  
 Gen. Pl. χαριέντων, χαρισσῶν, χαριέντων.

For the declension of the Masc. and Neut., see § 54, (d), only that the Dat. Pl. ends in -εσι, not -εισι, e. g. χαρίεσι. The Masc. and Neut. is in the Nom. a Paroxytone, in the Fem. a Proparoxytone.

REM. 3. Some adjectives in -ήεις, -ήεσσα, -ήεν, and -όεις, -όεσσα, -όεν, admit contraction, e. g.

- Nom. τιμή-εις, τιμή-εσσα, τιμή-εν, *honored*,  
 τιμῆς, τιμῆσσα, τιμῆν  
 Gen. τιμῆντος, τιμῆσσης, τιμῆντος  
 Nom. μελιτό-εις, μελιτό-εσσα, μελιτό-εν, *honied*,  
 μελιτοῦς, μελιτοῦσσα, μελιτοῦν  
 Gen. μελιτοῦντος, μελιτούσσης, μελιτοῦντος.

- V. -εῖς, -εσσα, -έν: Nom. λειφθεῖς, λειφθεῖσα, λειφθέν, *relictus*,  
 Gen. λειφθέντος, λειφθείσης, λειφθέντος  
 Gen. Pl. λειφθέντων, λειφθεισῶν, λειφθέντων  
 Nom. τιθεῖς, τιθεῖσα, τιθέν, *placing*,  
 Gen. τιθέντος, τιθείσης, τιθέντος.

For the declension of the Masc. and Neut., see § 54, (d), and also in the Dat. Pl., e. g. τυφθεῖσι. So likewise the Part. Pass. of the first and second Aor., and the Pres. and second Aor. Active Part. of τίθημι and ἵημι, e. g. ἰεῖς, ἰεῖσα, ἰέν, εῖς, εῖσα, ἔν, θεῖς, θεῖσα, θέν.

- VI. -ᾶς, -αῖσα, -ᾶν: Nom. μέλας, μέλαινα, μέλᾶν, *black*,  
 Gen. μέλᾶνος, μελαινης, μέλᾶνος  
 Gen. Pl. μελᾶνων, μελαινῶν, μελᾶνων.

In the same manner only τάλας, τάλαινα, τάλᾶν, *unhappy*. For the declension of the Masc. and Neut., see § 54, (d), with Rem. 6.

- VII. -ᾶς, -ᾶσα, -ᾶν: Nom. πᾶς, πᾶσα, πᾶν, *all, every*,  
 Gen. παντός, πάσης, παντός  
 Gen. Pl. πάντων, πασῶν, πάντων.

In the same manner only the compounds of πᾶς, e. g. ὑπᾶς, ὑπᾶσα, ὑπᾶν, σύμπας, πρόπας, and the remaining compounds which have a short α in the Neut. See § 54, (d), for the declension of the Masc. and Neut., and § 65, 2, (c), for the accentuation of the simple adjective in the Gen. and Dat. Pl. and Dual.

- VIII. - ᾶς, - ᾶσα, - ᾶν: Nom. *λείπᾶς, λείπᾶσα, λείπᾶν, having left,*  
 Gen. *λείπαντος, λειπάσης, λείπαντος*  
 Gen. Pl. *λειπάντων, λειπασῶν, λειπάντων.*

So the first Aor. Act. Part., and also the Part. Pres. and second Aor. Act. of ἵστημι, ἱστάς, -ᾶσα, -ᾶν, στάς, -ᾶσα, -ᾶν. For the declension, see § 54, (d).

- IX. - ην, - εῖνα, - εῖν: Nom. *τίρην, τίρεινα, τίρεν, fine.*  
 Gen. *τίρενος, τρείνης, τίρενος*  
 Gen. Pl. *τρείνων, τρεινῶν, τρένων.*

No other adjective is thus declined. For the declension, see § 55, 1.

- X. - ούς, - οῦσα, - όν: Nom. *διδούς, διδοῦσα, διδόν, giving,*  
 Gen. *διδόντος, διδούσης, διδόντος*  
 Gen. Pl. *διδόντων, διδουσῶν, διδόντων.*

Thus only the Part. Pres. and second Aor. Act. (-δούς, -δοῦσα, -δόν, Gen. -δόντος, -δούσης, Gen. Pl. in Fem. -δουσῶν) of verbs in -ωμι.

- XI. - ών, - οῦσα, - όν: Nom. *ἐκών, ἐκοῦσα, ἐκόν, willing,*  
 Gen. *ἐκόντος, ἐκούσης, ἐκόντος*  
 Gen. Pl. *ἐκόντων, ἐκουσῶν, ἐκόντων.*

Thus only the compound ἀέκων, commonly ἄκων, ἄκουσα, ἄκων. For the declension, see § 54, (d).

- XII. - ων, - ονσα, - ον: Nom. *λείπων, λείπονσα, λείπον, leaving,*  
 Gen. *λείποντος, λειπούσης, λείποντος*  
 Gen. Pl. *λειπόντων, λειπουσῶν, λειπόντων.*

So, also, the Pres. Part., Fut. and second Aor. Act. For the declension, see § 54, (d). In the same manner, the Present participles of contract verbs in -άω, -έω and -όω, e. g.

- |          |                          |          |                              |
|----------|--------------------------|----------|------------------------------|
| Nom.     | τιμῶν, -ῶσα, -ῶν         | Nom.     | φιλῶν, -οῦσα, -οῦν           |
| Gen.     | τιμῶντος, -ώσης, -ῶντος  | Gen. Pl. | φιλοῦντων, -ουσῶν, -οῦντων.  |
| Gen. Pl. | τιμώντων, -ωσῶν, -ώντων. | Nom.     | μισθῶν, -οῦσα, -οῦν          |
|          |                          | Gen. Pl. | μισθούντων, -ουσῶν, -οῦντων. |

The Fut. Part. Act. of Liquid verbs is declined like φιλῶν, φιλοῦσα, φιλοῦν, Gen. φιλοῦντος, etc., e. g. σπερῶν, -οῦσα, -οῦν, formed from σπερέων, etc., from σπείρω, to sow.

- XIII. - ώς, - υῖα, - ός: Nom. *τετυφώς, τετυφυῖα, τετυφός, having struck,*  
 Gen. *τετυφότος, τετυφυίας, τετυφότος*  
 Gen. Pl. *τετυφόντων, τετυφυῖων, τετυφόντων.*

On the form ἐστώς, -ῶσα, ἐστώς and -ός, etc., see below, § 193, 3.

XIV. The adjectives, μέγας, μεγάλη, μέγα, great, πολύς, πολλή, πολύ, much, and πρᾶος, πραεῖα, πρᾶον, soft, deviate in their declension from the usual formation; even πολλόν instead of πολύν or πολύ, occurs in the Attic poets; Aeschines, p. 824, uses the Voc. μέγαλε. Πρᾶος has, throughout the Fem., in the Pl. and Dual Neut., as also in the Gen. Pl. Masc., and sometimes, also, in the other Cases of the Masc. Pl., a form like πραῦς, -εῖα, -ύ (comp. γλυκύς, -εῖα, -ύ,) which occurs in the Dialects. See the Paradigm.

§ 77. *Paradigms.*

(282.)

S. N.	ἀγαθ-ός	ἀγαθ-ή	ἀγαθ-όν, good	φίλι-ος	φίλι-ᾱ	φίλι-ον, lovely
G.	ἀγαθ-οῦ	ἀγαθ-ῆς	ἀγαθ-οῦ	φίλι-ου	φίλι-ᾱς	φίλι-ου
D.	ἀγαθ-ῷ	ἀγαθ-ῇ	ἀγαθ-ῷ	φίλι-ῳ	φίλι-ᾱ	φίλι-ῳ
A.	ἀγαθ-όν	ἀγαθ-ήν	ἀγαθ-όν	φίλι-ον	φίλι-ᾱν	φίλι-ον
V.	ἀγαθ-έ	ἀγαθ-ή	ἀγαθ-όν	φίλι-ε	φίλι-ᾱ	φίλι-ον
P. N.	ἀγαθ-οί	ἀγαθ-αί	ἀγαθ-ά	φίλι-οι	φίλι-αι	φίλι-α
G.	ἀγαθ-ῶν	ἀγαθ-ῶν	ἀγαθ-ῶν	φίλι-ων	φίλι-ων	φίλι-ων
D.	ἀγαθ-οῖς	ἀγαθ-αῖς	ἀγαθ-οῖς	φίλι-οις	φίλι-αῖς	φίλι-οις
A.	ἀγαθ-οὖς	ἀγαθ-άς	ἀγαθ-ά	φίλι-ους	φίλι-ᾱς	φίλι-α
V.	ἀγαθ-οί	ἀγαθ-αί	ἀγαθ-ά	φίλι-οι	φίλι-αι	φίλι-α
Dual.	ἀγαθ-ώ	ἀγαθ-ᾱ	ἀγαθ-ώ	φίλι-ω	φίλι-ᾱ	φίλι-ω
	ἀγαθ-οῖν	ἀγαθ-αῖν	ἀγαθ-οῖν.	φίλι-οιν.	φίλι-αῖν	φίλι-οιν.
S. N.	γλυκύς	γλυκεῖα	γλυκύ, sweet	πρᾶος	πραεῖα	πρᾶον, soft
G.	γλυκέ-ος	γλυκεῖᾱς	γλυκέ-ος	πράου	πραεῖᾱς	πράου
D.	γλυκεῖ	γλυκεῖα	γλυκεῖ	πράῳ	πραεῖα	πράῳ
A.	γλυκύν	γλυκεῖαν	γλυκύ	πρᾶον	πραεῖαν	πρᾶον
V.	γλυκύ	γλυκεῖα	γλυκύ	πρᾶος(ε)	πραεῖα	πρᾶον
P. N.	γλυκεῖς	γλυκεῖαι	γλυκέα	πρᾶοι, πραεῖς	πραεῖαι	πραέα
G.	γλυκέων	γλυκειῶν	γλυκέων	πραέων	πραεῖων	πραέων
D.	γλυκέσι(ν)	γλυκεῖαις	γλυκέσι(ν)	πράοις, πραεῖς	πραεῖαις	πραέσι
A.	γλυκεῖς	γλυκεῖᾱς	γλυκέα	πράους, πραεῖς	πραεῖᾱς	πραέα
V.	γλυκεῖς	γλυκεῖαι	γλυκέα	πρᾶοι, πραεῖς	πραεῖαι	πραέα
Dual.	γλυκέε	γλυκεῖᾱ	γλυκέε	πράω	πραεῖᾱ	πράω
	γλυκέοιν	γλυκεῖαιν	γλυκέοιν.	πράοιν	πραεῖαιν	πράοιν.
S. N.	χαρίεις	χαρίεσσα	χαρίεν	λειφθεῖς	λειφθεῖσα	λειφθέν
G.	χαρίεντος	χαριέσσης	χαρίεντος	λειφθέντος	λειφθείσης	λειφθέντος
D.	χαρίεντι	χαριέσση	χαρίεντι	λειφθέντι	λειφθείσῃ	λειφθέντι
A.	χαρίεντα	χαριέσσαν	χαρίεν	λειφθέντα	λειφθεῖσαν	λειφθέν
V.	χαρίεν	χαρίεσσα	χαρίεν	λειφθεῖς	λειφθεῖσα	λειφθέν
P. N.	χαρίεντες	χαριέσσαι	χαρίεντα	λειφθέντες	λειφθεῖσαι	λειφθέντα
G.	χαρίεντων	χαριέσσων	χαρίεντων	λειφθέντων	λειφθείσων	λειφθέντων
D.	χαρίεσι(ν)	χαριέσαις	χαρίεσι(ν)	λειφθείσι(ν)	λειφθείσαις	λειφθείσι(ν)
A.	χαρίεντας	χαριέσσαις	χαρίεντα	λειφθέντας	λειφθείσας	λειφθέντα
V.	χαρίεντες	χαριέσσαι	χαρίεντα	λειφθέντες	λειφθεῖσαι	λειφθέντα
Dual.	χαρίεντε	χαριέσσᾱ	χαρίεντε	λειφθέντε	λειφθείσᾱ	λειφθέντε
	χαρίεντοιν	χαριέσαιιν	χαρίεντοιν.	λειφθέντοιν	λειφθείσαιιν	λειφθέντοιν.

χρῦσε-ος χρυσοῦς χρυσοῦ χρυσῶ χρυσούν doubtful	χρυσέ-α χρυσῇ χρυσῆς χρυσῇ χρυσῇ χρυσῇ	χρῦσε-on, golden χρυσοῦν χρυσοῦ χρυσῶ χρυσούν χρυσοῦν	ἀπλό-ος ἀπλοῦς ἀπλοῦ ἀπλῶ ἀπλοῦν doubtful	ἀπλό-η ἀπλῇ ἀπλῆς ἀπλῇ ἀπλῇ ἀπλῇ	ἀπλό-on, simple ἀπλοῦν ἀπλοῦ ἀπλῶ ἀπλοῦν ἀπλοῦν
χρυσοῖ χρυσῶν χρυσοῖς χρυσούς χρυσοῖ	χρυσαῖ χρυσῶν χρυσαῖς χρυσᾶς χρυσαῖ	χρυσᾶ χρυσῶν χρυσοῖς χρυσᾶ χρυσᾶ	ἀπλοῖ ἀπλῶν ἀπλοῖς ἀπλοῦς ἀπλοῖ	ἀπλαῖ ἀπλῶν ἀπλαῖς ἀπλάς ἀπλαῖ	ἀπλᾶ ἀπλῶν ἀπλοῖς ἀπλᾶ ἀπλᾶ
χρυσώ χρυσοῖν	χρυσᾶ χρυσαῖν	χρυσῶ χρυσοῖν.	ἀπλώ ἀπλοῖν	ἀπλᾶ ἀπλαῖν	ἀπλώ ἀπλοῖν.
πολύς πολλοῦ πολλῶ πολύν πολύ	πολλή πολλῆς πολλῇ πολλῇ πολλῇ	πολύ, much πολλοῦ πολλῶ πολύ πολύ	μέγας μεγάλου μεγάλῳ μέγαν μέγα	μεγάλῃ μεγάλης μεγάλῃ μεγάλῃ μεγάλῃ	μέγα, great μεγάλου μεγάλῳ μέγα μέγα
πολλοί πολλῶν πολλοῖς πολλούς πολλοί	πολλαί πολλῶν πολλαῖς πολλάς πολλαί	πολλά πολλῶν πολλοῖς πολλά πολλά.	μεγάλοι μεγάλων μεγάλοις μεγάλους μεγάλοι	μεγάλαι μεγάλων μεγάλαις μεγάλας μεγάλαι	μεγάλα μεγάλων μεγάλοις μεγάλα μεγάλα
			μεγάλω μεγάλοιν	μεγάλα μεγάλαιν	μεγάλω μεγάλοιν.
στάς στάντος στάντι στάντα στάς	σταῖσα στάσης στάσῃ σταῖσαν σταῖσα	στάν, standing στάντος στάντι στάν στάν	λιπών λιπόντος λιπόντι λιπόντα λιπών	λιπούσα λιποῦσης λιπούσῃ λιπούσαν λιπούσα	λιπόν, leaving λιπόντος λιπόντι λιπόν λιπόν
στάντες στάντων σταῖσι(ν) στάντας στάντες	σταῖσαι σταῖσων σταῖσαις σταῖσας σταῖσαι	στάντα στάντων σταῖσι(ν) στάντα στάντα	λιπόντες λιπόντων λιποῖσι(ν) λιπόντας λιπόντες	λιποῦσαι λιποῦσων λιπούσαις λιπούσας λιποῦσαι	λιπόντα λιπόντων λιποῖσι(ν) λιπόντα λιπόντα
στάντι στάντοι	στάσῃ στάσαι	στάντι στάντι.	λιπόντι λιπόντοι	λιπούσῃ λιπούσαι	λιπόντι λιπόντοι.

§ 78. II. *Adjectives of two Endings.* (283.)I. -ος, -ον; ὁ ἢ ἄλογος, τὸ ἄλογον, *irrational*.

To this class belong,

(a) A few simple Adjectives without particular derivative-endings, e. g. ὁ ἢ βάρβαρος, *not Greek*, λάβρος, *vehement*, ἡμερος, *gentle*, λοιδορος, *calumniating*, τιθυσός, *mild*, χέρσος, *unfruitful*, ἥσυχος, *silent*, δάπανος, *extravagant*, ἔωλος, *yesterday*;

(b) Most simple Adjectives with the derivative-endings -ιος, -ειος, and -ιμος, e. g. ὁ ἢ σωτήριος, *saving*, ὁ ἢ βασιλείος, *regius*, -α, ὁ ἢ γνώριμος, *recognizable*;

(c) All compounds, e. g. ὁ ἢ ἄλογος, τὸ ἄλογον, *irrational*, ὁ ἢ ἄργός, instead of ἀεργός, *inactive*, but ἀργός, -ή, -όν, *skilful*, ὁ ἢ πάγκαλος, *very fair*, but καλός, -ή, -όν, ὁ ἢ πάλλευκος, *very skilful*, but λευκός, -ή, -όν, θεόπνευστος, -ον, *divinely inspired*, but πνευστός, -ή, -όν; Adjectives compounded with Adjectives in -κός are Proparoxytones, e. g. ὁ ἢ ψευδάτικος, *not pure Attic*, but Αἰτικός, -ή, -όν, ὁ ἢ μισοπέρικος, but Περσικός, -ή, -όν.

Adjectives derived from compound verbs with the derivative-endings -κός, -τός, are excepted; these remain Oxytones; those in -τέος, also, (which remain Paroxytones) are excepted, e. g. ἐπιδεικτικός, -ή, -όν, from ἐπιδείκνυμι, κατασκευαστός, -ή, -όν, from κατασκευάζω, ἀνεκτός, -ή, -όν, from ἀνέχω. (Some words in -τός, which take a pure Adjective meaning, have in this case only two endings and are Proparoxytones, e. g. ὁ ἢ ἐξαίρετος, *pre-eminent*, ἐπιληπτός, *blame-worthy*, περιβόητος, *familiar*, ὑπόπιος, *suspicious*, etc.). But when compounds in -τός, -τή, -τόν, are again compounded, they have the regular endings, and are Proparoxytones, e. g. ὁ ἢ ἀκατασκευάσιος.

REMARK 1. Comparatives and Superlatives have three endings, even when the Positive has but two, though there are some rare exceptions, e. g. ὑπορωτερος ἢ λῆψις, Thu. 5, 110. δυσμεβολώτατος ἢ Λόκρις, Id. 3, 101.

II. -οὗς, -οὐν; ὁ ἢ εὖνους, τὸ εὖνον, *benevolent*.

Adjectives with these endings are,

(a) Those compounded with the contracted Substantives νοῦς and πλοῦς, and hence in the Masc. and Fem. are declined like these, but in the Neuter like ὁστοῦν, § 47, yet the Neuter Pl. in -οα does not admit contraction, consequently τὰ εὖνοα. On the accentuation, see § 49, 3.

REM. 2. Attic writers sometimes omit the contraction in the Pl., e. g. κακονόοις X. Cy. 8, 2, 1. κρυψινόους X. Ag. 11, 5. δύνουσι X. H. 2, 1, 2.

(b) Such as are compounded with the Substantive ποῦς, e. g. ὁ ἢ πολίπους, τὸ πολίπουν, and also like Οἰδίπους, § 71, B, (b), admit a double inflection, and follow partly compound nouns of the second Dec., and partly those of the third Dec., e. g. Gen. πολίποδος and πολίπουν; Acc. πολίποδα and πολίπουν, etc.

REM. 3. In many Adjectives of this kind, e. g. ἄπους, βραδύπους, δίπους, ἀνιτόπους, the inflection does not follow the second Dec.

III. -ως, -ων; ὁ ἢ ἡλεως, τὸ ἡλεων, *compassionate*.

Adjectives of these endings are like the Attic second Dec., § 48.

REM. 4. The Acc. ends commonly in -ων, but in a number of compound words, it ends in -ω, § 48, Rem. 1, e. g. ἀξιοχρεω, ἀνάπλω, ἄγηρω (in respect to the accentuation, see § 29, Rem. 5), ἐπίπλω, ὑπέρχω.

REM. 5. The simple Adjective πλέως, πλέα, πλέων, *full*, Gen. πλέω, πλέας, πλέω, Pl. πλέω, πλεία, πλεία has three endings; the compounds are either of common gender, e. g. ὁ ἢ ἀνάπλω, τὸ ἀνάπλων, Pl. οἱ αἱ ἐκπλω (ἐκπείς ἐκπλω X. Cy. 6. 2, 7. ἐκπλω τράπεζαι X. Hier. 1, 18), τὰ ἐκπλω X. Cy. 3. 1, 28. 1. 6. 7., and even the Nom. Pl. πλείω, of the simple Adjective is often used for the Masc. and Fem., or they have, (yet more seldom), three endings, e. g. ἀνάπλω, ἀναπλέα, Pl. Phaëdon 83, d., ἀνάπλων. Eur. Alc. 730, has πλείον, after the example of Homer, as Neuter Sing. So, likewise, the plural compounds, e. g. ἔμπλοι Pl. Rp. 6. 505, c. and very often in the Neuter, e. g. ἐκπλεα X. Cy. 6. 2, 7 and 8. περίπλεα 6. 2, 33. Also from ἡλεως Pl. Phaëdon 95, a. has ἡλεα as Neuter Pl.

REM. 6. Ὁ ἢ σῶς, τὸ σῶν, *salvus*, is formed from the old word ΣΑΟΣ by contraction. This word forms, in addition to the Nom. σῶς, σῶν, only the Acc. Sing. σῶν like the Attic second Dec.; it has also the Acc. σῶων. The Fem. σῶ occurs in Eurip. Fr. 629. (Dind.) The Pl. is combined of forms from σῶς like the second Dec. and from forms of the lengthened σῶος, namely:

Pl. N. οἱ αἱ σῶς, from σῶες, and οἱ σῶοι, αἱ σῶαι, N. σῶα, rarely σῶ, from σῶα, A. τοῖς τάς σῶς, from σῶας, and τοῖς σῶους, N. σῶα, rarely σῶ.

REM. 7. The compounds of κέρως and γέλως are partly like the Attic second Dec., partly like the third Dec., e. g. ὁ ἢ χρυσόκρω, τὸ χρυσόκρων, Gen. χρυσόκρω and χρυσόκρωτος; ὁ ἢ φιλόγελως, τὸ φιλόγελων, Gen. φιλόγελω and φιλόγελωτος; βοῦκρω, Gen. βοῦκρω and βοῦκρωτος, so εἴκρω. The Adjective δυσέρως follows the third Dec. only, e. g. δυσέρωτος, etc. Forms like the Common second Dec. originate from forms of the Attic second Dec., e. g. δίκρον, νήκεροι, ἄκερα. On the accentuation, see § 29, Rem. 5.

IV. -ων, -ον; N. ὁ ἢ σῶφρων, τὸ σῶφρον, *prudent*.

G. τοῦ τῆς τοῦ σῶφρονος, according to § 55, 1.

REM. 8. From ὁ ἢ πίων, *fat*, comes also the Fem. form πειρα even in prose-writers; so also πρὸ φρασσα from ὁ ἢ πρόφρων, occurs in the poets.

REM. 9. Here belong, also, forms of the Comparative in -ων, -ον, -ίων, -ιον, in respect to the declension of which, however, it is to be noted, that, after the rejection of ν, they suffer contraction in the Acc. Sing., and in the Nom., Acc. and Voc. Pl. See the Paradigms, § 79. In the Attic writers uncontracted forms in -ονα, -ονες, -ονας, frequently occur, e. g. μείζονα, ἐλάττονα, καλλίονα, ἐλάτινες, κακίονες, μείζονες, βελτίονες, πλείονες, ἥτιονας, βελτίονας, ἐλάτιονας X. Cy. 5. 2, 36. 7. 5, 83. 2. 1, 23. 2. 1, 13. 5. 2, 36. Hell. 6. 5, 52. Cy. 7. 5, 70. On the accentuation, see § 65, 5.

V. -ης, -ες; N. ὁ ἢ ἀληθής, τὸ ἀληθές, *true*.

G. τοῦ τῆς τοῦ ἀληθέος, ἀληθοῦς, § 59.

On the contraction of  $-εα$  into  $-ᾱ$ , instead of  $-ῆ$ , where a vowel precedes, see § 59, Rem. 1.

REM. 10. Compounds in  $-έτης$ , from  $ἔτος$ , are either of the common gender, e. g. *πορείαν χιλιέτη* Pl. Rp. 10. 615, a. *περιόδῳ τῇ χιλιετεί*, Phaed. 249, a., or they take a particular Fem. form, namely  $-έτις$ , Gen.  $-έτιδος$ , e. g. *ἐπτείης*, F. *ἐπτείης*; *τριακοντούτιδων σπονδῶν* Th. 1, 87.

REM. 11. Simple Adjectives are Oxytones, except *πλήρης*, *πληρής*, *full*. On the accentuation of the Voc. and of the Neuter, see § 65, 5, and on the accentuation of the Gen. Pl. § 59, Rem. 4.

VI.  $-ην$ ,  $-αν$ ; N. ὁ ἡ ἄφρον, τὸ ἄφρον,  
G. τοῦ τῆς τοῦ ἄφρονος, § 55, 1. No other word like this.

VII.  $-ωρ$ ,  $-ορ$ ; N. ὁ ἡ ἀπάτωρ, τὸ ἀπατωρ, *fatherless*,  
G. τοῦ τῆς τοῦ ἀπάτορος, § 55, 1. In like manner only,  
*ἀμήτωρ*, *ἄμητορ*.

VIII.  $-ις$ ,  $-ι$ ; (a) N. ὁ ἡ ἰδρις, τὸ ἰδρι, *knowing*,  
G. τοῦ τῆς τοῦ ἰδριος, § 63, Rem. 5.

In like manner, only *νῆστις*, *temperate*, and *τρόφισ*, *nourished*. In addition to the form in  $-ιος$ , these Adjectives have another in  $-ιδος$ , but rare, and only poetic, e. g. *ἰδριδα*, *ἰδριδες*.

(b) N. ὁ ἡ εὔχαρις, τὸ εὔχαρι, *agreeable*,  
G. τοῦ τῆς τοῦ εὐχάριτος.

Here belong the compounds of *χάρις*, *πάτρις*, *ἔλπις*, *φρόντις*, which are declined like the simples, e. g. *εὐέλπις*, *εὐέλπι*, Gen. *εὐέλπιδος*; *φιλόπατρις*, Gen. *φιλοπάτριδος*; but compounds of *πόλις*, when they refer to persons, are inflected in the *Attic* dialect in  $-ιδος$ , e. g. *φιλόπολις*, Gen.  $-ιδος$ , yet in the Acc., *φιλόπολιν* and  $-ιδα$ ; still, as epithets of cities, etc., they are inflected like *πόλις*, e. g. *καλλίπολις*, *δικαίόπολις*, etc., Gen. *καλλιπόλεως*, etc.

IX.  $-υς$ ,  $-υ$ ; (a) N. ὁ ἡ ἄδακρυς, τὸ ἄδακρυ, *tearless*, etc.

In like manner compounds of *δάκρυ*; yet these inflect only the Acc. Sing., like the third Dec., e. g. *ἄδακρυν*, Neut. *ἄδακρυ*. The form *ἄδάκρυτος*,  $-ον$ , Gen.  $-ου$ , according to the second Dec., is used instead of the other Cases.

(b) N. ὁ ἡ δίπηχυς, τὸ δίπηχυ, *two ells long*,  
G. τοῦ τῆς τοῦ διπήχειος.

Here belong the compounds of *πῆχυς*; the declension is like *γλυκύς*, *γλυκύ*, §§ 76, II. and 77, except that the Neuter Pl. in  $-ια$  is contracted into  $-η$ , like *ἄστη*, e. g. *διπήχη*.

X.  $-ους$ ,  $-ορ$ ; N. ὁ ἡ μονόδους, τὸ μονόδον, *one-toothed*,  
G. τοῦ τῆς τοῦ μονόδοντος.

So the remaining compounds of *ὀδούς*. For the Dec., see § 54, (d).



§ 79. *Paradigms.*

(987.)

S. N. G. D. A. V.	εὐπλ(ο-ος)ους εὐπλ(ο-ον)ουν εὐπλου εὐπλω εὐπλουν doubtful	ἴλεως ἴλεω ἴλεω ἴλεων ἴλεως ἴλεων
P. N. G. D. A. V.	εὐπλοι εὐπλοα εὐπλων εὐπλοις εὐπλους εὐπλοα εὐπλοι εὐπλοα	ἴλεψ ἴλεων ἴλεω ἴλεως ἴλεω ἴλεψ ἴλεω
Dual.	εὐπλω εὐπλοιν.	ἴλεω ἴλεων.
S. N. G. D. A. V.	εὐδαίμων εὐδαιμον εὐδαίμονος εὐδαίμονι εὐδαίμονα εὐδαιμον εὐδαιμον	ἐχθίων ἐχθιον ἐχθίονος ἐχθίονι ἐχθίονα -ίω ἐχθιον ἐχθιον μειζών μειζον μειζονος μειζονι μειζονα -ω μειζον μειζον
P. N. G. D. A. V.	εὐδαιμόνες εὐδαίμονα εὐδαιμόνων εὐδαιμοσι(ν) εὐδαίμονας εὐδαίμονα εὐδαίμονες εὐδαίμονα	ἐχθίονες ἐχθίονα ἐχθίονος ἐχθίω ἐχθίωνων ἐχθίοσι(ν) ἐχθίονας ἐχθίονα ἐχθίονος ἐχθίω like the Nominative. like the Nominative.
Dual.	εὐδαίμονε εὐδαιμόνοι.	ἐχθίονε ἐχθιόνοι.
S. N. G. D. A. V.	ἀληθής ἀληθές ἀληθ(έ-ος)ους ἀληθ(έ-ι)εῖ ἀληθ(έ-α)ῃ ἀληθές ἀληθές	ὕγιής ὕγιές ὕγι(έ-ος)ους ὕγι(έ-ι)εῖ ὕγι(έ-α) ᾧ† ὕγιές ὕγιές
P. N. G. D. A. V.	ἀληθ(έ-ες)εῖς ἀληθ(έ-α)ῃ ἀληθ(έ-ων)ων * ἀληθέσσι(ν) ἀληθ(έ-ας)εῖς ἀληθ(έ-α)ῃ like the Nominative.	ὕγι(έ-ες)εῖς ὕγι(έ-α) ᾧ† ὕγι(έ-ων)ων ὕγιέσσι(ν) ὕγι(έ-ας)εῖς ὕγι(έ-α) ᾧ like the Nominative.
Dual.	ἀληθ(έ-ε)ῃ ἀληθ(έ-οιν)οῖν.	ὕγι(έ-ε)ῃ ὕγι(έ-οιν)οῖν.

\* but *συνηθέων* = *συνήθων*, § 59, Rem. 4.

† § 59, Rem. 1.



XII. -ψ, Gen. -πος: ὁ ἡ αἰγλήψ, Gen. -ιπος, *high*.

XIII. Such as end in a substantive which has undergone no change, e. g. ἄπαις, *childless*, μακρόχειρ, *long-handed*, αὐτόχειρ, *done with one's own hand*, μακράων, *long-lived*, μακράυχην, *long-necked*, λευκασπίς, *having a white shield*. The declension of the adjectives is like that of the substantives, e. g. μακράύχενος. On the compounds of πούς, comp. § 78, II, (b).

§ 81. *Comparison of Adjectives.* (389.)

1. The property expressed by an adjective, may belong to several objects, either in the same or a different degree, since one object has this property in a higher degree than another, or one object has it in the highest degree. The language has a particular inflection, which is termed Comparison, in order to express these degrees of Comparison, the higher and the highest.

2. That form of inflection, which expresses the higher degree, is called, Comparative, and that, which expresses the highest, Superlative. The Superlative, in Greek and in Latin, often expresses only a very high degree, and may then be called *Elativē*. That which expresses the simple idea, without Comparison, is called Positive; e. g. Plato was learned; Plato was more learned than Xenophon; Plato was the most learned of the disciples of Socrates.

3. Only the adjective and adverb are susceptible of comparison; participles do not admit it, except in a few rare cases, where the participle has the meaning of an adjective, e. g. ἐρρόωμένος, -έστερος, -έστατος.

4. The Greek language has two forms to indicate the two degrees of comparison; the one, and by far the most common, for the Comparative, is -τερος, -τέρα, -τερον, and for the Superlative, -τατος, -τάτη, -τατον; the other, which is used much more seldom, for the Comparative, is -ίων, -ιον, or -ων, -ον, and for the Superlative, -ιστος, -ίστη, -ιστον.

REMARK. Instead of the single forms of the Comparative and Superlative, the Greek, like the Latin, can prefix μάλλον (*magis*) and μάλιστα (*maxime*) to the Positive. This periphrasis is necessary in all adjectives, which, for the sake of euphony, have no Comparative form.

§ 82. A. *First Form of Comparison.* (290—292.)

Comparative, -τερος, -τέρᾱ, -τερον;

Superlative, -τατος, -τάτη, -τατον.

The following adjectives annex these forms in the following manner:

I. Adjectives in -ος, -η (-ᾱ), -ον.

(a) Most adjectives of this class, after dropping σ, annex the above forms to the pure stem, and retain the ο, when a syllable long by nature or by position, § 27, 3, precedes, (a mute and liquid always make the syllable long here), but ο is lengthened into ω, when a short syllable precedes,—which is done to prevent the concurrence of too many short syllables, e. g.

κοῦφ-ος, <i>light</i> ,	Com. κομφ-ό-τερος,	Sup. κομφ-ό-τατος, -η, -ον,
ἰσχυρ-ός, <i>strong</i> ,	“ ἰσχυρ-ό-τερος,	“ ἰσχυρ-ό-τατος,
λεπτ-ός, <i>thin</i> ,	“ λεπτ-ό-τερος,	“ λεπτ-ό-τατος,
σφοδρ-ής, <i>vehement</i> ,	“ σφοδρ-ό-τερος,	“ σφοδρ-ό-τατος,
πικρ-ός, <i>bitter</i> ,	“ πικρ-ό-τερος,	“ πικρ-ό-τατος,
σοφ-ής, <i>wise</i> ,	“ σοφ-ώ-τερος,	“ σοφ-ώ-τατος,
ἐχυρ-ός, <i>firm</i> ,	“ ἐχυρ-ώ-τερος,	“ ἐχυρ-ώ-τατος,
ἄξι-ος, <i>worthy</i> ,	“ ἄξι-ώ-τερος,	“ ἄξι-ώ-τατος.

REMARK 1. The Attic poets sometimes, on account of the verse, disregard the law by which a mute and liquid makes a vowel long by position, e. g. εὔτεκνώτατος from εὔτεκνος, Eur. Hec. 579. 618. (Pors.), δειπνοτμώτερον, Id. Ph. 1367.

(b) Contracts in -εος = -ους and -οος = -ους suffer contraction in the Comparative and Superlative also, since in the first, ε is absorbed by ω, but those in -οος, after dropping ος, insert the syllable ες, which is contracted with the preceding ο, e. g.

πορφύρ-εος	= πορφυρ-οῦς	ἄπλ-όος	= ἄπλ-οῦς
πορφυρ-εώτερος	= πορφυρ-ώ-τερος	ἄπλο-έος-τερος	= ἄπλ-οίς-τερος
πορφυρ-εώτατος	= πορφυρ-ώ-τατος	ἄπλο-έος-τατος	= ἄπλ-οίς-τατος.

Here belong also contracts of two endings in -ο υς and -ο υν, e. g. εὐν-οος = εὐν-ους, Neut. εὐν-οον = εὐν-ουν, Com. εὐνο-έος-τερος = εὐν-οῦς-τερος, Sup. εὐνο-έος-τατος = εὐν-οῦς-τατος.

REM. 2. Adjectives in -οος take also the uncontracted and regular forms of the Comparative and Superlative in -οώτερος, -οώτατος, e. g. εὐπρωώτεροι, X. R. Equ. 1, 10. εὐχρωώτερος, X. O. 10, 11.

(c) The following adjectives in -αιος, viz. γεραίος, *old*, παλαιός, *ancient*, περαιός, *on the other side*, σχολαῖος, *at*

*leisure*, drop *-os* and append *-τερος* and *-τατος* to the root, e. g.

γεραι-ός, Com. γεραι-τερος, Sup. γεραι-τατος,  
παλαι-ός, " παλαι-τερος, " παλαι-τατος.

REM. 3. Παλαιός and σχολαῖος have also the usual forms of the Comparative and Superlative, παλαιότερος, σχολαιότερος, so also γεραιότερος, Antiph. 4. p. 125, 6.

(d) The following adjectives in *-ος*, viz. εὐδίας, *calm*, ἥσυχος, *quiet*, ἰδίας, *peculiar*, ἴσος, *equal*, μέσος, *middle*, ὄρθριος, *early*, ὄψις, *late*, and πρωῒος, *in the morning*, after dropping *-ος*, insert the syllable *αι*, so that the Comparative and Superlative of these adjectives are like the preceding in *-αιος*, e. g.

μέσ-ος, Com. μεσ-αί-τερος, Sup. μεσ-αί-τατος,  
ἰδι-ος " ἰδι-αί-τερος, " ἰδι-αί-τατος.

REM. 4. Sometimes also the common form is found, e. g. ἡσυχώτερος, ἡσυχώτατος; φιλωτέρος, φιλώτατος. The adjective φίλος has three forms, φιλωτέρος, -ώτατος, φιλαίτερος, -αίτατος, and φίλτερος, φίλιτατος, the last of which is the most usual, but the second also is frequently found among the Attic writers; the first occurs very seldom. In addition to these three forms, also the Superlative φίλιστος (as in Homer the Comparative φιλίων) is found in Attic poetry.

REM. 5. The two adjectives, μέσος, *middle*, and νέος, *young*, have a special Superlative form, μέσατος, νεάτος, but which is in use, only when a series of objects is to be made prominent, μέσατος denoting the very middle of the series, and νεάτος the last or most remote, whereas μεσαίτερος expresses the idea of the middle in general, and νεώτατος retains the primary signification of the adjective, *young, new*. In prose, νεάτος is used only in reference to the tones of music (νεάτος φθόγγος); and then the Feminine is contracted, νήτη, *the lowest line or string*.

(e) Two adjectives in *-ος*, viz. ἐρῶμενος, *strong*, and ἄκρατος, *unmixed*, after dropping *-ος*, insert the syllable *ες*, e. g. ἐρῶμεν-έσ-τερος, ἐρῶμεν-έσ-τατος, ἀκρατ-έσ-τερος, ἀκρατ-έσ-τατος. So also αἰδοῖς has αἰδοιέστατος in the Superlative.

REM. 6. Further, the adjectives, ἄφθονος, *rich*, σπουδαῖος, *zealous*, and ἄσμενος, *glad*, take the above form, ἀφθονέστερος, -έστατος, together with the common form, -ώτερος, -ώτατος. From ἄσμενος is formed ἄσμενώτερος, and the adverbial neuter, ἄσμεναίτατα and ἄσμενίστατα. Several other adjectives, also, have this formation, yet for the most part only in poetry, e. g. εὐζῶρος, *unmixed* (of wine), ἡδυμος, *sweet*, ἐπίπεδος, *flat* (ἐπιπεδέστερος, X. H. 7. 4, 13), and all contracts in *-ους*, comp. (b). The forms in *-ίστερος*, *-ίστατος*, belong properly to adjectives in *-ης* and *-ων*.

(f) The following adjectives in *-ος*, viz. *λάλος*, *talkative*, *μονοφάγος*, *eating alone*, *οψοφάγος*, *dainty*, and *πτωχός*, *poor*, after dropping *ος*, insert the syllable *ις*, e. g. *λάλ-ος*, Com. *λαλ-ίς-τερος*, Sup. *λαλ-ίς-τατος*.

REM. 7. These endings properly belong to adjectives in *-ης*, Gen. *-ου*.

II. Adjectives in *-ης*, Gen. *-ου*, and *ψευδής*, *-ής*, Gen. *-έος*, shorten the ending *-ης* into *-ις*, e. g. *κλέπτ-ης*, Gen. *-ου*, *thievish*, Com. *κλεπτ-ίς-τερος*, Sup. *κλεπτ-ίς-τατος*; *ψευδίστερος*, *ψευδίστατος*.

Exception. *ὑβριστής*, *-οῦ*, *insolent*, has *ὑβριστότερος*, *ὑβριστότατος*; X. An. 5. 8, 3. C. 1. 2, 12.

### III. Adjectives of the third Declension:

(1) Those in *-ύς*, *-εῖα*, *-ύ*, *-ης*, *-εος*, Gen. *-εος*, *-ας*, *-αν*, and the word *μάκαρ*, *happy*, append the endings of Comparison immediately to the pure stem, which appears in the Neuter form, e. g.

<i>γλυκύς</i> , Neut. <i>-ύ</i>	— <i>γλυκύ-τερος</i>	<i>γλυκύ-τατος</i>
<i>ἀληθής</i> , Neut. <i>-ής</i>	— <i>ἀληθίς-τερος</i>	<i>ἀληθίς-τατος</i>
<i>μέλας</i> , Neut. <i>-αν</i>	— <i>μελάν-τερος</i>	<i>μελάν-τατος</i>
<i>τάλας</i> , Neut. <i>-αν</i>	— <i>ταλάν-τερος</i>	<i>ταλάν-τατος</i>
<i>μάκαρ</i> ,	— <i>μακάρ-τερος</i>	<i>μακάρ-τατος</i> .

REM. 8. The adjectives *ἡδύς*, *ταχύς* and *πολύς* are compared in *-ίων* and *-ων*. See § 83, I.

(2) Compounds of *χαίρις* insert *ω*, e. g.

*ἐπιχαίρις*, Gen. *ἐπιχαίρι-ος*, *pleasant*,  
Com. *ἐπιχαίρι-ώ-τερος*, Sup. *ἐπιχαίρι-ώ-τατος*.

(3) Adjectives in *-ων*, *-ον*, Gen. *-ονος*, insert *εος*, e. g.

*εὐδαιμων*, Neut. *εὐδαιμον*, *happy*,  
Com. *εὐδαιμον-ίς-τερος*, *εὐδαιμον-ίς-τατος*.

(4) Adjectives in *-ξ* sometimes insert *εος*, sometimes *ις*, e. g.

*ἀφῆλιξ*, Gen. *ἀφῆλικ-ος*, *growing old*, *ἄρπαξ*, Gen. *ἄρπαγ-ος*, *rapax*,  
Com. *ἀφῆλικ-ίς-τερος*, Com. *ἄρπαγ-ίς-τερος*,  
Sup. *ἀφῆλικ-ίς-τατος*, Sup. *ἄρπαγ-ίς-τατος*.

(5) Adjectives in *-εις*, *-εν*, insert *σ*, the *ν* of the stem being dropped, § 20, 2, e. g.

*χαρίεις*, Neut. *χαρίεν*, *pleasant*,  
Com. *χαρίε-στερος*, Sup. *χαρίε-στατος*.

§ 83. B. *Second Form of Comparison.* (283.)Comparative, *-ίων*, Neut. *-ιον*, or *-ων*, Neut. *-ον*.Superlative. *-ιστος*, *-ίστη*, *-ιστον*.REMARK 1. On the quantity of *i* in *-ίων*, *-ιον*, see § 28, 1, on the declension, § 78, Rem. 9, and on the accentuation, § 65, 5, (a).

This form of Comparison includes,

I. Some adjectives in *-υς*, which drop *-υς* and append *-ίων*, etc.; this usually applies only to *ἡδύς*, *sweet*, and *ταχύς*, *swift* (the other form of these adjectives in *-ύτερος*, *-ύτατος*, is sometimes used, but not by Attic writers). *Ταχύς* has in the Comparative *θάσσων*, (Att. *θάττων*), Neut. *θαῖσσον* (*θαῖττον*). Comp. §§ 21, 3, and 17, 6. *Ταχίων* is found only among the later writers. Thus,

*ἡδ-ύς*, Com. *ἡδ-ίων*, Neut. *ἡδ-ιον*, Sup. *ἡδ-ιστος*, *-η*, *-ον*, [*ιστος*.  
*ταχ-ύς* " *θάσσων*, Att. *θάττων*, Neut. *θαῖσσον*, Att. *θαῖττων*, Sup. *τάχ-*

REM. 2. The others in *-ύς*, as *βαθύς*, *deep*, *βαρύς*, *heavy*, *βραδύς*, *slow*, *βραχύς*, *short*, *γλυκύς*, *sweet*, *δαρύς*, *thick*, *εuryεύς*, *wide*, *ὀξύς*, *sharp*, *πρεβύς*, *old*, *ώκύς*, *swift*, have the form in *-ύτερος*, *-ύτατος*, § 82, III; in Attic poetry, however, single examples of these adjectives are found with the other form, e. g. *βράχιστος*, *πρέσβιστος*, *ώκιστος*.

II. The following adjectives in *-ρός*, viz. *αἰσχρός*, *base*, *ἐχθρός*, *hostile*, *κυδρός*, *honorable*, and *οἰκτερός*, *wretched* (but always in the Comparative, *οἰκτρότερος*), the ending *-ρός* here also being dropped, e. g. *αἰσχροί*, Com. *αἰσχιών*, Neut. *αἰσχίον*, Sup. *αἰσχιστος*.

REM. 3. Besides this form, which is preferred by the Attic writers, the above adjectives have also, though seldom, the other form in *-ότερος*, *-ότατος*, e. g. *ἐχθρότατος*, *οἰκτρότατος*, in Demosthenes.

§ 84. *Anomalous Forms of Comparison.* (284.)

Positive.	Comparative.	Superlative.
1. <i>ἀγαθός</i> , <i>good</i> ,	<i>ἀμείνων</i> , Neut. <i>ἄμεινον</i> <i>βελτίων</i> ( <i>βέλτερος</i> , Poet.) <i>πρέσσω</i> , Att. <i>κρείττων</i> <i>λῶων</i> ( <i>φέριτερος</i> , Poet.)	<i>ἄριστος</i> <i>βέλτιστος</i> ( <i>βέλτατος</i> , Poet.) <i>κράτιστος</i> <i>λῶστος</i> ( <i>φέριστατος</i> , <i>φέριστος</i> , Poet.)
2. <i>κακός</i> , <i>bad</i> ,	<i>κακίων</i> <i>χείρων</i> <i>ἥσσω</i> , Att. <i>ἥττων</i>	<i>κάκιστος</i> <i>χείριστος</i>
3. <i>καλός</i> , <i>beautiful</i> ,	<i>καλλίων</i>	<i>κάλλιστος</i>

Positive.	Comparative.	Superlative.
4. ἄλγυνός, <i>painful</i> ,	ἄλγυνότερος ἀλγίων	ἄλγυνότατος ἀλγιστός
5. μακρός, <i>long</i> ,	μακρότερος (μάσσων, Poet.)	μακρότατος μήκιστος
6. μικρός, <i>small</i> ,	μικρότερος ελάσσων, Att. ἐλάττων	μικρότατος ἐλάχιστος
7. ὀλίγος, <i>few</i> ,	μείων	ὀλίγιστος
8. μέγας, <i>great</i> ,	μείζων	μέγιστος
9. πολὺς, <i>much</i> ,	πλείων or πλέων	πλείστος
10. ῥᾶδιος, <i>easy</i> ,	ῥήγων	ῥῆστος
11. πέπων, <i>ripe</i> ,	πεπαιτερος	πεπαιτατος
12. πῶν, <i>fat</i> ,	πιότερος	πιότατος.

REMARK 1. The poetic Superlative φέριςτος is found in Plato, in the exclamation ὦ φέριστε! *O most worthy!* The irregular forms of μικρός, viz. ἐλάσσων, ἐλάχιστος, express both the idea of *smallness* and *fewness* (ὀλίγος); but μείων generally expresses the idea of *fewness*, seldom that of *smallness*; the regular forms of μικρός, viz. μικρότερος, -τατος, always retain their original idea of *smallness*, and also ὀλίγιστος that of *fewness*, although ὀλίγος often signifies *small*.

REM. 2. The use of the longer and shorter form of the Comparative πλείων, πλέων, deserves to be particularly noted. The Neuter πλείον is more frequent than πλείων, especially when it is used adverbially; πλείονος and πλείονος, πλείονι and πλείονι, Acc. πλείω, πλείονα and πλείω, are used indiscriminately; Pl. Nom. and Acc. πλείους is usual, also πλείονες and πλείονας (but not πλείους); πλείω is much more frequent than πλείω; πλείωνων and πλείωσι are more frequent than πλείωνων and πλείωσι. Finally, the shortened form of the Neut. Sing. πλείν (formed from πλείων), but limited to such phrases as πλείν ἢ μύριοι and the like, requires to be mentioned as a special *Atticism*.

Several adjectives which contain the idea of an *order* or *series*, have only the Comparative and Superlative forms, because on account of their signification they cannot be used absolutely, but only in comparison. An adverb of place is usually the root of these forms of Comparison, e. g.

- from πρό, πρότερος (prior), πρώτος (primus), *first*.
- “ ἄνω, ἀνώτερος (superior), ἀνώτατος (supremus).
- “ ὑπέρ, ὑπέρτερος (superior), *higher*, ὑπέρτατος, Poet. ὑπάτος (supremus).
- “ ὑπό? ὑστερος (posterior), *later*, ὑστατος (postremus), *last*.
- “ ἐξ, ἔσχατος (extremus), *outermost*.
- “ πλησίον (prope), (πλησίος, Homeric), πλησιαίτερος or πλησιέστερος (proprior), *nearer*, πλησιαίτατος, -ίστατος (proximus), *nearest*.
- “ πρόσω, *far*, προσώτερος, *farther*, προσώτατος.

REM. 3. Other adjectives in the Comparative and Superlative, which are also derived from adverbs, have no Positive form of the adjective, e. g. ἡρέμα, *quietly*, ἡρεμίστερος, ἡρεμίστατος; προὔργον, *useful*, προὔργιαίτερος, *more useful*, προὔργιαίτατος.



REM. 4. The Greek forms Comparatives and Superlatives from substantives also. Here two circumstances are to be noted: (a) when the substantive, both in form and signification, has a Positive from which the Comparative and Superlative may be formed, i. e. when the substantive can be considered as an adjective, e. g. δοῦλος, *slave*, δουλότιμος, *more slavish*;—(b) when the substantive, in respect to the signification, does not have a Positive, but only in respect to the form can be considered as the basis of the Comparative and Superlative, since the proper Positive form has been lost (comp. κράτιστος from the Epic κρατῆς, ἐλέγχιστος from the Epic ἐλεγχῆς). Examples of the last kind may be found in great numbers in Epic poetry. See § 216, Rem. 2.

### § 85. Comparison of Adverbs. (397.)

1. Adverbs derived from adjectives, when compared, have commonly no independent adverbial ending, but, in the Comparative, use the neuter singular, and in the Superlative, the neuter plural of the corresponding forms of comparison in adjectives, e. g.

σοφῶς	from	σοφός	Com. σοφώτερον	Sup. σοφώτατα
σαφῶς	"	σαφής	σαφέστερον	σαφέστατα
χαριέντως	"	χαρίεις	χαριέστερον	χαριέστατα
εὐδαιμόνως	"	εὐδαιμόων	εὐδαιμονίστερον	εὐδαιμονίστατα
αἰσχῶς	"	αἰσχρός	αἰσχρόν	αἰσχρίστα
ἡδέως	"	ἡδύς	ἡδιον	ἡδίστα
ταχύς	"	ταχύς	θᾶσσον, -τιον	τάχιστα.

REMARK. But sometimes these adverbs also retain the adverbial ending of the Positive -ως, in the Comparative, e. g. χαλεπωτέρως, ἀληθεσιτέρως, μοχθηροτέρως, καλλιώνως, especially μειζόνως, etc. The neuter singular is seldom used in the Superlative, and belongs mostly to poetry.

2. All original adverbs in -ω, e. g. ἄνω, κάτω, ἔξω, ἔσω, etc., retain this ending regularly in the Comparative, and for the most part in the Superlative, e. g.

ἄνω, above	Com. ἀνωτέρω	Sup. ἀνωτάτω
κάτω, below	κατωτέρω	κατωτάτω.

In like manner, most other original adverbs have the ending -ω in the Comparative and Superlative, e. g.

ἄγχοῦ, near	Com. ἄγχοιτέρω	Sup. ἄγχοιτάτω
πέρᾳ, ultra	περαιτέρω	Sup. wanting
τηλοῦ, far	τηλοτέρω	τηλοτάτω
ἐκᾶς, far	ἐκαστέρω	ἐκαστάτω
ἐγγύς, near	ἐγγυτέρω	ἐγγυτάτω and ἐγγύστατα.
	ἐγγύτερον	

## SECTION III.

## The Pronoun.

§ 86. *Nature and Division of Pronouns.* (298.)

1. Pronouns do not, like substantives, express the idea of an object, but only the *relation of an object to the speaker*, since they show whether the object is the *speaker himself* (the first person), or the person or thing *addressed* (the second person), or the person or thing *spoken of* (the third person,) e. g. *I* (the teacher) give to *you* (the scholar) *it* (the book).

2. All Pronouns are divided into five principal classes: (1) Personal, (2) Demonstrative, (3) Relative, (4) Interrogative, (5) Indefinite Pronouns. Pronouns are again divided, according to their signification, into Substantive, Adjective and Adverbial Pronouns, e. g. ἐγὼ ταῦτα ἐποίησα, *I* did this, ὁ ἐμὸς πατήρ μοι ἔλεξε, *my* father said to me, οὗτως ἐποίησε, he did *so*.

## I. PERSONAL PRONOUNS.

## A. Substantive Personal Pronouns.

§ 87. (a) *The simple ἐγώ, ego, σύ, tu, οὗ, sui.* (299, 300.)

Singular.			
Nom.	ἐγώ, <i>I</i>	σύ, <i>thou</i>	οὗ (οὐ), <i>of himself, etc.</i>
Gen.	μοῦ (μου), <i>of me</i>	σου (σου), <i>of thee</i>	οἱ (οἶ), <i>to himself, etc.</i>
Dat.	μοί (μοι), <i>to me</i>	σοί (σοι), <i>to thee</i>	ἑ (ἐ), <i>himself, etc.</i>
Acc.	μέ (με), <i>me</i>	σέ (σε), <i>thee</i>	
Dual.			
N. A.	ροί, <i>we both, us both</i>	σφώ, <i>you both</i>	σφωῖν (σφωῖν), <i>of them both, to them both</i>
G. D.	ρῶν, <i>of us both, to us both</i>	σφῶν, <i>of you both, to you both</i>	
Plural.			
Nom.	ἡμεῖς, <i>we</i>	ὑμεῖς, <i>ye (v)</i>	σφεῖς, Neut. σφέα, <i>they</i>
Gen.	ἡμῶν, <i>of us</i>	ὑμῶν, <i>of you (v)</i>	σφῶν, <i>of them</i>
Dat.	ἡμῖν, <i>to us</i>	ὑμῖν, <i>to you (v)</i>	σφίσιν (σφισι), <i>to them</i>
Acc.	ἡμᾶς, <i>us</i>	ὑμᾶς, <i>you (v)</i>	σφᾶς, Neut. σφέα (σφεα), <i>them.</i>

REMARK 1. The forms susceptible of inclination are put in a parenthesis, without any mark of accentuation. Comp. §§ 33, (b), and 35, 3. On the accentuation and use of the third Pers. of the Pronoun, see § 302, Rem. 3.

The Vocative is here, as in the following paradigms, omitted, because, when it occurs, it is always like the Nominative.

REM. 2. The Gen. Sing. of these three pronouns, in imitation of Homer, often has, among the Attic poets, also the forms *ἐμῷ, σεῷ, ἑω*; these forms are always oxytoned, except when *ἑω* is not used as a reflexive (*οἱ*), but as a pronoun of the third person (*εἷς*). Comp. § 35, 3, (c).

REM. 3. The Acc. Sing. and Pl. from *οὗ* has in Attic poetry also the form *οὖν* (*οῖν*) signifying *him, her, it, Pl. them*, e. g. Soph. OR. 868. 1331, instead of *αὐτοῦς* and *αὐτάς*. See the Dialects, § 217.

REM. 4. The endings of the Dative and Accusative plural *-ῖν, -ᾶς*, of the first and second Pers. are sometimes shortened by the poets and then written, *ἡμῖν, ἡμᾶς, ὑμῖν, ὑμᾶς*, or also *ἡμιν, ἡμας, ὑμιν, ὑμας*. The shorter form of the pronoun of the third Pers. is used in the Dat. and Acc. Pl. by the poets (also by the Attic writers), e. g. Dat. *σφι* or *σφίν* instead of *σφίσιν*, *to them*, Acc. *σφι* instead of *σφᾶς*, *them*. Both forms, *σφι* and *σφίν*, although seldom, are used as the Dat. Sing., the form *σφέ*, on the contrary, is used much more frequently as the Acc. Sing. instead of *αὐτόν*, *-ήν, -ό*, also as reflexive instead of *ἑαυτόν*.

§ 88. (b) *The Reflexive Pronouns, ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ*. (302.)

1. The Reflexive Pronouns of the first and second person decline in the Pl. both pronouns of which they are compounded, each by itself, e. g. *ἡμῶν αὐτῶν*; that of the third person is either simply *ἑαυτῶν, αὐτῶν*, etc., or *σφῶν αὐτῶν*, etc.

Singular.		
G. <i>ἐμαυτοῦ, -ῆς, of myself</i>	<i>σεαυτοῦ, -ῆς, or σεαυτοῦ, -ῆς, of thyself</i>	<i>ἑαυτοῦ, -ῆς, or αὐτοῦ, -ῆς, of himself, of herself</i>
D. <i>ἐμαυτῷ, -ῇ, to myself</i>	<i>σεαυτῷ, -ῇ, or σεαυτῷ, -ῇ, to thyself</i>	<i>ἑαυτῷ, -ῇ, or αὐτῷ, -ῇ, to himself, to herself</i>
A. <i>ἐμαυτόν, -ήν, myself</i>	<i>σεαυτόν, -ήν, or σεαυτόν, -ήν, thyself</i>	<i>ἑαυτόν, -ήν, -ό, or αὐτόν, -ήν, -ό, himself, herself</i>
Plural.		
G. <i>ἡμῶν αὐτῶν, of ourselves</i>	<i>ὑμῶν αὐτῶν, of yourselves</i>	<i>ἐαυτῶν or αὐτῶν, or σφῶν αὐτῶν, of themselves</i>
D. <i>ἡμῖν αὐτοῖς, -αῖς, to ourselves</i>	<i>ὑμῖν αὐτοῖς, -αῖς, to yourselves</i>	<i>ἐαυτοῖς-αῖς, or αὐτοῖς-αῖς, or σφίσιν αὐτοῖς-αῖς, to themselves</i>
A. <i>ἡμᾶς αὐτούς, -άς, ourselves</i>	<i>ὑμᾶς αὐτούς, -άς, yourselves</i>	<i>ἐαυτούς, -άς, -ά, or αὐτούς, -άς, -ά, or σφᾶς αὐτούς, -άς, σφέα αὐτά, themselves.</i>

§ 89. (c) *Reciprocal Pronouns.* (303.)

To express reciprocal relation, the Greek has a special nominal form, which is made by the coalescence of ἄλλοι ἄλλων, ἄλλοι ἄλλοις, ἄλλοι ἄλλους, into one word.

Plural Gen.	ἀλλήλων, <i>of one another</i>	Dual ἀλλήλοιν, -αιν, -οιν
Dat.	ἀλλήλοιν, -αις, -οις,	ἀλλήλοιν, -αιν, -οιν
Acc.	ἀλλήλους, -ας, -α,	ἀλλήλω, -ᾱ, -ω.

§ 90. B. *Adjective Personal Pronouns.* (304.)

Personal pronouns having the form of adjectives are called Possessive pronouns, since they denote *possession*. They are formed from the Genitive of substantive personal pronouns:

ἐμός, -ή, -όν, *meus*, α, -um, from ἐμοῦ; ἡμέτερος, -τέρᾱ, -τερον, *noſter*, -tra, -trum, from ἡμῶν;  
 σός, -ή, -όν, *tuius*, -α, -um, from σοῦ; ὑμέτερος, -τέρᾱ, -τερον, *veſter*, -tra, -trum, from ὑμῶν;  
 σφέτερος, -τέρᾱ, -τερον, *ſuius*, -α, -um, from σφῶν, used in ſpeaking of many; when ſingle perſons or things are ſpoken of, the Att. proſe always uſes the Gen. ἐαυτοῦ, -ῆς.

§ 91. II. *DEMONSTRATIVE PRONOUNS.* (305.)

Singular.									
	the		hic	haec	hoc	ipſe	ipſa	ipſum	
Nom.	ὁ	ἡ	τό	οὗτος	αὕτη	τοῦτο	αὐτός	αὕτη	αὐτό
Gen.	τοῦ	τῆς	τοῦ	τούτου	ταύτης	τούτου	αὐτοῦ	αὐτῆς	αὐτοῦ
Dat.	τῷ	τῇ	τῷ	τούτῳ	ταύτῃ	τούτῳ	αὐτῷ	αὐτῇ	αὐτῷ
Acc.	τόν	τήν	τό	τούτον	ταύτην	τούτο	αὐτόν	αὐτήν	αὐτό
Plural.									
Nom.	οἱ	αἱ	τά	οὗτοι	αὗται	ταῦτα	αὐτοί	αὐταί	αὐτά
Gen.	τῶν	τῶν	τῶν	τούτων	ταύτων	τούτων	αὐτῶν	αὐτῶν	αὐτῶν
Dat.	τοῖς	ταῖς	τοῖς	τούτοις	ταύταις	τούτοις	αὐτοῖς	αὐταῖς	αὐτοῖς
Acc.	τούς	τάς	τά	τούτους	ταύτας	ταῦτα	αὐτούς	αὐτάς	αὐτά
Dual.									
N. A.	τώ	(τά)	τώ	τούτω	(ταῦτα)	τούτω	αὐτῷ	αὐτά	αὐτῷ
G. D.	τοῖν	ταῖν	τοῖν	τούτοιν	ταύταιν	τούτοιν	αὐτοῖν	αὐταῖν	αὐτοῖν

Like ὁ, ἡ, τό is declined, ὅδε, ἥδε, τόδε, τοῦδε, τῆςδε, Pl. οἷδε, αἷδε, ταῖδε; like οὗτος: τοσοῦτος, τοσαύτη, τοσοῦτο(ν), *tantus*, -α, -um, τοιοῦτος, τοιαύτη, τοιοῦτο(ν), *talis*, -ε, *heliokautis*, *heliokautis*, *heliokautis*(ν), *so great, so old*; it is to be noted, (a) that the Neuter Sing. beſides the form in ο, has alſo



Sing. N.	τις, <i>some one</i>	N. τι, <i>some thing</i>	τίς; quis?	τί; quid?
G.	τινός or τοῦ		τίνος or τοῦ	
D.	τινί or τῷ		τίνι or τῷ	
A.	τινά	N. τι	τίνα	τί
Plur. N.	τινές	N. τινά and ἅττα	τίνες	τίνα
G.	τινῶν		τίνων	
D.	τισίν(ν)		τίσιν(ν)	
A.	τινας	N. τινά and ἅττα	τίνας	τίνα
Dual N.A.	τινέ		τίνε	
G. and D.	τινοῖν		τίνοιν.	
N.	ὅστις, <i>whoever</i>	ἥτις ὅτι	οἵτινες	αἵτινες ἅτινα or ἅττα
G.	οὗτινος or οὗτου	ἧστινος	ὧντινων (rarer ὅτων)	[τισίν(ν)]
D.	ὧτινι or ὧτῳ	ἧτινι	οἷστισιν(ν) (rarer ὅτοις)	αἷστισιν(ν) οἷς-
A.	ὧντινα	ἧντινα ὅτι	οὕστινας	αῖστινας ἅτινα or ἅττα
Dual N. A. ὧτινε, αἷτινε, G. D. οἷντινοιν, αἷντινοιν.				

REM. 2. The form ἅττα not enclitic (Ion. ἄσσα) is often used instead of τινά in connection with Adjectives, e. g. δεινὰ ἅττα, μικρὰ ἅττα, or placed first, e. g. ἦν γὰρ δὴ ἅττα τοιάδε Pl. Phaedon. 60, e. On the accentuation of ὧντινων, οἷντινοιν, αἷντινοιν, see § 34, Rem. 1. The negative compounds of τις, viz. οὔτις, οὔτι, μήτις, μήτι, *no one, nothing*, inflect the simple τις merely, e. g. οὔτινος, οὔτινες, etc.

Sing. N.	ὁ ἢ τὸ δεῖνα, <i>some one, some thing</i>	Plur. οἱ δεῖνες
G.	τοῦ τῆς τοῦ δεινός	τῶν δεινῶν
D.	τῷ τῇ τῷ δεινί	wanting
A.	τὸν τὴν τὸ δεινα	τοὺς δεινας.

REM. 3. Δεῖνα is also used indeclinable, though seldom, e. g. τοῦ τῷ τὸν δεῖνα.

### § 94. Correlative Pronouns.

(310, 311.)

1. Under Correlative Pronouns are included all those which express a mutual relation (correlation) to each other, and represent this relation by a corresponding form. This mutual relation is either a general one, as in τίς; τί; quis? quid? τις, τι, *aliquis, aliquid*, so ὅδε, οὗτος, *he, this*, ὅς, *who, which*, or it is a definite relation.

2. The definite correlation has four different forms, viz. the Interrogative, Indefinite, Demonstrative and Relative. This fourfold correlation belongs both to Adjective and Adverbial Pronouns. All the four forms come from the same root, but they are distinguished, partly by a different accent, partly by a different initial, since the Interrogative begins with π, the Indefinite has the same form, though with a different accent, the Demonstrative begins with τ, and the Relative with the Spiritus Asper. The indirect inter-

rogatives, as shown above, § 93, Rem. 1, place the  $\delta$ , which comes from the relative, before the initial  $\pi$ .

3. Correlative Adjective Pronouns express relations of *quantity* and *quality*, correlative Adverbial Pronouns, the relations of *place*, *time* and *manner* or *condition*.

(a) Adjective Correlatives.

Interrogative.	Indefinite.	Demonstrative.	Relat. and Depend. Interrog.
$\pi\acute{o}\sigma\omicron\varsigma$ , $\eta$ , $\omicron\nu$ ; <i>how great? how much? quantus?</i>	$\pi\omicron\sigma\acute{o}\varsigma$ , $\acute{\eta}$ , $\acute{\omicron}\nu$ , <i>of a certain size, or number, aliquantus</i>	$\tau\acute{o}\sigma\omicron\varsigma$ , $\eta$ , $\omicron\nu$ , <i>so great, so much, tantus</i> $\tau\omicron\sigma\acute{o}\varsigma\delta\epsilon$ , $\tau\omicron\sigma\acute{\eta}\delta\epsilon$ , $\tau\omicron\sigma\acute{o}\nu\delta\epsilon$ $\tau\omicron\sigma\omicron\upsilon\tau\omicron\varsigma$ , $-\alpha\upsilon\tau\eta$ , $-\omicron\upsilon\tau\omicron(\nu)$	$\acute{\omicron}\sigma\omicron\varsigma$ , $\eta$ , $\omicron\nu$ and $\acute{\omicron}\pi\acute{o}\sigma\omicron\varsigma$ , $\eta$ , $\omicron\nu$ , <i>as great, as much, quantus</i>
$\pi\omicron\iota\omicron\varsigma$ , $\acute{\alpha}$ , $\omicron\nu$ ; <i>of what kind? qualis?</i>	$\pi\omicron\iota\acute{o}\varsigma$ , $\acute{\alpha}$ , $\acute{\omicron}\nu$ , <i>of a certain kind.</i>	$\tau\omicron\iota\omicron\varsigma$ , $\acute{\alpha}$ , $\omicron\nu$ , <i>of such a kind, talis</i> $\tau\omicron\iota\acute{o}\varsigma\delta\epsilon$ , $\tau\omicron\iota\acute{\alpha}\delta\epsilon$ , $\tau\omicron\iota\acute{o}\nu\delta\epsilon$ $\tau\omicron\iota\omicron\upsilon\tau\omicron\varsigma$ , $-\alpha\upsilon\tau\eta$ , $-\omicron\upsilon\tau\omicron(\nu)$	$\acute{\omicron}\iota\omicron\varsigma$ , $\acute{\alpha}$ , $\omicron\nu$ and $\acute{\omicron}\pi\omicron\iota\omicron\varsigma$ , $\acute{\alpha}$ , $\omicron\nu$ , <i>of what kind, qualis</i>
$\pi\eta\lambda\acute{\iota}\kappa\omicron\varsigma$ , $\eta$ , $\omicron\nu$ ; <i>how great? how old?</i>	wanting	$\tau\eta\lambda\acute{\iota}\kappa\omicron\varsigma$ , $\eta$ , $\omicron\nu$ , <i>so great, so old</i> $\tau\eta\lambda\acute{\iota}\kappa\omicron\varsigma\delta\epsilon$ , $-\acute{\eta}\delta\epsilon$ , $-\acute{\omicron}\nu\delta\epsilon$ $\tau\eta\lambda\acute{\iota}\kappa\omicron\upsilon\tau\omicron\varsigma$ , $-\alpha\upsilon\tau\eta$ , $-\omicron\upsilon\tau\omicron(\nu)$	$\acute{\eta}\lambda\acute{\iota}\kappa\omicron\varsigma$ , $\eta$ , $\omicron\nu$ and $\acute{\omicron}\pi\eta\lambda\acute{\iota}\kappa\omicron\varsigma$ , $\eta$ , $\omicron\nu$ , <i>as great, as old.</i>

REMARK 1. The simple forms  $\tau\acute{o}\sigma\omicron\varsigma$  and  $\tau\omicron\iota\omicron\varsigma$  are seldom used in prose.

(b) Adverbial Correlatives.

Interrogative.	Indefinite.	Demonstrative.	Relative.	Indirect Interrog.
$\pi\omicron\upsilon$ ; <i>where? ubi?</i>	$\pi\omicron\upsilon$ , <i>somewhere, alicubi</i>	wanting (hic, ibi)	$\omicron\upsilon$ , <i>where, ubi</i>	$\acute{\omicron}\pi\omicron\nu$ , <i>where, ubi</i>
$\pi\acute{o}\theta\epsilon\nu$ ; <i>whence? unde?</i>	$\pi\omicron\theta\acute{\epsilon}\nu$ , <i>from some place, alicunde</i>	wanting (hinc, inde)	$\acute{\omicron}\theta\epsilon\nu$ , <i>whence, unde</i>	$\acute{\omicron}\pi\acute{o}\theta\epsilon\nu$ , <i>whence, unde</i>
$\pi\omicron\iota$ ; <i>whither? quo?</i>	$\pi\omicron\iota$ , <i>to some place, aliquo</i>	wanting (eo)	$\omicron\iota$ , <i>whither, quo</i>	$\acute{\omicron}\pi\omicron\iota$ , <i>whither, quo</i>
$\pi\acute{o}\tau\epsilon$ ; <i>when? quando?</i>	$\pi\omicron\tau\acute{\epsilon}$ , <i>some time, aliquando</i>	$\tau\acute{o}\tau\epsilon$ , <i>then, tum</i>	$\acute{\omicron}\tau\epsilon$ , <i>when, quum</i>	$\acute{\omicron}\pi\acute{o}\tau\epsilon$ , <i>when, quando</i>
$\pi\eta\rho\acute{\iota}\kappa\alpha$ ; <i>quo temporis puncto? quotâ horâ?</i>	wanting	$\tau\eta\rho\acute{\iota}\kappa\alpha$ } <i>hoc</i> $\kappa\acute{o}\delta\epsilon$ } <i>ipso</i> $\tau\eta\rho\acute{\iota}\kappa\alpha$ } <i>tempore</i> $\kappa\alpha\upsilon\tau\alpha$ }	$\acute{\eta}\rho\acute{\iota}\kappa\alpha$ , <i>when, quo ipso tempore</i>	$\acute{\omicron}\pi\eta\rho\acute{\iota}\kappa\alpha$ , <i>when, quo ipso tempore</i>
$\pi\acute{\omega}\varsigma$ ; <i>how? πῇ ; whither? how?</i>	$\pi\acute{\omega}\varsigma$ , <i>some how</i> $\pi\acute{\eta}$ , <i>to some place, thither, in some way</i>	$\omicron\upsilon\tau\omicron\omega(\varsigma)$ $\acute{\omega}\delta\epsilon$ , <i>so</i> $\tau\acute{\eta}\delta\epsilon$ } <i>hither</i> $\tau\alpha\upsilon\tau\eta$ } <i>or here</i>	$\acute{\omega}\varsigma$ , <i>how</i> $\acute{\eta}$ , <i>where, whither</i>	$\acute{\omicron}\pi\acute{\omega}\varsigma$ , <i>how</i> $\acute{\omicron}\pi\eta$ , <i>where, whither.</i>

REM. 2. The forms to express the idea of *here, there*, (hinc, ibi), omitted in the Common language, are supplied by *ἐνταῦθα*, *ἐνθαῦδε*, and the idea of *hence*, by *ἐνθεν*, *ἐνθενδε*; *ἐνθάδε* and *ἐνθεν* in the old poetic language have both a demonstrative and relative sense, but in prose only a relative sense, except in certain phrases, e. g. *ἐνθα μὲν* — *ἐνθα δέ*, hic, illic, *ἐνθεν καὶ ἐνθεν*, hinc, illinc, and when the signification of place is changed to that of time, e. g. *ἐνθα λέγει*, then he says, *ἐνθεν*, thereupon. The forms *ταῦς*, thus, *ἤ*, hither, *here*, are poetic; *ὡς*, instead of *οὕτως*, is also for the most part poetic; in prose it is confined almost wholly to certain phrases, e. g. *καὶ ὡς*, vel sic, *οὕδ' (μῆδ') ὡς*, ne sic quidem, and in comparisons, *ὡς* — *ὡς*, ut — sic, Pl. Rp. 7. 530, d. Prot. 326, d.

### § 95. Lengthening of the Pronoun. (312.)

Some small words are so appended to the Pronouns for the purpose of giving a particular turn to their signification, that they coalesce and form one word. They are the following:

(a) The enclitic *γέ* is joined to the Personal Pronouns of the first and second person, in order to make the person emphatic. The Pronoun *ἐγώ* then draws back its accent in the Nom. and Dat., e. g. *ἐγώ γε*, *ἐμοῦ γε*, *ἐμοί γε*, *σύ γε*. As *γέ* can be joined with any other word, so also with any other Pronoun, but is not so united with it as to form one word, e. g. *οὗτίς γε*.

(b) The particles *δὴ*, more commonly *δήποτε*, and *οὕν*, are appended to Relatives compounded of Interrogatives or Indefinites, as well as to *ὅσος*, in order to make the relative relation general, i. e. to extend it to everything embraced in the object denoted by the Pronoun, e. g. *ὅστις δὴ*, *ὅστις δὴποτε*, *ὅστις οὕν*, *ἥτις οὕν*, *ὅτι οὕν*, quicunque (Gen. *οὗτινος οὕν* or *ὕτονος οὕν*, *ἥτις οὕν*, Dat. *ῥιτινίου οὕν* or *ὕπο οὕν*, etc.); — *ὅποσος δὴ*, *ὅποσος οὕν*, *ὅσος δὴποτε*, quantuscunque; — *ὅπηλικος οὕν*, however great, how old soever.

(c) The suffix *δε* is joined with some Demonstratives for the purpose of strengthening their demonstrative relation, e. g. *ὅδε*, *ἥδε*, *τόδε*; *τοιόςδε*; *τοσόςδε*; *τηλικόςδε*, from *τοῖος*, *τόσος*, *τηλίκος*, which change their accent after *δε* is appended, § 34, Rem. 2.

(d) The enclitic *πε* is appended to all Relatives, in order to give the relative relation still more prominence over a demonstrative; hence it denotes, even *who, which*, e. g. *ὅς περ*, *ἥ περ*, *ὅ περ* (Gen. *οὗ περ*, etc.); *ὅσος περ*, *οἷος περ* (Gen. *ὅσους περ*, *οἷους περ*, etc.); *ὅθι περ*, *ὅθεν περ*.

(e) The inseparable Demonstrative *τί*, is appended to Demonstratives and some few other adverbs, always giving them a stronger demonstrative sense. It takes the accent and absorbs every short vowel immediately preceding it, and also shortens the long vowels and diphthongs:

*οὗτος τί*, this here (hicce, celui-ci), *αὐτὴ τί*, *τοῦτί*,

Gen. *τοῦτοῦτί*, *ταυτησί*, Dat. *τοῦτῳτί*, *ταυτῇτί*, Pl. *οὗτοιτί*, *αὐταίτί*, *ταυτί*;

*ὅδε τί*, *ἥδε τί*, *τόδε τί* from *ὅδε*; *οὕτως τί* from *οὕτως*;

*ἐνθενθενί* from *ἐνθενθεν*; *ἐνθαδεί* from *ἐνθαδε*; *γινί* from *γύν*; *δευρί* from *δεῦρο*.



## SECTION IV.

## The Numerals.

§ 96. *Nature and Division of Numerals.* (313, 314.)

1. Numerals express the relation of number and quantity. They are divided into the following classes, according to their signification :

(a) Cardinals, which express a definite number absolutely, and answer the question, *how much?* e. g. one, two, three. Almost all other Numerals are derived from these. The first four Numerals and the round numbers from 200 (διακόσιοι) to μύριοι and its compounds, are declined; but all the others are *indeclinable*. The Thousands are expressed by adverbial Numerals, e. g. τρισχίλιοι, 3000.

(b) Ordinals, which denote a series and answer the question, *which one in the series?* They all have the three endings of adjectives, -ος, -η, -ον, except δεύτερος, which has -ος, -ᾶ, -ον. All up to 19, except 2, 7, 8, end in -τος and have the accent as near as possible to the beginning of the word. From 20 upwards they end in -στός.

REMARK 1. *Adverbial Ordinals*, which also denote a succession, are expressed by the Neut. Sing. or Pl. with or without the article, but sometimes also with the adverbial ending -ως, e. g. πρώτον, τὸ πρώτον, πρώτα, τὰ πρώτα, πρώτως.

(c) Multiplicatives, which show the number of parts of which a whole is composed, and answer the question, *how many fold?* They are all compounded of πλοῦς, and are adjectives of three endings, -οῦς, -ῆ, -οῦν, §§ 76, I, and 77.

ἄπλοῦς, -ῆ, -οῦν, *single*, διπλοῦς (2), τριπλοῦς (3), τετραπλοῦς (4), πενταπλοῦς (5), ἑξαπλοῦς (6), ἑπταπλοῦς (7), ὀκταπλοῦς (8), ἑνναπλοῦς (9), δεκαπλοῦς (10), ἑκατονταπλοῦς (100), χιλιαπλοῦς (1000), μυριαπλοῦς (10,000).

REM. 2. The adverbial Multiplicatives in answer to the question, *how many fold?* or *into how many parts?* are formed from the Cardinals with the ending -χᾶ or -χῆ and -χῶς, e. g. πάνταχα, πενταχῆ, πενταχῶς.

(d) Numeral adverbs, which answer the question, *how many times?* Except the first three, they are formed from the Cardinals with the ending -άκις, e. g. πεντάκις, *five times*, § 98.

(e) Proportionals, which denote a *proportion*, and answer the question, *how many times more*? They are all compounded with the ending -πλάσιος, -ιά, -ιον, more seldom -πλασίων, -ον, e. g. *ἐκατονταπλασίων, -ον*:

*διπλάσιος, twice as much, τριπλάσιος* (3), *τετραπλάσιος* (4), *πενταπλάσιος* (5), *ἑξαπλάσιος* (6), *ἑπταπλάσιος* (7), *ὀκταπλάσιος* (8), *ἐνναπλάσιος* (9), *δεκαπλάσιος* (10), *ἐκατονταπλάσιος* (100), *χιλιοπλάσιος* (1000), *μυριοπλάσιος* (10,000).

(f) Substantive Numerals, which express the *abstract* idea of number. Except the first, they are all formed of the Cardinals with the ending -άς, Gen. -άδος:

*ἡ μόνάς*, from *μόνος*, *alone*, more seldom *ἡ ἐνάς*, *unity*, *δυνάς*, *duality*, *τριάς* (3), *τετριάς* (4), *πεντάς* or *πεμπτάς* (5), *ἑξάς* (6), *ἑβδομάς* (7), *ὀγδοάς* (8), *ἐννιάς* (9), *δεκάς* (10), *εἰκάς* (20), *τριάκκας* (30), *τετρακακοντιάς* (40), *πεντηκοντιάς* (50), *ἑκακοντιάς* (100), *χιλιάς* (1000), *μυριάς* (10,000) *δύο μυριάδες* (20,000).

2. In addition to the Numerals mentioned above, there is still another class, which does not, like those, express a definite number, but either an indefinite number or an indefinite quantity, e. g. *ἐνιοι, some, πάντες, all, πολλοί, many, ὀλίγοι, few, ὀλίγον, ὀλίγα, a little, οὐδείς, no one, οὐδέν, nothing*, etc.

3. Numerals, like pronouns, are divided, according to their signification and form, into Substantive, Adjective and Adverbial Numerals, e. g. *τρεῖς ἡλθον, ὁ τρίτος ἀνήρ, τρίς*.

### § 97. Numeral Signs.

(315.)

1. The Numeral Signs are the twenty-four letters of the Greek Alphabet, to which three obsolete letters are added, viz. after *ε*, *Βαῦ* or the Digamma *Ϝ* or *Στῖ*, *ς*; — *Κόππα*, *Ϛ*, as the sign for 90; — *Σαμπῖ*, *Ϙ*, as the sign for 900.

2. The first eight letters, i. e. from *α* to *θ* with the *Βαῦ* or *Στῖ*, denote the Units; the following eight, i. e. from *ι* to *π* with the *Κόππα*, the Tens; the last eight, i. e. from *ρ* to *ω* with the *Σαμπῖ*, the Hundreds.

3. Up to 999, the letters, as numeral signs, are distinguished by a mark placed *over* them, and when two or more letters stand together, as numeral signs, only the last has this mark. With 1000, the Alphabet begins again, but the letters are distinguished by a mark placed *under* them, thus, *α' = 1, α = 1000, ι' = 10, ι = 10,000, εψμβ' = 5742, αωμβ' = 1842, ρ' = 100, ρ = 100,000*.

§ 98. *Summary of the Principal Classes of Numerals.*

(316—319.)

Cardinals.		Ordinals.
1 α'	εἷς, μία, ἓν	πρῶτος, -η, -ον, primus, -a, -um
2 β'	δύο	δύτερος, -ᾱ, -ον
3 γ'	τρεις, τρία	τρίτος, -η, -ον
4 δ'	τέτταρες, -α, or τέσσαρες, -α	τέταρτος, -η, -ον
5 ε'	πέντε	πέμπτος, -η, -ον
6 ς'	ἕξ	ἕκτος, -η, -ον
7 ζ'	ἑπτά	ἑβδομος, -η, -ον
8 η'	ὀκτώ	ὀγδοος, -η, -ον
9 θ'	ἐννέα	ἐνατος, -η, -ον
10 ι'	δέκα	δέκατος, -η, -ον
11 ια'	ἐνδεκα	ἐνδέκατος, -η, -ον
12 ιβ'	δωδεκα	δωδέκατος, -η, -ον
13 ιγ'	τρεκαίδεκα	τρεκαίδέκατος, -η, -ον
14 ιδ'	τετταρεςκαίδεκα	τετταρακαίδέκατος, -η, -ον
15 ιε'	πεντεκαίδεκα	πεντεκαίδέκατος, -η, -ον
16 ις'	ἑκκαίδεκα	ἑκκαίδέκατος, -η, -ον
17 ιζ'	ἑπτακαίδεκα	ἑπτακαίδέκατος, -η, -ον
18 ιη'	ὀκτωκαίδεκα	ὀκτωκαίδέκατος, -η, -ον
19 ιθ'	ἐννεακαίδεκα	ἐννεακαίδέκατος, -η, -ον
20 κ'	εἴκοσι(ν)	εἴκοστός, -ῆ, -όν
21 κα'	εἴκοσιν εἷς, μία, ἓν	εἴκοστός, -ῆ, -όν, πρῶτος, -η, -ον
30 λ'	τριᾶκοντα	τριᾶκοστός, -ῆ, -όν
40 μ'	τετταράκοντα	τετταρακοστός, -ῆ, -όν
50 ν'	πεντηκοντα	πεντηκοστός, -ῆ, -όν
60 ξ'	ἑξήκοντα	ἑξακοστός, -ῆ, -όν
70 ο'	ἑβδομήκοντα	ἑβδομηκοστός, -ῆ, -όν
80 π'	ὀγδοήκοντα	ὀγδοηκοστός, -ῆ, -όν
90 ς'	ἐνενήκοντα	ἐνενηκοστός, -ῆ, -όν
100 ρ'	ἐκατόν	ἐκατοστός, -ῆ, -όν
200 σ'	διᾱκόσιοι, -αι, -α	διᾱκοσιοστός, -ῆ, -όν
300 τ'	τριᾱκόσιοι, -αι, -α	τριᾱκοσιοστός, -ῆ, -όν
400 υ'	τετρακόσιοι, -αι, -α	τετρακοσιοστός, -ῆ, -όν
500 φ'	πεντακόσιοι, -αι, -α	πεντακοσιοστός, -ῆ, -όν
600 χ'	ἑξακόσιοι, -αι, -α	ἑξακοσιοστός, -ῆ, -όν
700 ψ'	ἑπτακόσιοι, -αι, -α	ἑπτακοσιοστός, -ῆ, -όν
800 ω'	ὀκτακόσιοι, -αι, -α	ὀκτακοσιοστός, -ῆ, -όν
900 ϗ'	ἐννακόσιοι, -αι, -α	ἐννακοσιοστός, -ῆ, -όν
1000 α	χίλιοι, -αι, -α	χιλιοστός, -ῆ, -όν
2000 β	δισχίλιοι, -αι, -α	δισχιλιοστός, -ῆ, -όν
3000 γ	τρειςχίλιοι, -αι, -α	τρειςχιλιοστός, -ῆ, -όν
4000 δ	τετρακισχίλιοι, -αι, -α	τετρακισχιλιοστός, -ῆ, -όν
5000 ε	πεντακισχίλιοι, -αι, -α	πεντακισχιλιοστός, -ῆ, -όν
6000 ς	ἑξακισχίλιοι, -αι, -α	ἑξακισχιλιοστός, -ῆ, -όν
7000 ζ	ἑπτακισχίλιοι, -αι, -α	ἑπτακισχιλιοστός, -ῆ, -όν

	Cardinals.	Ordinals.
8000	η ὀκτακισχίλιοι, -αι, -α	ὀκτακισχίλιοςτός, -ή, -όν
9000	θ ἐννακισχίλιοι, -αι, -α	ἐννακισχίλιοςτός, -ή, -όν
10,000	ι μύριοι, -αι, -α	μυριοστός, -ή, -όν
20,000	κ διςμύριοι, -αι, -α	δισμυριοστός, -ή, -όν
100,000	ρ δεκακισμύριοι, -αι, -α	δεκακισμυριοστός, -ή, -όν
1,000,000	ιρ ἑκατοντακισμύριοι, -αι, -α	ἑκατοντακισμυριοστός, -ή, -όν
2,000,000	κρ διακοσιακισμύριοι, -αι, -α	διακοσιακισμυριοστός, -ή, -όν

## Numeral Adverbs.

1 ἅπαξ, <i>once</i>	19 ἐννεακαιδεκάκις
2 δῖς, <i>twice</i>	20 εἰκοσάκις
3 τρίς	21 εἰκοσάκις ἅπαξ
4 τετράκις	22 εἰκοσάκις δῖς
5 πεντάκις	30 τριακοντάκις
6 ἑξάκις	40 τετταρακοντάκις
7 ἑπτάκις	50 πεντηκοντάκις
8 ὀκτάκις	60 ἑξηκοντάκις
9 ἐννεάκις, ἐννάκις	70 ἑβδομηκοντάκις
10 δεκάκις	80 ὀγδοηκοντάκις
11 ἐνδεκάκις	90 ἐννηκοντάκις
12 δωδεκάκις	100 ἑκατοντάκις
13 τριςκαιδεκάκις	200 διακοσιάκις
14 τετταρεςκαιδεκάκις	300 τριακοσιάκις
15 πεντεκαιδεκάκις	1000 χιλιάκις
16 ἑκκαιδεκάκις	2000 διςχιλιάκις
17 ἑπτακαιδεκάκις	10,000 μυριάκις
18 ὀκτωκαιδεκάκις	20,000 διςμυριάκις.

## § 99. Remarks.

(317.)

1. The rarer subordinate forms of 13, 14, etc., are *δєκατριῖς*, Neut. *δєκατριῖα*, *δєκαστίτταρες*, -α, *δєκαπέντε*, etc.—In *τετταρεςκαῖδεκα*, the first part is declined, thus, *τετταρακαῖδεκα ἔτη*, *τετταρασικαῖδεκα ἔτισιν*.

2. *Μύριοι*, 10,000, when Paroxytone, *μυρῖοι*, signifies *innumerable*.

3. In compound numerals, the smaller number with *καί* is usually placed before the larger, often also the larger without *καί* is placed first, sometimes with *καί*, e. g.

25: *πέντε καὶ εἴκοσι*, or *εἴκοσι πέντε*,

345: *πέντε καὶ τετταράκοντα καὶ τριακόσιοι*, or *τριακ. τεττ. π.*

The same holds of the Ordinals, e. g.

*πέμπτος καὶ εἰκοστός* or *εἰκοστός πέμπτος*.

4. The Tens compounded with 8 or 9 are frequently expressed in the form of *subtraction*, by means of the participle of *δεῖν*, *to want*, referring to the larger number, e. g.

49: *πεντήκοντα ἐνὸς δέοντα ἔτη*, *undequinquaginta anni*,

48: *πεντήκοντα δυοῖν δέοντα ἔτη*, *duodequinquaginta anni*,

39: *νῆς μιᾶς δέονσαι τετταράκοντα*, *undequadraginta naves*.

So in the Ordinals, e. g.

49 : ἐνὸς δέων πεντηκοστὸς ἀνὴρ, undequingagesimus vir.

#### 5. Declension of the first four Numerals :

Nom.	εἷς	μία	ἓν	δύο
Gen.	ἐνός	μιᾶς	ἐνός	δυοῖν, very seldom δυεῖν
Dat.	ἐνί	μιᾷ	ἐνί	δυοῖν, δυσί(ν) Ionic and Th. 8, 101.
Acc.	ένα	μίαν	ἐν	δυο
Nom.	τρεῖς	Neut. τρία	τέτταρες or τέσσαρες	Neut. τέτταρα
Gen.	τριῶν		τεττάρων	
Dat.	τρισί(ν)		τέτταρσι(ν)	
Acc.	τρεῖς	Neut. τρία	τέτταρας	Neut. τέτταρα

REMARK. Like εἷς are also declined οὐδείς and μηδείς, *no one*, οὐδείς, οὐδεμία, οὐδέν, Gen. οὐδενός, οὐδεμιᾶς, Dat. οὐδενί, οὐδεμιᾷ, etc., Pl. οὐδένες (μηδένες), -ένων, -ίσι(ν), -ένας. The irregular accentuation of μιᾶς, μιᾷ, should be noted. Comp. further § 65, 3, (c). The form δίω instead of δύο seems to be foreign to the Attic dialect. Δύο is often used as indeclinable in all Cases. Ἄμφω, *both*, is declined like δύο, Gen. and Dat. ἀμφοῖν, Acc. ἄμφω.

### SECTION V.

#### The Adverb.

#### § 100. *Nature and division of Adverbs.* (320.)

Adverbs are indeclinable words, by which a relation of *place* or *time*, or the relation of *manner*, *modality*, and of *intensity* and *repetition*, is denoted. These are formed either from *essential* words, viz. Substantives, Adjectives, Participles, or from *formal* words, viz. Pronouns and Numerals,

- Adverbs of *place*, e. g. οὐρανόθεν, coelitus, πανταχῇ, ubivis ;
- Adverbs of *time*, e. g. νύκτωρ, noctu, νῦν, nunc ;
- Adverbs of *manner*, e. g. καλῶς, οὕτω(ς) ;
- Adverbs of *modality*, which, e. g. ναι and οἶ(α), express an *affirmation* and *negation*, or e. g. μήν, τοί, ἤ, ἢ μήν, διί, ἴσως, ποῦ, ἄν, πάντως, etc. which express *certainty*, *definiteness*, *uncertainty*, *conditionality* ;
- Adverbs of *intensity* and *frequency*, e. g. μάλα, πάνν, πολύ, ὅσον, etc. ; τρίς, *three times*, αὐτίς, *again*, πολλάκις, *often*, etc.

#### § 101. *Formation of Adverbs* (321, 322.)

- Most Adverbs are formed from Adjectives by the ending -ως. This ending is annexed to the pure stem of the Adjective,

and as the stem of Adjectives of the third Dec. appears in the Gen., and as Adjectives in the Gen. Pl. are accented like Adverbs, the following rule for the formation of Adverbs from Adjectives may be given:

The ending of the Adjective in the Gen. Pl. namely, *-ων*, is changed to *-ως*, e. g.

<i>φίλ-ος</i> , lovely,	Gen. Pl. <i>φίλ-ων</i>	Adv. <i>φίλ-ως</i>
<i>καλ-ός</i> , fair,	" <i>καλ-ών</i>	<i>καλ-ώς</i>
<i>καιρί-ος</i> , timely,	" <i>καιρί-ων</i>	<i>καιρί-ως</i>
<i>ἀπλ(ό-ος)οῦς</i> , simple,	" <i>ἀπλ(ό-ων)ών</i>	<i>ἀπλ(ό-ως)ώς</i>
<i>εὖν(ο-ος)ους</i> , benevolent,	" <i>(εὖνó-ων) εὖνων</i>	<i>(εὖνó-ως) εὖνως</i>
<i>πᾶς</i> , all, παντός,	" <i>πάντ-ων</i>	<i>πάντ-ως</i>
<i>σώφρων</i> , prudent,	" <i>σωφρόν-ων</i>	<i>σωφρόν-ως</i>
<i>χαρής</i> , pleasant,	" <i>χαριέντ-ων</i>	<i>χαριέντ-ως</i>
<i>ταχύς</i> , swift,	" <i>ταχέ-ων</i>	<i>ταχέ-ως</i>
<i>μέγας</i> , great,	" <i>μεγάλ-ων</i>	<i>μεγάλ-ως</i>
<i>ἀληθής</i> , true,	" <i>ἀληθ(έ-ων)ών</i>	<i>ἀληθ(έ-ως)ώς</i>
<i>συνήθης</i> , accustomed,	" <i>(συνηθέ-ων) συνήθων</i>	<i>(συνηθέ-ως) συνήθως</i> .

REMARK 1. On the accentuation of compounds in *-ήθως*, and of the compound *ἀντάρκως*, see § 59, Rem. 4, also on the accentuation of *εὖνως*, instead of *εὖνως*, § 49, 3. On the comparison of Adverbs, see § 85.

2. In addition to the Adverbs that end in *-ως*, there are many, which have the endings of the Gen., Dat. or Acc.

(a) The inflection of the Gen. appears in many adverbs in *-ης* and *-ου*, e. g. *ἐξῆς*, *ἐφεξῆς*, in order, *ἐξαπίνης*, suddenly, *πού*, *αλικυβί*, *πού*, *ubi*? *ὅπου*, *ού*, *ubi*, *αὐτοῦ*, *ibi*, *οὐδαμοῦ*, nowhere; *πρῶτος*, (from *πρῶτις*, gift,) *gratuitously*.

(b) The Dat., or an obsolete Abl. inflection and forms denoting *place*, occur in the following Adverbs,

- (α) In Adverbs with the ending *-ι*, e. g. *ἤρι*, in the spring, comp. *ἤρ*, spring, *ἄωρι*, unseasonably, *ἐκπι* (Dor. *ἐκατε*), *ἀέκητι*, *ἐκοντι*, *ἀέκοντι*; in Adverbs of manner in *-ει* and *-ι*, from Adjectives in *-ος* and *-ης*, and almost exclusively in Adverbs compounded of a privative and *πᾶς* or *αὐτός*, e. g. *πανοργεῖ* and *πανοργμῖ*. On the use of both forms, see Large Grammar, Part I. § 363, β.
- (β) In local Adverbs in *-οι*, commonly derived from substantives of the second Dec., e. g. *Ἰσθμοῖ* from *Ἰσθμός*, *Πυθοῖ* from *Πυθώ*, *Μεγαροῖ* (τά *Μέγαρα*), *Πικραῖοι*, *Κικυννοῖ* from *ἡ Κίκυννα*), *οἶ*, *ὅποι*, quo, *whither*, *οἶκοι*, *domi*, from *οἶκος*.

REM. 2. Adverbs in *-οι*, derived from substantives, denote an indefinite *where*, but those derived from pronouns commonly denote the direction *whither*, yet sometimes the indefinite *where*.

- (γ) In local Adverbs in *-αι*. This ending occurs only in a few forms, e. g. *χαμαί*, *humi*, *πάλαι*. To this form corresponds the Pl. of Adverbs of place, *-ησι(ν)*, or *-ασιν* preceded by *ι*, derived from substantives of the first Dec.; this ending originally belonged to plural substantives only, but was transferred later to substantives in the singular number, e. g. *Θήβησι* from *Θήβαι*, *Ἀθήνησι* from *Ἀθήναι*, *Πλαταιᾶσι* from *Πλαταιαί*; *Περγασῇσι* from *Περγασή*, *Ὀλυμπιάσι* from *Ὀλυμπία*.
- (δ) In Adverbs in *-η* and *-α*, e. g. *ἄλλῃ*, *ἐτέρῃ*, *πρῶτῃ*, *on foot*, *κρυφῇ*, *λάθρᾳ*, *εἰκῇ*, *temere*, *οὐδαμῇ*, *δημοσίᾳ*, *publice*, *κοινῇ*, *in common*, *ἰδίᾳ*, *privatim*, *κομιδῇ*, *diligenter*; also *πῇ*, *ὅπῃ*, *πάντῃ*, *ἧ*, *τῇ*, *τῇδε*, *ταύτῃ*, etc.; *η* and *α* commonly have an Iota subscript.
- (ε) The Acc. inflection occurs in the following forms,
- (α) In the endings *-ην* and *-αν*, e. g. *πρῶτῃν*, *μακρᾶν*, *widely*, *πίσαν* and *πίρην*, *trans*, but *πίρα*, *ultra*, etc.; so also of substantives, e. g. *δίκην*, *instar*, *ἀκμῇν*, (*acme*) *scarcely*, *δωρεάν*, *gratis*.
- (β) In the ending *-ον*, e. g. *δηρὸν*, *diu*, *σήμερον*, *hodie*, *αὔριον*, *to-morrow*.
- (γ) In the endings *-ον*, *-ην*, *-α*, (Adverbs of manner), e. g. *αὐτεσχέδον*, *cominus*, *χανδόν*, *ἱπποτροχαδῶν*, *ἀποσταδᾶ*.
- (δ) In some substantive forms in the Acc. of the third Dec., e. g. *χάριν*, *for the sake of*, *gratia*, *προῖκα*, *gratuitously*.

## SECTION VI.

## The Verb.

## NATURE AND DIVISION OF THE VERB.

§ 102. *Classes of the Verb.*

(57, 68.)

1. The Verb expresses an action, which is affirmed of a subject, e. g. *the father writes, the rose blooms, the boy sleeps, God is loved.*
2. Verbs are divided, in relation to their meaning and form, into the following classes :
  - (1) Active verbs, i. e. such as express an action, that the subject itself performs or manifests, e. g. *γράφω*, *to write*, *θάλλω*, *to bloom*;
  - (2) Middle or Reflexive verbs, i. e. such as express an action, that proceeds from the subject and again returns to it, i. e. an action which the subject performs on itself, e. g. *βουλεύομαι*, *I advise myself*, *I deliberate.*
  - (3) Passive verbs, i. e. such as express an action that the sub-

ject receives from another subject, e. g. *τύπτομαι ἀπὸ τινός*,  
*I am smitten by some one.*

3. Verbs, which are used only in the Middle form, are called Deponent. They have either a reflexive or intransitive meaning. They are divided into Middle Deponents, which construct their Aorist and their Future with a Middle form, e. g. *χαρίζομαι*, *gratificor*, Aor. *ἐχαρισάμην*, Fut. *χαρισῶμαι*, and into Passive Deponents, which construct their Aorist with a Pass. form, but their Fut. commonly with a Middle form, e. g. *ἐνθυμέομαι*, *mecum reputo*, Aor. *ἐνεθυμήθην*, *mecum reputavi*, Fut. *ἐνθυμήσομαι*, *mecum reputabo*. Comp. § 197.

### § 103. *The Tenses.*

(68, 70.)

1. The Greek language has the following Tenses :
  - I. (1) Present, *βουλεύω*, *I advise*,
  - (2) Perfect, *βεβούλεκα*, *I have advised* ;
  - II. (3) Imperfect, *ἐβούλεον*, *I was advising*,
  - (4) Pluperfect, *ἔβουλεύκειν*, *I had advised*,
  - (5) Aorist, *ἐβούλεσα*, *I advised*, (indefinite) ;
  - III. (6) Future, *βουλεύσω*, *I shall or will advise*,
  - (7) Future Perfect only in the Middle form, *βεβουλεύσομαι*, *I shall deliberate*, or *I shall advise myself*.
2. All the Tenses may be divided into,
  - a. Principal tenses, Present, Perfect and Future ;
  - b. Historical tenses, Imperfect, Pluperfect and Aorist.

**REMARK.** The Greek language has two forms for the Perf. and Pluperf. Act., two for the simple Fut. Pass., and two each for the Act., Pass. and Mid. Aorist ; these two forms may be distinguished as Primary and Secondary tenses. Still, few verbs have both forms ; most verbs construct the above tenses with one or the other form. No Verb has all the tenses. Pure verbs, § 108, 5, form, with very few exceptions, only the primary tenses. Mute and liquid verbs may form both the primary and secondary tenses. The Fut. Perf., which is found in but few verbs, is almost entirely wanting in liquid verbs.

### § 104. *The Modes.*

(71.)

The Greek has the following Modes :

- I. The Indicative, which expresses an action or effect, e. g. the rose *blooms*, *bloomed*, *will bloom*.



II. The Subjunctive, which expresses a condition. The Subjunctive of the historical tenses may be called the Optative. Comp. *γράφουμι* with *scriberem*.

REMARK. See § 257, Rem. 1 and 4, for the manner in which the Aorist may use both forms of the Subj. and how the Fut. may have an Optative.

III. The Imperative, which is a direct expression of one's will, e. g. *βούλετε*, *advise*.

### § 105. *Participials.—Infinitive and Participle.*

(72.)

In addition to the modes, the verb has two forms, which, as they partake, on the one hand, of the nature of the verb, and, on the other, of the nature of the substantive and adjective, are called Participials, namely,

(a) The Infinitive, which is the substantive participial, e. g. *ἠθέλω βουλεύειν*, *I wish to advise*, and *τὸ βουλεύειν*, *the advising*.

(b) The Participle, which is the adjective participial, e. g. *βουλευὼν ἀνὴρ*, *a counsellor*.

REMARK. These two participials may be called *verbum infinitum*; the remaining forms of the verb, *verbum finitum*.

### § 106. *The Persons and Tenses.*

(73.)

The personal forms of the verb show whether the subject of the verb be the speaker himself, *I*, first person; or a person or thing addressed, *thou*, second person; or a person or thing spoken of, *he, she, it*, third person. They also show the relation of number, Singular, Dual and Plural, comp. § 41, 1, e. g. *βουλεύω*, *I*, the speaker, *advise*; *βουλεύεις*, *thou*, the person addressed, *advisest*; *βουλεύει*, *he, she, it*, the person or thing spoken of, *advises*; *βουλεύετε*, *ye two*, the persons addressed, *advise*; *βουλεύουσι*, *they*, the persons spoken of, *advise*.

REMARK. There is no particular form for the first Pers. Dual in the Act. and Pass. Aorists, but it is expressed by the form of the first Pers. Pl.

### § 107. *The Conjugation.*

(74.)

Conjugation is the inflection of the verb designed to denote the Person, Number, Mode, and Tense. The Greek has two

forms for conjugation, that in *-ω*, which includes much the larger number of verbs, e. g. *βουλεύ-ω*, *to advise*, and the older, original, conjugation in *-μι*, e. g. *ἵστη-μι*, *to station*.

CONJUGATION OF VERBS IN *-ω*.

§ 108. *Stem, Augment and Reduplication—Characteristic.* (75.)

1. Every verb is divided into the stem, which contains the ground-form of the verb, and into the syllable of formation, by which the relations of the action expressed by the verb, are denoted. See §§ 102—106. The stem is found in most verbs in *-ω* by cutting off the ending of the first Pers. Ind. Pres., e. g. *βουλεύ-ω*, *λέγ-ω*, *τρίβ-ω*.

2. The syllables of formation are either annexed as endings to the stem and are then called inflection-endings, e. g. *βουλεύ-ω*, *βουλεύ-σω*, *βουλεύ-σομαι*, or are prefixed to the stem, and are then called Augment and Reduplication, e. g. *ἔ-βούλεον*, *I was advising*, *βε-βούλενα*, *I have advised*. An euphonic change, which may be called *Variation*, occurs in the stem of many verbs, e. g. *τρέπ-ω*, *τέ-τροφ-α*, *ἔ-τράπ-ην*. See § 16, 6.

3. The Augment, which belongs to the Indicative of all the historical tenses, i. e. the Imperfect, the Aorist and the Pluperfect, is *ε* prefixed to the stem of verbs which begin with a consonant, e. g. *ἔ-βούλεσα*, *I advised*; but in verbs, which begin with a vowel, it consists in lengthening the first stem-vowel, *α* and *ε* being changed into *η* (and in some cases into *ει*), *ι* and *υ* into *ϊ* and *ϋ*, and *ο* into *ω*.

4. Reduplication, which belongs to the Perfect, Pluperfect and Future Perfect, consists in repeating the first stem-consonant together with *ε*, in those verbs whose stem begins with a consonant; but in verbs whose stem begins with a vowel, it is the same as the augment, e. g. *βε-βούλενα*, *I have advised*, *ἱκέ-τευκα*, *I have supplicated*, from *ἱκετεύ-ω*. For a more full definition of the Augment and Reduplication, see § 119 sq.

5. The last letter of the stem, after the ending *-ω* is cut off, is called the verb-characteristic, or merely the characteristic, be-

cause it determines the class of verbs in -ω; according as the characteristic is a vowel, or a mute, or a liquid, verbs are divided into pure, mute and liquid verbs, e. g. βουλεύ-ω, *to advise*, τιμά-ω, *to honor*, τρίβ-ω, *to rub*, φαίν-ω, *to show*.

§ 109. *Inflection-endings.* (89.)

In the inflection-endings, so far as they denote the relation of tense, mode and person, there are three different elements, namely, the tense-characteristic, the mode-vowel, and the personal-ending, e. g. *βουλευ-σ-ο-μαι*.

§ 110. (a) *Tense-characteristic and Endings.* (89.)

1. The tense-characteristic is that consonant which stands next after the stem of the verb, and is the characteristic mark of the tense. In pure verbs, \* is the tense-characteristic of the Perf. and Plup. Ind. Act., e. g.

βε-βοῦλν-κ-α                      ε-βε-βουλεύ-κ-ειν;

that of the Fut. and first Aor. Act. and Mid. and the Fut. Perf.  
is  $\sigma$ , e. g.

βουλεύ-σ-ω      βουλεύ-σ-ομαι      βε-βουλεύ-σ-ομαι  
ἐ-βούλευ-σ-α      ἐ-βουλευ-σ-άμην ;

that of the first Aor. Pass. is  $\theta$ ; the first Fut. Pass. has, in addition to the tense-characteristic  $\sigma$ , the ending  $-\theta\eta$  of the first Aor. Pass., thus,

**ἐ-βουλεύ-θ-ην**                      **βουλεύ-θήσ-ομαι.**

**The primary tenses only, see § 103, Rem., have a tense-characteristic.**

2. The tense-characteristic, together with the ending following, is called the tense-ending. Thus, e. g. in the form *βουλεύσω*, *σ*, the tense-characteristic of the Fut., and the syllable *σω*, are the tense-ending of the Fut. The stem of the verb, together with the tense-characteristic and the augment or reduplication, is called the tense-stem. Thus, e. g. in *ἐβούλευσ-α*, *ἐβουλευσ* is the tense-stem of the first Aor. Act.

§ 111. (b) *Personal-endings and Mode-vowels.*  
(92.)

The personal-ending takes a different form according to the different persons and numbers; and the mode-vowel takes a different form according to the different modes, e. g.

1 Pers. Sing. Ind. Pres. M.	βουλευ-ο-μαι	Subj. βουλευ-ω-μαι
3 " " " Fut. "	βουλευ-σ-ε-ται	Opt. βουλευ-σ-αι-το
1 " Pl. " Pres. "	βουλευ-ο-μεθα	Subj. βουλευ-ω-μεθα
2 " " " " "	βουλευ-ε-σθε	" βουλευ-η-σθε
1 " Sing. " A. I. "	ἐβουλευ-σ-ά-μην	" βουλευ-σ-ω-μαι
3 " " " " "	ἐβουλευ-σ-α-το	Opt. βουλευ-σ-αι-το.

REMARK. In the above forms, *βουλευ* is the verb-stem, and *βουλευ*, *βουλευσ* and *ἐβουλευσ* are the tense-stems, namely, of the Pres., Fut. and first Aor. Mid.; the endings *-μαι*, *-ται*, etc., are the personal-endings, and the vowels *ο*, *ω*, *ε*, *οι*, *η*, *α*, *αι*, are the mode-vowels.

§ 112. *Summary of the Mode-vowels.* (93.)

Person.	Indicative.		Subj.		Opt.	Impr.	Inf.	Part.
	Pres. and Fut. Active.	Impf., A. I. A. and M. and Pr. and F. M.	Act.	Mid.				
S. 1.	ω	ο	ω	ω	οι	—	ει, ε	ω, ο
2.	ει	ε	η	η	οι	ε		
3.	ει	ε	η	η	οι	ε		
D. 1.	—	ο	—	ω	οι	—		
2.	ε	ε	η	η	οι	ε		
3.	ε	ε	η	η	οι	ε		
P. 1.	ο	ο	ω	ω	οι	—		
2.	ε	ε	η	η	οι	ε		
3.	ο	ο	ω	ω	οι	ε		
Person.	Indicative.			Optative.		Impr.	Infinitive.	
	Plpf.	A. I. M.	A. I. A. and Pf. A.	A. I. A. and M.	A. I. A. and M.	A. I. A. and M.	A. I. A. and M.	
S. 1.	ει	α	α	αι	—		α	
2.	ει	α	α	αι	ο	α		
3.	ει	α	ε	αι	α			
D. 1.	—	α	—	αι	—		Participle.	
2.	ει	α	α	αι	α		A. I. A. and M. and Pf. A.	
3.	ει	α	α	αι	α			
P. 1.	ει	α	α	αι	—		α	
2.	ει	α	α	αι	α			
3.	(ει) ε	α	α	αι	α			

§ 113. *Personal-endings of Verbs in -ω.* (94.)

I. Active Form.			II. Middle Form.		
A. Ind. and Subj. the Princ. tenses.		B. Ind. and Opt. the Hist. tenses.	A. Ind. and Subj. the Princ. tenses.	B. Ind. and Opt. the Hist. tenses.	
Sing. 1.		ν, Opt. μ	μαι	μην	
2.	ς	ς	σαι	σο, ο	
3.	—	—	ται	το	
Dual 1.	—	—	μεθον	μεθον	
2.	τον	τον	σθον	σθον	
3.	τον	την	σθον	σθην	
Plur. 1.	μεν	μεν	μεθα	μεθα	
2	τε	τε	σθε	σθε	
3.	(ντι) σι, σιν	ν, σαν	νται (αται)	ντο (ατο)	
C. Imperative.			C. Imperative.		
Sing. 2.		3. τω	Sing. 2. (σο) ο	3. σθω	
Dual 2.	τον	3. των	Dual 2. σθον	3. σθων	
Plur. 2.	τε	3. τωσαν	Plur. 2. σθε	3. σθωσαν, σθων	
D. Infinitive.			D. Infinitive.		
ν	Pres., Fut. and Aor. II.		σθαι		
ναι	Perf. Act. and Aor. I. and II. Pass.				
αι	Aor. I.				
E. Participle.			E. Participle.		
Stem ντ, with exception of the Perf., whose stem ends in -σν.			μενος, μένη, μενον; μένος, μένη, μένον, Perf.		

REMARK. The Personal-endings follow so directly the mode-vowel, and are often so closely joined to it, that they form one whole, e. g. βουλευ-ί-ς, instead of βουλευ-ί-ς, βουλευ-η, instead of βουλευ-ε-αι.

§ 114. *Difference between the Personal-endings in the Principal and the Historical Tenses.* (95.)

1. The difference between the Princ. and Hist. tenses is important. The Princ. tenses, form the 2d and 3d Pers. Dual in -ον, e. g. βουλευ-ε-τον βουλευ-ε-τον; βουλευ-ε-σθον βουλευ-ε-σθον; the Hist. tenses also form the 2d Pers. D. in -ον, but the 3d in -ην, e. g.

βουλευ-ε-τον βουλευ-ε-την, βουλευ-ε-σθον βουλευ-ε-σθην.

2. The Princ. tenses form the 3d Pers. Pl. Act. in -σι(ν), from -ντι, -νσι, and the Mid. in -νται; the Hist. Act. in -ν, and Mid. in -ντο, e. g.

βουλευ-ο-νσι = βουλευ-ουσι(ν) ε-βουλευ-ο-ν  
βουλευ-ο-νται ε-βουλευ-ο-ντο.

3. The Princ. tenses in the Sing. Mid. end in -μαι, -σαι, -ται; the Hist. in -μην, -σο, -το, e. g.

βουλευ-ο-μαι εβουλευ-ό-μην  
βουλευ-ε-σαι = βουλευ-η, εβουλευ-ε-σο = εβουλευ-ου  
βουλευ-ε-ται εβουλευ-ε-το.

4. The Personal-endings of the Subj. in the Princ. tenses are like those of the Ind. in the same tenses; the Opt. are like those of the Ind. Hist. tenses;

2 and 3 Du. Ind. Pr.	βουλεύε-το ν	Subj.	βουλεύη-το ν
	βουλεύε-σθ ο ν		“ βουλεύη-σθ ο ν
3 Pl. “ “	βουλεύου-σι (ν)		“ βουλεύω-σι (ν)
	βουλεύο-νται		“ βουλεύω-νται
1 S. “ “	βουλεύο-μαι		“ βουλεύω-μαι
2 “ “	“ βουλεύ-η		“ βουλεύ-η
3 “ “	“ βουλεύε-ται		“ βουλεύη-ται
2 and 3 Du. “ Impf.	ἔβουλεύε-το ν, -έ-τη ν	Opt.	βουλεύοι-το ν, -οί-τη ν
	ἔβουλεύε-σθ ο ν, -έ-σθ η ν		“ βουλεύοι-σθ ο ν, -οί-σθ η ν
3 Pl. “ “	ἔβούλευο-ν		“ βουλεύοι-εν
	ἔβουλεύο-ντο		“ βουλεύοι-ντο
1 S. “ “	ἔβουλεύό-μην		“ βουλεύοι-μην
2 “ “	“ (ἔβουλεύε-σο) ἔβουλεύ-ο υ		“ (βουλεύοι-σο) βουλεύοι-ο
2 “ “	ἔβουλεύε-το		“ βουλεύοι-το.

#### § 115. Conjugation of the Regular Verb in -ω. (101.)

1. Since the pure verbs do not form the Sec. tenses, § 103, Rem., these tenses are supplied in the Paradigm from two mute verbs and one liquid verb, so as to exhibit a full Conj., e. g. *τρίβ-ω*, *λείπ-ω*, stem *ΛΙΠ*, *φαίν-ω*, *ΦΑΝ*.

2. In learning the table we are to note,

(1) That the meaning in English is opposite the Greek forms.

(2) That the Greek forms may always be resolved into, (a) Personal-ending, (b) Mode-vowel, (c) Tense-characteristic, (d) Tense-stem, (e) Verb-stem, (f) Augment or Reduplication.

(3) The *spaced* forms, e. g. *βουλεύ-ετο ν*, *βουλεύ-ητο ν*, 3d Pers. Du. Ind. and Subj. Pres., may call attention to the differences between the Hist. tenses in the Ind. and Opt. and the Princ. tenses.

(4) Similar forms, as well as those that differ only in accentuation, are distinguished by a star \*. The learner should compare these together, e. g. *βουλεύσω*, 1. S. Ind. Fut. Act. or 1. S. Subj. Aor. I. Act.; *βούλευσαι*, 2. S. Imp. Aor. I. Mid., *βουλεύσαι*, 3. S. Opt. Aor. I. Act., *βουλεύσαι*, Inf. Aor. I. Act.

(5) The accentuation, § 118, should be learned with the form. The following general rule will suffice for beginners; The accent in the verb is as far from the end as the final syllable will permit. Those forms, whose accentuation deviates from this rule, are indicated by a cross †.

(6) When the paradigm is thus thoroughly learned, the pupil may first resolve the forms either of *βουλεύω*, or any pure verb, into their elements, i. e. Personal-ending, Mode-vowel, etc., observing this order, viz. *βουλεύσω* is, (1) 1st Pers., (2) Sing., (3) Ind., (4) Fut., (5) Act., (6) from *βουλεύω*, to *advise*; then he may arrange the elementary parts of the form, and in the following order, (1) Verb-stem, (2) Augment or Reduplication, (3) Tense-characteristic, (4) Tense-stem, (5) Mode-vowel, (6) Tense-stem with Mode-vowel, (7) Personal-ending, (8) Tense-stem with Mode-vowel and Personal-ending. E. g. What would be the form in Greek of the phrase, *he advised himself*, using the Aor. of the Pres., *βουλεύ-ω*, to *advise*? Answer: The Verb-stem is *βούλευ-*, Augment, *ε*, thus *ἐβούλευ*; the Tense-characteristic of the first Aor. Mid. is *σ*, thus Tense-stem is *ἐ-βούλευ-σ*; the Mode-vowel of the first Aor. Ind. Mid. is *α*, thus *ἐ-βούλευ-σ-α*; the Personal-ending of the third Pers. Sing. of an Hist. tense of the Mid. is *το*, thus *ἐ-βούλευ-σ-α-το*.

Tenses.	Numbers and Persons.	THE	
		Indicative.	Subjunctive of the Principal tenses.
<b>Present, Tense-stem :</b> βουλεν-	S. 1. 2. 3. D. 2. 3. P. 1. 2. 3.	βουλεύ-ω,* <i>I advise,</i> βουλεύ-εις, <i>thou advisest,</i> βουλεύ-ει, <i>he, she, it advises,</i> βουλεύ-ετον, <i>ye two advise,</i> βουλεύ-ε τ ο ν, <i>they two advise,</i> βουλεύ-ομεν, <i>we advise,</i> βουλεύ-ετε,* <i>you advise,</i> βουλεύ-ο υ σ ι (ν), <i>they advise,</i>	βουλεύ-ω,* <i>I may advise,</i> βουλεύ-ης, <i>thou mayest ad.</i> βουλεύ-η,* <i>he, she, it may ad.</i> βουλεύ-ητον, <i>ye two may a.</i> βουλεύ-η τ ο ν, <i>th'y two m'ya</i> βουλεύ-ωμεν, <i>we may adv.</i> βουλεύ-ητε, <i>you may adv.</i> βουλεύ-ωσι(ν), <i>they may ad.</i>
<b>Imperfect, Tense-stem :</b> ἐβουλεν-	S. 1. 2. 3. D. 2. 3. P. 1. 2. 3.	ἐβούλεν-ον,* <i>I was advising,</i> ἐβούλεν-ες, <i>thou wast advising,</i> ἐβούλεν-ε(ν), <i>he, she, it was advising,</i> ἐβούλεν-ετον, <i>ye two were advising,</i> ἐβούλεν-ε τ η ν, <i>they two were adv'g,</i> ἐβούλεν-ομεν, <i>we were advising,</i> ἐβούλεν-ετε, <i>you were advising,</i> ἐβούλεν-ον,* <i>they were advising,</i>	
<b>Perfect I., Tense-stem :</b> βεβουλεν-κ	S. 1. 2. 3. D. 2. 3. P. 1. 2. 3.	βεβούλεν-κ-α, <i>I have advised,</i> βεβούλεν-κ-ας, <i>thou hast advised,</i> βεβούλεν-κ-ε(ν),* <i>he, she, it has advised,</i> βεβούλεν-κ-ατον, <i>ye two have advised,</i> βεβούλεν-κ-α τ ο ν, <i>they two have adv.</i> βεβούλεν-κ-αμεν, <i>we have advised,</i> βεβούλεν-κ-ατε, <i>you have advised,</i> βεβούλεν-κ-α σ ι (ν), <i>they have advised,</i>	βεβούλεν-κ-ω, <i>I m'y h'v'e a.</i> βεβούλεν-κ-ης, <i>thou mayest have advised, etc.,</i> like the Subj. Pres.
<b>Pluperfect I., Tense-stem :</b> ἐβεβουλεν-κ	S. 1. 2. 3. D. 2. 3. P. 1. 2. 3.	ἐβεβούλεν-κ-ειν, <i>I had advised,</i> ἐβεβούλεν-κ-εις, <i>thou hadst advised,</i> ἐβεβούλεν-κ-ει, <i>he, she, it had advised,</i> ἐβεβούλεν-κ-ειτον, <i>ye two had adv.</i> ἐβεβούλεν-κ-ε ι τ η ν, <i>they two had ad.</i> ἐβεβούλεν-κ-ειμεν, <i>we had advised,</i> ἐβεβούλεν-κ-ειτε, <i>you had advised,</i> ἐβεβούλεν-κ-ε σ α ν, <i>they had adv.</i>	
<b>Perf. II., Plpf. II.,</b>		πέ-φην-α, <sup>1</sup> <i>I appear,</i> ἐπε-φην-ειν, <sup>2</sup> <i>I appeared,</i>	πε-φί-ν-ω, <i>I may appear,</i>
<b>Aorist I., Tense-stem :</b> ἐβουλεν-σ	S. 1. 2. 3. D. 2. 3. P. 1. 2. 3.	ἐβούλεν-σ-α, <i>I advised, (indefinite)</i> ἐβούλεν-σ-ας, <i>thou advisedst,</i> ἐβούλεν-σ-ε(ν), <i>he, she, it advised,</i> ἐβούλεν-σ-ατον, <i>ye two advised,</i> ἐβούλεν-σ-α τ η ν, <i>they two advised,</i> ἐβούλεν-σ-αμεν, <i>we advised,</i> ἐβούλεν-σ-ατε, <i>you advised,</i> ἐβούλεν-σ-α ν, <i>they advised,</i>	βουλεύ-ς-ω,* <i>I may advise,</i> βουλεύ-ς-ης, <i>thou mayest advise, etc.,</i> like the Subj. Pres.
<b>Aor. II., ἐλπ-</b>	S. 1. 2.	ἔ-λπ-ον, <i>I left,</i> ἔ-λπ-ες, etc. declined like Impf. Ind.	λίπ-ω, etc., like the Subj. Pres.
<b>Future, βουλεν-σ</b>	S. 1.	βουλεύ-σ-ω,* <i>I shall advise,</i> like the Indic. Pres.	

<sup>1</sup> The inflection of the second Perf. in all the Modes and Participles, is like that of the first Perf.

## IVE.

MODES.		Participials.	
Optative i. e. Subj. of Historical tenses.	Imperative.	Infin.	Particip.
	<p>βούλευ-ε, <i>advise,</i>  βουλευ-έτω, <i>let him advise,</i>  βουλεύ-ετον, <i>ye two advise,</i>  βουλευ-έτων, <i>let them both ad.</i></p> <p>βουλεύ-ετε, * <i>do ye advise,</i>  βουλευ-έτωσαν, usually βουλευ-όντων, * <i>let them adv.</i></p>	<p>βουλεύ-ειν,  <i>to advise,</i></p>	<p>βουλεύ-ων  βουλεύ-ουσα  βουλεύ-ον†  G. βουλεύ-οντος  βουλευ-ούσης,  <i>advising,</i></p>
<p>βουλεύ-οιμι, <i>I might advise,</i>  βουλεύ-οις, <i>thou mightest adv.</i>  βουλεύ-οι, <i>he, she, it might adv.</i>  βουλεύ-οιτον, <i>ye two might ad.</i>  βουλευ-οίτην, <i>they two mig. a.</i>  βουλεύ-οιμεν, <i>we might advise,</i>  βουλεύ-οιτε, <i>you might advise,</i>  βουλεύ-οιεν, <i>they might adv.</i></p>			
	<p>[βε-βούλεν-κ-ε,*] etc., like the Imp. Pres., yet only a few Perfects, and such as have the meaning of the Pres., form an Imperative.</p>	<p>βε-βου-λεν-κ-έναι,†  <i>to have advised,</i></p>	<p>βε-βουλευ-κ-ώς†  βε-βουλευ-κ-ῦα†  βε-βουλευ-κ-ός†  G. -κ-ότος, -κ-νίας, <i>having advised,</i></p>
<p>βε-βουλεύ-κ-οιμι, <i>I m't have a.</i>  βε-βουλεύ-κ-οις, <i>thou mightest have advised, etc., like the Opt. Impf.</i></p>			
<p>πε-φύγ-οιμι, <i>I might appear,</i></p>	<p>πέ-φην-ε, <i>appear,</i></p>	<p>πε-φην-έναι,†</p>	<p>πε-φην-ώς†</p>
<p>βουλεύ-σ-αιμι, <i>I might advise,</i>  βουλεύ-σ-αις or -εας  βουλεύ-σ-αι*† or -ει(ν)  βουλεύ-σ-αιτον  βουλευ-σ-αίτην  βουλεύ-σ-αιμεν  βουλεύ-σ-αιτε  βουλευ-σ-αίεν or -ειαν</p>	<p>βούλευ-σ-ον, <i>advise,</i>  βουλευ-σ-άτω  βουλεύ-σ-ατον  βουλευ-σ-άτων    βουλεύ-σ-ατε  βουλευ-σ-άτωσαν, usually -σάντων*</p>	<p>βου-λεῦ-σ-αι,*†  <i>to advise,</i></p>	<p>βουλεύ-σ-ᾶς,  βουλεύ-σ-ᾶσα  βουλεύ-σ-άν†  Genitive:  βουλεύ-σ-αντος  βουλευ-σ-άσης,  <i>having advised,</i></p>
<p>λίπ-οιμι, etc., like the Opt. Impf.</p>	<p>λίπ-ε, etc., like the Imp. Pres.</p>	<p>λιπ-είν,†</p>	<p>λιπ-ών, οὔσα, ὄν†  G. ὄντος, ούσης,</p>
<p>βουλεύ-σ-οιμι, <i>I would advise, like the Opt. Impf.</i></p>		<p>βουλεύ-σ-ειν,</p>	<p>βουλεύ-σ-ων,  etc. like Pr. Pt.</p>

\* The inflection of the second Pluperf. is like that of the first Pluperf., both in the Ind. and Opt.



## MID

Tenses.	Numbers and Persons.	THE	
		Indicative.	Subjunctive of the Principal tenses.
Present,  Tense-stem : βουλεν-	S. 1.	βουλέν-ομαι, <i>I deliberate, or</i>	βουλέν-ωμαι, <i>I may</i>
	2.	βουλέν-η* [ <i>am advised,</i>	βουλέν-ῃ* [ <i>deliberate,</i>
	3.	βουλέν-εταί	βουλέν-ῃται
	D. 1.	βουλέν-όμεθον	βουλέν-όμεθον
	2.	βουλέν-εσθον	βουλέν-ησθον
	3.	βουλέν-εσθον	βουλέν-ῃσθον
	P. 1.	βουλέν-όμεθα	βουλέν-όμεθα
	2.	βουλέν-εσθε*	βουλέν-ῃσθε
	3.	βουλέν-ονται	βουλέν-ωνται
Imperfect,  Tense-stem : ἐβουλεν-	S. 1.	ἐβουλέν-ομην, <i>I was delibe-</i>	
	2.	ἐβουλέν-οις [ <i>rating,</i>	
	3.	ἐβουλέν-ετο	
	D. 1.	ἐβουλέν-όμεθον	
	2.	ἐβουλέν-εσθον	
	3.	ἐβουλέν-εσθον	
	P. 1.	ἐβουλέν-όμεθα	
	2.	ἐβουλέν-εσθε	
	3.	ἐβουλέν-οντο	
Perfect,  Tense-stem : βεβουλεν-	S. 1.	βεβούλεν-μαι, <i>I have delibera-</i>	βεβούλεν-μένος ω, <i>I</i>
	2.	βεβούλεν-σαι [ <i>ted,</i>	<i>may have deliberated,</i>
	3.	βεβούλεν-ται	
	D. 1.	βεβούλεν-μεθον	
	2.	βεβούλεν-σθον	
	3.	βεβούλεν-σθον	
	P. 1.	βεβούλεν-μεθα	
	2.	βεβούλεν-σθε*	
	3.	βεβούλεν-νται	
Pluperfect,  Tense-stem : ἐβεβουλεν-	S. 1.	ἐβεβούλεν-μην, <i>I had delib-</i>	
	2.	ἐβεβούλεν-σο [ <i>erated,</i>	
	3.	ἐβεβούλεν-το	
	D. 1.	ἐβεβούλεν-μεθον	
	2.	ἐβεβούλεν-σθον	
	3.	ἐβεβούλεν-σθον	
	P. 1.	ἐβεβούλεν-μεθα	
	2.	ἐβεβούλεν-σθε	
	3.	ἐβεβούλεν-ντο	
Aorist I,  Tense-stem : ἐβουλεν-	S. 1.	ἐβουλεν-σάμην, <i>I delibera-</i>	βουλέν-σωμαι, <i>I may</i>
	2.	ἐβουλεν-σῶ [ <i>ted, (indefinite)</i>	βουλέν-ῃ* [ <i>deliberate,</i>
	3.	ἐβουλεν-σατο	etc., like Pres. Subj.
	D. 1.	ἐβουλεν-σάμεθον	
	2.	ἐβουλεν-σασθον	
	3.	ἐβουλεν-σασθον	
	P. 1.	ἐβουλεν-σάμεθα	
	2.	ἐβουλεν-σασθε	
	3.	ἐβουλεν-σαντο	
Aorist II,	S. 1.	ἐλίπ-όμην, <i>I remained, like</i>	λίπ-ωμαι, <i>I may remain,</i>
		Ind. Imperf.	like Pres. Subj.
Future,	S. 1.	βουλέν-σομαι, <i>I shall deliberate,</i>	
		like Pres. Indic.	
Fut. Perf.,	S. 1.	βεβούλεν-σομαι, <i>I shall delib-</i>	
		erate, like Pres. Indic.	

## DLE.

MODES.		Participials.	
Optative i. e. Subj. of the Hist. tenses.	Imperative.	Infin.	Particip.
	βουλεύ-ον, <i>deliberate</i> , βουλευ-έσθω  βουλεύ-εσθον βουλευ-έσθων*  βουλεύ-εσθε* βουλευ-έσθωσαν, usually	βουλεύ- εσθαι, to delibe- rate,	βουλευ-όμενος βουλευ-ομένη βουλευ-όμενον, deliberating,
βουλευ-οίμην, <i>I might</i> βουλεύ-οιο [ <i>deliberate</i> , βουλεύ-οιτο βουλευ-οίμεθον βουλεύ-οισθον βουλευ-οίσθην βουλευ-οίμεθα βουλεύ-οισθε βουλεύ-οιντο			
	βε-βούλευ-σο, <i>deliberate</i> , βε-βουλεύ-σθω  βε-βούλευ-σθον βε-βουλεύ-σθων*  βε-βουλεύ-σθε* βε-βουλευ-σθωσαν, usually	βε-βουλεύ- σθαι,† to have delib- erated,	βεβουλευ-μένος† βεβουλευ-μένη βεβουλευ-μέ- ρον,† having deliberated,
βε-βουλευ-μένος εἴην, <i>I</i> <i>might deliberate</i> ,			
βουλευ-σ-οίμην, <i>I mig't</i> βουλεύ-σ-οιο [ <i>deliberate</i> , βουλεύ-σ-αιτο βουλευ-σ-αίμεθον βουλεύ-σ-αισθον βουλευ-σ-αίσθην βουλευ-σ-αίμεθα βουλεύ-σ-αισθε βουλεύ-σ-αίντο	βούλευ-σ-αι,* <i>deliberate</i> , βουλευ-σ-άσθω  βουλεύ-σ-ασθον βουλευ-σ-άσθων*  βουλεύ-σ-ασθε βουλευ-σ-άσθωσαν, usually	βουλεύ- σ-ασθαι, to delibe- rate,	βουλευ-σ-άμενος βουλευ-σ-αμένη βουλευ-σ-άμενον having delibe- rated,
λιπ-οίμην, <i>I might remain</i> , like Opt. Impf.	λιπ-ον,† -έσθω, like Pres. Impf.	λιπ-έσθαι†	λιπ-όμενος, -ο- μένη, -όμενον
βουλευ-σ-οίμην, <i>I m'ht have</i> <i>deliberated</i> , like Opt. Impf.		βουλεύ- σ-εσθαι	βουλευ-σ-όμε- νος, -η, -ον
βε-βουλευ-σ-οίμην, <i>I should</i> <i>deliberate</i> , like Opt. Impf.		βε-βουλεύ- σ-εσθαι	βε-βουλευ-σ-ό- μενος, -η, -ον.

Tenses.	Numbers and Persons.	THE PAS	
		Indicative.	Subjunctive of the Principal tenses.
<b>Aorist I.</b> Tense-stem : <i>ἐ-βουλευ-θ-</i>	S. 1.	<i>ἐ-βουλευ-θ-ην, I was advised,</i>	<i>βουλευ-θ-ῶ, I might have</i>
	2.	<i>ἐ-βουλευ-θ-ης</i>	<i>βουλευ-θ-ῆς [been adv.]</i>
	3.	<i>ἐ-βουλευ-θ-η</i>	<i>βουλευ-θ-ῇ</i>
	D. 2.	<i>ἐ-βουλευ-θ-ητον</i>	<i>βουλευ-θ-ητον</i>
	3.	<i>ἐ-βουλευ-θ-ητην</i>	<i>βουλευ-θ-ητην</i>
	P. 1.	<i>ἐ-βουλευ-θ-ημεν</i>	<i>βουλευ-θ-ωμεν</i>
	2.	<i>ἐ-βουλευ-θ-ητε</i>	<i>βουλευ-θ-ητε *</i>
	3.	<i>ἐ-βουλευ-θ-ησαν</i>	<i>βουλευ-θ-ωσι (ν)</i>
<b>Future I.</b>	S. 1.	<i>βουλευ-θή-σ-ομαι, I shall be advised</i>	
	2.	<i>βουλευ-θή-σ-η, etc., like the Ind. Pres. Mid.</i>	
<b>Aorist II.</b>	S. 1.	<i>ἐ-τριβ-ην, I was rubbed,</i>	<i>τριβ-ῶ, I m'y have t'n r'd,</i>
	2.	<i>ἐ-τριβ-ης, etc., like the first Aor. Ind. Pass.</i>	<i>τριβ-ῆς, etc., like the first Aor. Subj. Pass.</i>
<b>Fut. Perf.</b>	S. 1.	<i>τριβ-ή-σ-ομαι, I shall be rubbed,</i>	
	2.	<i>τριβ-ή-σ-η, etc., like the first Fut. Ind. Pass.</i>	
Verbal Adjectives: <i>βουλευ-τός, -ή, -όν, advised,</i>			

§ 116. *Remarks on the Inflection-endings.* (96—99.)

1. The personal-endings of verbs in *-ω* are apocopated forms, as may be shown from the older conjugation in *-μι*, and in part from the dialects; thus, *-μι* in the first Pers. Sing. first Aor. Ind. and *-τι* in the third Pers. have disappeared, e. g. *βουλευ-ω* instead of *βουλευ-ο-μι* or *βουλευ-ω-μι*, *βουλευ-τι* instead of *βουλευ-ε-τι*; in the first Pers. Sing. first Aor. Ind. Act., *ν* has disappeared, e. g. *ἐβούλευσα* instead of *ἐβούλευσαν*; in the second Pers. Sing. Imper. Act., except the first Aor., *-θι* has disappeared, e. g. *βούλευ-ε* instead of *βουλευ-ε-θι*.

2. The second Pers. Sing. Act. has the ending *-σθα* in the Common language in the following forms only:

*οἶσθα, nosti*, from the Perf. *οἶδα*; *ῆδεισθα* and *ῆδησθα*, Plpf. of *οἶδα*; *ἐφησθα*, Impf. from *φημί*, *to say*; *ἔσθαι*, Impf. from *εἰμι*, *to be*; *ἔσεσθα*, Impf. from *εἶμι*, *to go*.

3. There is no special form for the first Pers. Dual Act., or for the first and second Aor. Pass.; the first Pers. Pl. is used for this purpose. Comp. § 106, Rem.

4. The original form of the first Pers. Pl. Act. is *-μες* (not *-μεν*). Comp. the Dialects, § 220, and the Latin ending *-mus*, e. g. *γράφ-ο-μες*, *scrib-i-mus*.

SIVE.

MODES.		Participials.	
Optative i.e. Subj. of the Historical tenses.	Imperative.	Infín.	Participle.
<i>βουλευ-θ-εῖην, I might be βουλευ-θ-εῖης [advised, βουλευ-θ-εῖη βουλευ-θ-εῖητον βουλευ-θ-εῖη τ η ν βουλευ-θ-εῖημεν and -εῖμεν βουλευ-θ-εῖητε and -εῖτε βουλευ-θ-εῖεν</i>	<i>βουλεύ-θ-ητι, be thou ad- βουλευ-θ-ητω [vised, βουλεύ-θ-ητον βουλευ-θ-ητων  βουλεύ-θ-ητε * βουλευ-θ-ητωσαν</i>	<i>βουλευ- θ-ῆναι, to be ad- vised,</i>	<i>βουλευ-θ-εῖς † βουλευ-θ-εῖσα † βουλευ-θ-έν † Genitive: βουλευ-θ-έντος βουλευ-θ-εῖσης, being advised,</i>
<i>βουλευ-θ-η-σ-οίμην, I should be advised, etc., like the Impf. Opt. Mid.</i>		<i>βουλευ- θ-ῆ-σε- σθαι</i>	<i>βουλευ-θ-η-σ-ό- μενος, -η, -ον</i>
<i>τριβ-εῖην, I might be rubbed, τριβ-εῖης, etc., like the first Aor. Opt. Pass.</i>	<i>τριβ-ηθι, -ήτω, etc., like the first Aor. Imp. Pass.</i>	<i>τριβ- ῆναι</i>	<i>τριβ-εῖς, † etc., like first Aor. Part. Pass.</i>
<i>τριβ-η-σ-οίμην, I should be rubbed, etc., like the first Fut. Opt. Pass.</i>		<i>τριβ-ῆ- σεσθαι</i>	<i>τριβ-η-σ-όμενος -η, -ον</i>

*βουλευ-τέος, -τέα, -τέον, to be advised.*

5. The original form of the third Pers. Pl. Act. of the Principal tenses is -ντι; when τ was changed into σ, ν was dropped, e. g. βουλεύονσι = βουλείουσι. On the irregular lengthening of the vowel preceding the ν, see § 20, Rem. 2.

6. In the first Pers. Sing. Plup. Act., Attic writers use, together with the form in -ειν, a form in -η, which arises from the Ionic ending of the Plup. -εα, e. g. ἐβεβουλεύκ-η instead of -κ-ειν. The mode-vowel ει in the third Pers. Pl. is commonly shortened into ε, e. g. ἐβεβουλεύκ-ε-σαν instead of ἐβεβουλεύκ-ει-σαν.

7. The first Pers. Sing. Opt. Act. has the ending -μι in verbs in -ω, e. g. παιδεύ-οι-μι, παιδεύσ-αι-μι; but the ending -η ν in the first and second Aor. Pass., according to the analogy of verbs in -μι. This η remains through all the Persons and Numbers, though it may be dropped in the Dual and Pl., and then, εἶμεν = εῖμεν, εἴητε = εῖτε, εἴησαν = εἶεν, e. g. παιδευθείμεν and παιδευθεῖμεν, μνησθείητε and -θείτε, φανείησαν, X. H. 6. 5, 25. προακιθάησαν, Ibid. 34. πεμφθείησαν, Th. 1, 38. and -θείεν (-εῖεν).

8. The Optative endings -ην, -ης, -η, etc., and the third Pers. Pl. -εν (rarer -ησαν) take the form in -ω, in the following cases, which is called the Attic Optative:

- (a) Most commonly in the Imperf. of contract verbs, e. g. *τιμώην, φιλοίην, μισθούην*;  
 (b) In all Futures in *-ῶ*, e. g. *φανοίην*, Soph. Aj. 313. *έροίην*, Xen. Cy. 3. 1, 14, from the Fut. *φανῶ, έρω*;  
 (c) Somewhat often in the second Plup., e. g. *έπεπνευγούην*, S. O. R. 840. *προέηλυθούης*, X. Cy. 2. 4, 17. *πέποιθούην*, Ar. Acharn. 940;  
 (d) In the second Aor. *σχοίην* uniformly (*έσχον* from *έχω*); still not generally in compounds, e. g. *παράσχοιμι*.

9. The forms of the first Aor. Opt. Act. in *-εῖα*, *-εῖς* (*ν*), *-εῖαν*, instead of *-αις*, *-αι*, *-αιν*, have passed from the Æolic Opt. in *-εῖα*, *-εῖας*, etc., into common use in all the dialects, and are employed by the Attic writers more frequently than the regular forms, e. g. *βουλεύσ-εῖα*, *-εῖς* (*ν*), *-εῖαν*.

REMARK. The second Pers. Dual Act. of the Historical tenses often ends, among the Attic writers, in *-ην* instead of *-ον*, e. g. *εἰπέτην*, Pl. Symp. 189, c. *ἐπειδημυσάτην*, Euthyd. 273, e. *ἦσιν*, 294, e. *ἔλεγέτην*, L. 705, d. *ἐκοινωνήσάτην*, Ib. 753, a. On the Dialects, see § 220, 9.

10. The Middle endings *-σαι* and *-σο*, when immediately preceded by a mode-vowel, drop *σ*, § 25, 1, and then coalesce with the mode-vowel, except in the Opt., e. g.

<i>βουλεύ-ε-σαι</i>	<i>βουλεύ-ε-αι</i>	=	<i>βουλεύ-η</i>
<i>βουλεύ-η-σαι</i>	<i>βουλεύ-η-αι</i>	=	<i>βουλεύ-η</i>
<i>βουλεύ-οι-σο</i>	<i>βουλεύ-οι-ο</i>		
<i>έβουλεύ-ε-σο</i>	<i>έβουλεύ-ε-ο</i>	=	<i>έβουλεύ-ου</i>
<i>έβουλεύσ-α-σο</i>	<i>έβουλεύσ-α-ο</i>	=	<i>έβουλεύσ-ω</i> .

11. In the second Pers. Sing. Pres. and Fut. Mid. and Pass., the Attic writers use a subordinate ending in *-ει*, together with the ending *-η*, e. g. *βουλεύ-η* and *-ει*, *βουλεύσ-η* and *-ει*, *βεβουλεύσ-η* and *-ει*, *βουλευθήσ-η* and *-ει*, *τριβήσῃ* and *-ει*, *ποιῇ* and *-εῖ*, *ὀλήῃ* and *-εῖ*. This form in *-ει* passed from the Attic conversational language, into the written language; hence it is the regular form in the Comedies of Aristophanes, but is avoided by the tragedians. Thucydides and Xenophon use it; other writers, as Plato and the orators, employ both forms, yet three verbs always take the form *-ει*, namely,

<i>βούλομαι</i>	<i>βούλει</i> (but Subj. <i>βούλῃ</i> )
<i>οἶμαι</i>	<i>οἶει</i> (but Subj. <i>οἶῃ</i> )
<i>ᾔψομαι</i>	Fut. <i>ᾔψει</i> .

12. Together with the endings of the third Pers. Pl. Imperative Act. and Pass. *-έτωσαν*, *-άτωσαν*, *-σθώσαν*, the abbreviated forms *-όντων*, *-άντων*, *-σθόντων*, are used; and since they are employed very frequently by Attic writers, they are called Attic forms. These abbreviated Imperatives of the Active Voice are like the Gen. Pl. of the Participle of each tense respect-

ively, except the Perfect; and the Middle form *-σθων* is like the third Pers. Dual, e. g.

Pres. Act.	<i>βουλευέτωσαν</i> and <i>βουλευόντων</i>
Perf. "	<i>πεποιθέτωσαν</i> " <i>πεποιθόντων</i> (Gen. Part. <i>πεποιθότων</i> )
Aor. I. "	<i>βουλευσάτωσαν</i> " <i>βουλευσάτων</i>
Pres. Mid.	<i>βουλευέσθωσαν</i> " <i>βουλευέσθων</i>
Aor. "	<i>σκεψάσθωσαν</i> " <i>σκεψάσθων</i> .

The Aor. Pass. ending *-έντων* or *-ήτων*, abridged from *-ήτωσαν*, is found in Pl. Legg. 856, d. *πεμφθέντων*, and Ibid. 737, e. *διανεμηθέντων* (according to several Codd.).

13. Besides the simple form of the Subj. Perf. and the Opt. Plup. Act., a periphrasis, formed by the Perf. Part. and Subj. or Opt. of *εἶναι*, to be, *ᾧ*, *εἶη*, is very frequently used, e. g. *παιδευκῶς ᾧ*, *educaverim, παιδευκῶς εἶη, educavissem*. Yet this form seems to denote a *circumstance or condition*, more than a simple completed action; comp. Pl. Hipp. M. 302, a. *εἰ κε κηκῶς τι, ἢ τετραμένος, ἢ πεπληγμένος, ἢ ἄλλ' ὅτιοῦν πεπονηθὼς ἑκατέρως ἡμῶν εἶη, οὐ καὶ ἀμφοτέροι αὐ τοῦτο πεπόνηοιμεν*; examples of the simple forms are, *ἀπειλήφῃ*, Pl. Rp. 614, a. *εἰλήφωσιν*, Polit. 269, c. *ἐμπειτώκοι*, X. An. 5. 7, 26. *καταλειοίποιν*, H. 3. 2, 8. *ἀποκεχωρήκοι*, 5, 23. *ὑπηρετήκοι*, 5, 2, 3. *πεποιήκοι*, Th. 8, 108. *ἐςβεβλήκοιν*, 2, 48. — The Imp. Perf. is very seldom found, e. g. *γέγωνε*, Eur. Or. 1220.

14. The Perf. and Plup. Mid. or Pass. append the personal-endings to the tense-stem without a mode-vowel, and hence they cannot form the Subj. and Opt. (with few exceptions which will be further treated below), but must also be expressed periphrastically by means of the Participle and *εἶναι*, e. g. *παιδευμένος ᾧ, εἶη, educatus sim, essem*.

15. The third Pers. Ind. Perf. and Plup. Mid. or Pass. of pure verbs ends in *-νται*, *-ντο*, e. g. *βεβούλονται, ἐβεβούλεντο*; but in mute and liquid verbs, this formation is not possible. Hence the Attic writers usually express this person periphrastically, by means of the Perf. Part. and *εἶσθ(ν)*, *εἰσι*, *ἦσαν*, *εἰσαν*; the older and middle Attic writers, however, sometimes use the Ionic form *-ᾶται*, *-ᾶτο*, instead of *-νται*, *-ντο*; the *α* of these endings is aspirated before the Kappa and Pi-mutes, but not before the Tau-mutes; thus,

*τερίβ-ω*, to rub, Perf. *τέ-τριμ-μαι* 3 P. *τερίφαται* for *τερίβνται* Plp. *έτερίφατο*  
*πλέκ-ω*, to twine, *πέ-πλεγ-μαι* " *πιπλέχεται* " *πέπλεκται* *ἐπεπλέχάτο*  
*τάττω*, to arrange, *τέ-ταγ-μαι* " *τετάχεται* " *τέταγνται* *έτετάχάτο*  
*χωρίζ-ω*, to separate, *κε-χωρισ-μαι* " *κεχωρίδεται* " *κεχωριδνται* *έκεχωρίδάτο*  
*φθείρ-ω*, to destroy, *ἔ-φθαρ-μαι* " *ἐφθάραται* " *ἔφθαρνται* *έφθάράτο*.

16. The two Aorists Pass. follow the analogy of verbs in *-μι*, and hence they cannot be further treated here.

§117. *Remarks on the Formation of the Attic Future.* (100.)

1. When the short vowels  $\alpha$ ,  $\epsilon$ ,  $\iota$ , in the Fut. Act. and Mid. of verbs in  $-\sigma\omega$ ,  $-\sigmaομαι$ , from stems of two or more syllables, precede  $\sigma$ , certain verbs, instead of the regular form, have another, which, after dropping  $\sigma$ , takes the circumflexed ending  $-\tilde{\omega}$ ,  $-\tilde{o}\nuμαι$ , and because it was frequently used by the Attic writers, it is called the *Attic Future*, e. g.  $\acute{\epsilon}\lambda\acute{\alpha}\omega$  (usually  $\acute{\epsilon}\lambda\acute{\alpha}\nu\omega$ ), *to drive*,  $\acute{\epsilon}\lambda\acute{\alpha}-\sigma-\omega$ , Fut. Att.  $\acute{\epsilon}\lambda\tilde{\omega}$ ,  $-\tilde{\alpha}\varsigma$ ,  $-\tilde{\alpha}$ ,  $-\tilde{\alpha}\tau\omicron\nu$ ,  $-\tilde{\omega}\mu\epsilon\nu$ ,  $-\tilde{\alpha}\tau\epsilon$ ,  $-\tilde{\omega}\sigma\iota(\nu)$ ;  $\tau\acute{\epsilon}\lambda\acute{\epsilon}\omega$ , *to finish*,  $\tau\acute{\epsilon}\lambda\acute{\epsilon}-\sigma-\omega$ , Fut. Att.  $\tau\acute{\epsilon}\lambda\tilde{\omega}$ ,  $-\tilde{\epsilon}\iota\varsigma$ ,  $-\tilde{\epsilon}\iota$ ,  $-\tilde{\epsilon}\iota\tau\omicron\nu$ ,  $-\tilde{o}\tilde{\nu}\mu\epsilon\nu$ ,  $-\tilde{\epsilon}\iota\tau\epsilon$ ,  $-\tilde{o}\tilde{\nu}\sigma\iota(\nu)$ ;  $\tau\acute{\epsilon}\lambda\acute{\epsilon}\sigma-\omicron\mu\alpha\iota$  ( $\tau\acute{\epsilon}\lambda\acute{\epsilon}\sigma\omicron\mu\alpha\iota$ ),  $\tau\acute{\epsilon}\lambda\omicron\tilde{\nu}\mu\alpha\iota$ ,  $-\tilde{\epsilon}\iota$ ,  $-\tilde{\epsilon}\iota\tau\alpha\iota$ , etc.;  $\kappa\omicron\mu\acute{\iota}\zeta\omega$ , *to carry*, Fut.  $\kappa\omicron\mu\acute{\iota}\sigma\omega$ , Fut. Att.  $\kappa\omicron\mu\acute{\iota}\tilde{\omega}$ ,  $-\tilde{\iota}\epsilon\iota\varsigma$ ,  $-\tilde{\iota}\epsilon\iota$ ,  $-\tilde{\iota}\epsilon\iota\tau\omicron\nu$ ,  $-\tilde{o}\tilde{\nu}\mu\epsilon\nu$ ,  $-\tilde{\iota}\epsilon\iota\tau\epsilon$ ,  $-\tilde{o}\tilde{\nu}\sigma\iota(\nu)$ ;  $\kappa\omicron\mu\acute{\iota}\omicron\tilde{\nu}\mu\alpha\iota$ ,  $-\tilde{\iota}\epsilon\iota$ ,  $-\tilde{\iota}\epsilon\iota\tau\alpha\iota$ ,  $-\tilde{o}\tilde{\nu}\mu\epsilon\theta\omicron\nu$ , etc.

2. This form of the Fut. is found only in the Ind., Inf. and Part., never in the Opt., thus,  $\tau\acute{\epsilon}\lambda\tilde{\omega}$ ,  $\tau\acute{\epsilon}\lambda\tilde{\epsilon}\iota\nu$ ,  $\tau\acute{\epsilon}\lambda\tilde{\omega}\nu$ ; but  $\tau\acute{\epsilon}\lambda\acute{\epsilon}\sigma\omicron\iota\mu\iota$ . The verbs which have this form are the following: (a)  $\acute{\epsilon}\lambda\acute{\alpha}\omega$  ( $\acute{\epsilon}\lambda\acute{\alpha}\nu\omega$ ), *to drive*,  $\tau\acute{\epsilon}\lambda\acute{\epsilon}\omega$ , *to finish*,  $\kappa\alpha\lambda\acute{\epsilon}\omega$ , *to call*, and, though seldom,  $\acute{\alpha}\lambda\acute{\epsilon}\omega$ , *to grind*; — (b) all polysyllables in  $-\acute{\iota}\zeta\omega$ ; — (c) a few verbs in  $-\acute{\alpha}\nu\tilde{\nu}\mu\iota$  and  $\acute{\alpha}\mu\phi\acute{\iota}\nu\tilde{\nu}\mu\iota$ , *to clothe* ( $\acute{\alpha}\mu\phi\acute{\iota}\tilde{\omega}$ ,  $-\tilde{\iota}\epsilon\iota\varsigma$ , etc.). Exceptions to this Fut. are found also in the Attic dialect, e. g.  $\acute{\epsilon}\lambda\acute{\alpha}\sigma\omega$ , X. Cy. 1. 4, 20.  $\tau\acute{\epsilon}\lambda\acute{\epsilon}\sigma\omicron\upsilon\sigma\iota\nu$ , 8. 6, 3.  $\kappa\alpha\lambda\acute{\epsilon}\sigma\tau\epsilon\iota\varsigma$ , 2. 3, 22.  $\nu\omicron\mu\acute{\iota}\sigma\omicron\upsilon\sigma\iota$ , 3. 1, 27. (according to the best Codd.)  $\psi\eta\phi\acute{\iota}\sigma\epsilon\sigma\theta\epsilon$ , Isae. de Cleonym. hered. § 51.

§118. *Accentuation of the Verb.* (104, 105.)

1. Primary law. The accent is drawn back from the end of the word towards the beginning, as far as the nature of the final syllable permits, e. g.  $\beta\omicron\upsilon\lambda\acute{\epsilon}\nu\epsilon$ ,  $\beta\omicron\upsilon\lambda\acute{\epsilon}\nu\omicron\mu\alpha\iota$ ,  $\pi\alpha\tilde{\nu}\epsilon$ ,  $\tau\acute{\upsilon}\pi\tau\epsilon$ ,  $\beta\omicron\upsilon\lambda\acute{\epsilon}\nu\sigma\omicron\nu$ ,  $\pi\alpha\tilde{\upsilon}\sigma\omicron\nu$ ,  $\tau\acute{\iota}\psi\omicron\nu$ , but  $\beta\omicron\upsilon\lambda\acute{\epsilon}\nu\epsilon\iota\varsigma$ ,  $\beta\omicron\upsilon\lambda\acute{\epsilon}\nu\epsilon\iota\nu$ .

2. This law holds good in compound words, yet with this limitation, that the accent cannot go back beyond the syllable of the preceding word, which, before the composition, had the accent, nor beyond the first two compounded words, neither beyond an existing augment, e. g.

$\phi\acute{\epsilon}\rho\epsilon$	$\pi\rho\acute{o}\varsigma\phi\epsilon\rho\epsilon$	$\lambda\acute{\epsilon}\acute{\iota}\pi\tau\epsilon$	$\acute{\alpha}\pi\acute{o}\lambda\epsilon\iota\pi\tau\epsilon$	$\delta\tilde{\omega}\mu\epsilon\nu$	$\tilde{\epsilon}\nu\delta\omicron\mu\epsilon\nu$
$\phi\epsilon\tilde{\upsilon}\gamma\epsilon$	$\tilde{\epsilon}\kappa\phi\epsilon\gamma\epsilon$	$\omicron\acute{\iota}\delta\alpha$	$\sigma\acute{\upsilon}\nu\omicron\iota\delta\alpha$	$\tilde{\eta}\mu\alpha\iota$	$\kappa\acute{\alpha}\theta\eta\mu\alpha\iota$

but  $\pi\rho\omicron\varsigma\tilde{\epsilon}\iota\chi\omicron\nu$  like  $\tilde{\epsilon}\iota\chi\omicron\nu$ ,  $\pi\alpha\rho\acute{\epsilon}\sigma\chi\omicron\nu$  like  $\tilde{\epsilon}\sigma\chi\omicron\nu$ ,  $\tilde{\epsilon}\xi\tilde{\eta}\chi\omicron\nu$  like  $\tilde{\eta}\chi\omicron\nu$ ,  $\pi\rho\omicron\varsigma\tilde{\eta}\chi\omicron\nu$  like  $\tilde{\eta}\chi\omicron\nu$ ,  $\tilde{\alpha}\pi\acute{\epsilon}\iota\gamma\omicron\nu$  like  $\tilde{\epsilon}\iota\gamma\omicron\nu$  (not  $\pi\rho\acute{o}\varsigma\tilde{\epsilon}\iota\chi\omicron\nu$ ,  $\pi\acute{\alpha}\rho\epsilon\sigma\chi\omicron\nu$ , etc.), but Imp.  $\tilde{\alpha}\pi\epsilon\iota\rho\gamma\epsilon$ .

*Exceptions to the Primary Law.*

3. The accent is on the *ultimate* in the following forms:

(a) In the Inf. second Aor. Act. as circumflex, and in the Masc. and Neut. Sing. Part. of the same tense as acute, e. g.  $\lambda\iota\pi\tilde{\epsilon}\iota\nu$ ,  $\lambda\iota\pi\tilde{\omega}\nu$ ,  $-\acute{o}\nu$ , and in the se-

cond Pers. Sing. Imp. second Aor. Act. of the five verbs, *εἰπέ, ἐλθέ, εὔρε, λαβέ* and *ἰδέ* (but in composition, *ἄπειπε, ἀπόλαβε, ἄπελθε, εἰσιδε*).

(b) Also in the Imp. second Aor. Mid. as circumflex, e. g. *λαβοῦ, θοῦ* from *τίθημι*.

REMARK 1. In compounds, the Imp. (not Participials) of the second Aor. Act. draws back the accent in all verbs according to the primary law, e. g. *ἐκβαλε, ἐξελθε, ἔκδος, ἔκδοτε, ἀπόδος, ἀπόδοτε, μετάδος, μετάδοτε* (but not *ἄποδος, μέταδος*, see No. 2), but *ἐκβαλεῖν, ἐκβαλών, ἐκλιπεῖν, ἐξελθών*, etc. But in the Imp. Sing. second Aor. Mid. of verbs in *-ω*, the circumflex remains on the ultimate in compounds also, e. g. *ἐκβαλοῦ, ἀφικοῦ, ἐκλιποῦ, ἐπιλαθοῦ, ἀφειλοῦ, ἐνεγκεῦ*; so in verbs in *-μι*, when the verb is compounded with a monosyllabic preposition, e. g. *προδοῦ, ἐνθοῦ, ἀφοῦ*; yet the accent is drawn back, when the verb is compounded with a dissyllabic preposition, e. g. *ἀπόδου, κατάρθου, ἀπόθου*; but in the Dual and Pl. of the second Aor. Mid., the accent is in all cases drawn back, e. g. *ἐκβάλεσθε, ἀπολάβεσθε, πρόδοσθε, ἐνθισθε, ἀφισθε, κατάρτεσθε*.

(c) The acute stands on the ultimate in all participles in *-ς* (Gen. *-τος*), consequently in all active Participles of verbs in *-μι*, as well as in those of the first and second Perf. Act. and first and second Aor. Pass. of all verbs, e. g. *βεβουλευκώς*, Gen. *-ότος, πεφηνώς*, Gen. *-ότος, βουλευθείς*, Gen. *-έντος, τυπείς*, Gen. *-έντος, ἰστάς*, Gen. *-άντος, τιθείς*, Gen. *-έντος, διδούς*, Gen. *-όντος, δεικνύς*, Gen. *-ύντος, διαστάς, ἐκθείς, προδούς*, Gen. *διαστάντος, ἐκθέντος, προδόντος*.

REM. 2. The first Aor. Act. Part., which is always paroxytone, is an exception, e. g. *παιδεύσας*, Gen. *παιδεύσαντος*.

(d) In the Sing. of the first and second Aor. Subj. Pass. as circumflex, e. g. *βουλευθῶ, τριβῶ*.

4. The accent is on the penult in the following forms:

(a) In the Inf. of Perf. Mid. or Pass., of first Aor. Act. and second Aor. Mid.; also in all infinitives in *-ναι*, hence in all active infinitives according to the formation in *-μι*, as well as in the Inf. of first and second Aor. Pass. and of the Perf. Act. of all verbs, e. g. *τετίφθαι, βεβουλευσθαι, τιμησθαι, πεφιλῆσθαι, μεμισθῶσθαι*;—*φυλάξαι, βουλευσαι, τιμῆσαι, φιλήσαι, μισθῶσαι*;—*λιπέσθαι, ἐκθίσθαι, διαδόσθαι*;—*ιστάναι, τιθέναι, διδόναι, δεικνύναι, στήναι, ἐκστῆναι, θεῖναι, ἐκθεῖναι, δοῦναι, μεταδοῦναι*;—*βουλευθῆναι, τριβῆναι*;—*βεβουλευκέναι, λειοπέναι*.

(b) In all Optatives in *-οι* and *-αι*, see § 29, Rem. 4.

REM. 3. The three corresponding forms of the Inf. first Aor. Act., Imp. first Aor. Mid. and the third Pers. Sing. Opt. first Aor. Act., when they consist of three or more syllables, whose penult is long by nature, are distinguished from one another by the accent, in the following manner:

Inf. first Aor. Act.	<i>βουλευσαι</i>	Imp. first Aor. Mid.	<i>βούλευσαι,</i>
	<i>ποιῆσαι</i>		<i>ποίησαι</i>
Opt. first Aor. Act.	<i>βουλεύσαι,</i>		
	<i>ποιήσαι.</i>		



But when the penult is short by nature or long only by position, the Inf. first Aor. Act. corresponds with the third Pers. Sing. Opt., first Aor. Act., e. g. φυλάξαι; but Imp. first Aor. Mid. φυλάξαι.

(c) In the Part. Perf. Mid. or Pass., e. g. βεβουλευμένος, -μένη, -μένον, τετιμημένος, πεφιλημένος.

§ 119. *A more particular view of the Augment and Reduplication.* (76.)

1. After the general view of the Augment and Reduplication in § 108, 3, it is necessary to treat them more particularly.

2. As has been already seen, all the historical tenses, viz. the Impf., Plup. and Aor. take the augment, but retain it only in the Ind. There are two augments, the *syllabic* and *temporal*.

§ 120. (a) *Syllabic Augment.* (76.)

1. The *syllabic* augment belongs to those verbs whose stem begins with a consonant, and consists in prefixing ε\* to the stem, in the Impf. and Aorists, but to the reduplication in the Plup. In this way, the verb is increased by one syllable, e. g. βουλεύω, Impf. ἐ-βούλεον, Aor. ἐ-βούλεσα, Plup. ἐ-βε-βουλέυκειν.

2. If the stem begins with ϑ, this letter is doubled when the augment is prefixed, § 23, 3, e. g. ῥίπτω, to throw, Impf. ἔρριπτον, Aor. ἔρριψα.

REMARK 1. The three verbs βούλομαι, to will, δύναμαι, to be able, and μέλλω, to be about to do, to intend, take among the Attic writers η, instead of ε, for the augment; still this is found more with the later Attic writers, than with the earlier, e. g. ἐβουλήθην and ἡβουλήθην; ἐδυνάμην and ἡδυνάμην, ἐδυνήθην and ἡδυνήθην (but always ἐδυνάσθην); ἔμελλον and ἡμελλον (the Aorist is very seldom ἡμέλλησα), comp. X. H. 7. 4, 16. 26.

REM. 2. Among the Attic writers the augment ε is often omitted in the Plup. in compounds, for example, when the preposition ends with a vowel; in simples, when a vowel which is not to be elided, precedes, e. g. ἀναβέβηκε X. An. 5, 2, 15. καταδεδραμήκεσαν X. H. 5. 3, 1. καταλέλειπτο X.

\* According to analogy, we may suppose that ε is prefixed to all verbs in the augmented tenses, whether the verbs begin with a vowel or consonant. If the verb begins with a consonant, ε appears as an additional syllable, e. g. ἔπραττον, but if with a vowel, ε is assimilated with that vowel and lengthens it, if it is not already long, e. g. ἄγω, Impf. ἔαγον = ἦγον; ἐθίλω, Impf. ἐέθειλον = ἦθειλον; ὀκέλλω, Impf. ἐόκειλον = ὠκέειλον. If the word begins with a long vowel, it absorbs ε, e. g. ἡλάσκει, Impf. ἐήλασκον = ἡλασκον; ὠθίζω, Impf. ἐώθειζον = ὠθίζον. When the verb begins with ε, the augment ε is sometimes contracted with this into ει, e. g. εἶχον, instead of ἦχον.—TR.

Cy. 4. 1, 9. *καταπετώκει* Th. 4. 90. *αἱ συνθήκαι γεγένητο* X. Cy. 3. 2, 24. (according to the best Codd.); but in the Impf. and Aorists, the syllabic augment is omitted only in poetry, and very seldom even here; the Impf. *χρῆν*, which together with *ἐχρῆν* is used in prose, is an exception.

§ 121. (b) *Temporal Augment.*

(78.)

The *temporal* augment belongs to verbs, whose stem begins with a vowel, and consists in lengthening the first stem-vowel; thus the quantity of the word is increased, e. g.

α becomes η, e. g.	ᾶγω	Impf. ἤγον	Perf. ἤχα	Plup. ἤκειν
ε	ἡ, “	ἐλπίζω “	ἤλπιζον “	ἤλπικα “
ι	ῖ, “	ἱκετεύω “	ἵκετενον “	ἵκετευκα “
ο	ω, “	ὀμιλέω “	ὠμίλουν “	ὠμίληκα “
υ	ῡ, “	ὑβρίζω “	ῡβριζον “	ῡβρικα “
αι	ῃ, “	αἰρέω “	ῃρουν “	ῃρηκα “
αυ	ῃυ, “	αὐλέω “	ῃύλουν “	ῃύληκα “
οι	ῳ, “	οἰκτιζω “	ὤκτιζον “	ὤκτικα “

REMARK. Verbs which begin with η, ῖ, ῡ, ω, ου and εἰ, do not admit the augment, e. g. *ἡττάομαι*, to be overcome, Impf. *ἡτιώμην*, Perf. *ἡτιήμαι*, Plup. *ἡτήμην*; *ῖπώω*, to press, Aor. *ῖπωσα*; *ῡπνώω*, to sleep, Aor. *ῡπνωσα*; *ὠφέλω*, to benefit, Impf. *ὠφέλουν*; *ὤτάζω*, to wound, Impf. *οὔταζον*; *εἴκω*, to yield, Impf. *εἴκον*, Aor. *εἴξα*; *εἰκάζω*, to liken, is an exception, which among the Attic writers, though seldom, is augmented, e. g. *εἴκαζον*, seldom *ῃκαζον*; *εἴκασα*, seldom *ῃκασα*; *εἴκασμαι*, seldom *ῃκασμαι*. Also those verbs whose stem begins with εἰ, are usually without an augment, e. g. *εὔχομαι*, to supplicate, *εὐχόμην*, more rarely *ῃχόμην*, but Perf. *ῃύγμαι*, not *εὔγμαι*; *εὐρίσκω*, to find, in good prose, always omits the augment.

§ 122. *Remarks.*

(79.)

1. Verbs beginning with ᾶ followed by a vowel, have ᾱ instead of η; but those beginning with ᾱ, αυ and οι followed by a vowel, do not admit the augment, e. g. *ᾶίω*, to perceive (poetic), Impf. *ᾶϊον*; *ᾶηδίζομαι*, to have an unpleasant sensation, Impf. *ᾶηδιζόμην*; *ᾶῖαίρω*, to dry, Impf. *αὔαιρον*; *οἰακίζω*, to steer, Impf. *οἰάκιζον*; also *ἀνᾶλλω*, to destroy, although no vowel follows ᾱ, has *ἀνᾶλωσα*, *ἀνᾶλωκα* as well as *ἀνήλωσα*, *ἀνήλωκα*. But *οἶομαι*, to believe, and the poetic *ᾶείδω* (prose *ᾠδω*), to sing, and *ᾶΐσσω* (Att. *ᾠσσω*), to rush, take the augment, e. g. *ᾠόμην*, *ῃείδον* (prose *ῃδον*), *ῃΐσα* (Att. *ῃῖσα*).

2. Some verbs, also, beginning with οι and followed by a consonant, do not take the augment, e. g. *οἰκοῦρῶ*, to guard the house, Aor. *οικοῦρησα*; *οἰνῶω*, to intoxicate, Perf. Mid. or Pass. *οἰνωμένος* and *ῳνωμένος*; *οἰστρεῖω*, to make furious, Aor. *οἰστρησα*.

3. The twelve following verbs, beginning with ε, have εἰ instead of η for the augment, viz. *εἰώω*, to permit, Impf. *εἶων*, Aor. *εἶασα*; *εἰθίζω*, to accustom, (to which belongs also *εἰωθα*, to be accustomed, from the Epic *εἶθω*); *εἰσᾶα*, poetic Aor. (stem *ΕΔ*), to place, *εἰσάμην* in prose, *I established, founded*; *εἰλίσσω*, to wind; *εἰλω*, to draw; Aor. *εἰλῦσα* (stem *ΕΛΚΤ*); *εἰλον*,

to take, Aor. (stem 'EA) of αἰρέω; ἔπομαι, to follow; ἐργάζομαι, to work; ἔρπω, ἐρπύζω, to creep, to go; ἐστίαω, to entertain; ἔχω, to have; on the Epic εἶμαι, see § 230.

4. The six following verbs take the syllabic, instead of the temporal, augment.

ἄγνυμι, to break, Aor. ἔαξα, etc.

ἄλισκομαι, capior, Perf. ἐδλωκα and ἤλωκα.

ἀνδάνω, to please, (Ion. and poet.), Impf. ἀνδανον, Perf. ἔαδα, Aor. ἔαδον.

οὔρεω, mingere, εὐρουν, etc.

ώθew, to push, ὠθουν, etc. sometimes without the augment, e. g. διω-  
θούντο Th. 2, 84. ἐξώσθησαν X. H. 4, 3, 12.

ὠνέομαι, to buy, Impf. ὠνούμην (ὠνούμην Lys. Purg. Sacril. 108. § 4.  
ἐξωνοῦντο Aeschin. c. Ctes. c. 33. ἀντιωνέito Andoc. p. 122.), Aor.  
ἔωνησάμην (see however § 192.), Perf. ἔώνημαι.

5. The verb ἑορτάζω, to celebrate a feast, takes the augment in the second syllable, Impf. ἑώρταζον. The same is true of the following forms of the Plup.:

ΕΙΚΩ, second Perf. ἔοικα, I am like, Plup. ἐώπειν.

ἐλπομαι, to hope, second Perf. ἔολπα, I hope, Plup. ἐώλπειν.

ΕΠΙΩ, to do, second Perf. ἔοργα, Plup. ἐώργειν.

6. The three following verbs take the temporal and syllabic augment at the same time:

ὀράω, to see, Impf. ὥρων, Perf. ὥρακα, ὥραμαι.

ἀνολγω, to open, Impf. ἀνέωγον, Aor. ἀνέωξα (Inf. ἀνοῖξαι), etc.

ἀλίσκομαι, to be taken, Aor. ἔάλων, (Inf. ἀλῶναι, α) and ἤλων.

### § 123. Reduplication.

(81, 82.)

1. The reduplication is the repeating the first consonant of the stem with ε. This denotes a *completed* action, and hence is prefixed to the Perf.,\* e. g. λέ-λυκα, to the Fut. Perf., e. g. κε-κοσμήσομαι, I shall be adorned, from κοσμέω, and to the Plup., which as a historical tense, takes also the augment ε before the reduplication, e. g. ἐ-βε-βουλεύκειν. This remains in all the modes, as well as in the Inf. and Part.

\* Strictly, we may say that the first letter of all verbs is repeated in the Perf., whether the verb begins with a vowel or a consonant. If the verb begins with a vowel, the vowel is doubled and the two coalesce, if the initial vowel is short, and thus form a long vowel; but if the initial vowel is long, it absorbs the other, e. g.

ἄγω,	Perf. properly	ἄαχα = ᾗχα
ἐγείρω,	"	ἐέγερχα = ᾗγερχα
οἰκῶ,	"	οοίκτηχα = ᾗκηχα.

Sometimes when the verb begins with ε, the double ε, instead of coalescing into -η, is contracted into -ει, e. g. ἐάω, Perf. εἶακα, instead of ᾗακα.—Th.

2. Those verbs only admit the reduplication, whose stem begins with a single consonant or with a mute and liquid; verbs beginning with ρ, γν, γλ, βλ,\* except βέβλαφα, βέβλαμμαι from βλάπτω, *to injure*, βεβλασφήμηκα from βλασφημέω, *to blaspheme*, βεβλάστηκα and ἐβλάστηκα from βλαστάνω, *to sprout*, are exceptions, since they take only the simple augment, e. g.

λύω, <i>to loose</i> ,	Perf. λή-λυκα	Plup. ἐ-λε-λύκειν
θύω, <i>to sacrifice</i> ,	“ τέ-θύκα (§ 21, 2.)	“ ἐ-τε-θύκειν
φύτεύω, <i>to plant</i> ,	“ πε-φύτευκα (§ 21, 2.)	“ ἐ-πε-φύτεύκειν
χορεύω, <i>to dance</i> ,	“ κε-χόρευκα (§ 21, 2.)	“ ἐ-κε-χορεύκειν
γράφω, <i>to write</i> ,	“ γέ-γραφα	“ ἐ-γε-γράφειν
κλίνω, <i>to bend down</i> ,	“ κέ-κλικα	“ ἐ-κε-κλίκειν
κρίνω, <i>to judge</i> ,	“ κέ-κρικα	“ ἐ-κε-κρίκειν
πνέω, <i>to breathe</i> ,	“ πέ-πνευκα	“ ἐ-πε-πνέειν
θλάω, <i>to bruise</i> ,	“ τέ-θλακα (§ 21, 2.)	“ ἐ-τε-θλάκειν
ῥίπτω, <i>to throw</i> ,	“ ῥέ-ῥιφα	“ ἐ-ῥέ-ῥιφειν
γνωρίζω, <i>to make known</i> ,	“ ἐ-γνώρικα	“ ἐ-γνωρίκειν
βλακεύω, <i>to be slothful</i> ,	“ ἐ-βλάκευκα	“ ἐ-βλακεύκειν
γλύφω, <i>to carve</i> ,	“ ῥέ-γλυφα	“ ἐ-γλύφειν.

3. The reduplication is not used (the cases mentioned above with ρ, γν, βλ, γλ, excepted), when the stem of the verb begins with a double consonant or two single consonants, which are not a mute and liquid, e. g.

ζηλώω, <i>to emulate</i> ,	Perf. ἐ-ζήλωκα	Plup. ἐ-ζηλώκειν
ξενώω, <i>to entertain</i> ,	“ ἐ-ξένωκα	“ ἐ-ξενώκειν
ψάλλω, <i>to sing</i> ,	“ ἔ-ψαλκα	“ ἐ-ψάλλειν
σπείρω, <i>to sow</i> ,	“ ἔ-σπαρκα	“ ἐ-σπάρκειν
κτίζω, <i>to build</i> ,	“ ἔ-κτικα	“ ἐ-κτίκειν
πτύσσω, <i>to fold</i> ,	“ ἔ-πτυχα	“ ἐ-πτύχειν.

REMARK 1. The two verbs μιμνήσκω, stem *MNA*, *to remind*, and κτίσσμαι, *to acquire*, although their stem begins with two consonants, which are not a mute and a liquid, still take the reduplication, μέμνημαι, κέκτισμαι, ἐ-με-μνήμην, ἐ-κε-κτίμην. The regular form ἔκτισμαι, is Ionic, but it is found also in Aesch. Prom. 792, and sometimes also in Plato, likewise in Th. III. 62. προσεκτιμένα (as it is according to the Codd.). Perfects formed by Metathesis or Syncope, are seeming exceptions, e. g. δέδμηκα, πέπταμαι, etc., §§ 16, 8, and 22.

4. Five verbs beginning with a liquid do not repeat this letter, but take ει for the augment:

λαμβάνω, <i>to take</i> ,	Perf. εἰληφα	Plup. εἰλήφειν
λαγχάνω, <i>to obtain</i> ,	“ εἰληχα	“ εἰλήχειν

\* Words beginning with these letters are excepted on account of the difficulty of repeating them.—Tr.

*λέγω, συλλέγω, to collect, Perf. συνέλεχα Plup. συνέλεχεν*  
*ῥέω, to say, “ εἶρηκα “ εἰρήκειν*  
*μειρομαι, to obtain, “ εἵμαρται (with rough Breathing), it is fated.*

REM. 2. The regular reduplication is sometimes found in the Attic poets, e. g. *λελήμμεθα, ξυλλελεγμένως*.—*Διαλέγομαι, to converse*, has Perf. *διελέγεμαι*, though the simple *λέγω* in the sense of *to say*, always takes the regular reduplication, *λέλεγμαι*, dictus sum (Perf. Act. wanting).

### § 124. Attic Reduplication. (84—86.)

1. Several verbs, beginning with *α, ε* or *ο*, repeat, in the Perf. and Plup. before the temporal augment, the first two letters of the stem. This augmentation is called the Attic Reduplication. The Plup. then very rarely takes an additional augment; *ἤκηκειν* has the regular Attic reduplication.

2. The verbs, which in the Attic dialect have this reduplication, are the following:

(a) Those whose second stem-syllable is short by nature:

<i>ἄλέω, -ῶ, to grind,</i>	<i>έμέω, -ῶ, to vomit,</i>
( <i>ἄλ-ήλεκα ἄλ-ήλεσμαι</i>	<i>έμ-ήμεκα έμ-ήμεσμαι</i>
( <i>ἄλ-ήλέκειν ἄλ-ήλέσμην</i>	<i>έμ-ήμέκειν έμ-ήμέσμην</i>
<i>ἄρόω, -ῶ, to plough,</i>	<i>έλάω (έλαίνω), to drive,</i>
( <i>ἄρ-ήροκα ἄρ-ήροσμαι</i>	<i>έλ-ήλακα έλ-ήλσμαι</i>
( <i>ἄρ-ήρόκειν ἄρ-ήρέσμην</i>	<i>έλ-ήλάκειν έλ-ήλάσμην</i>
<i>ῥόμοω, ὄμνυμι, to swear,</i>	<i>ῥάλλω, ὄλλυμι, to destroy,</i>
<i>ὀμ-ώμοκα ὀμ-ώμοσμαι</i>	<i>ὀλ-ώλεκα Perf. II. ὀλ-ώλα (ῥΟΛΩ)</i>
<i>ὀμ-ωμόκειν ὀμ-ωμόσμην</i>	<i>ὀλ-ωλέκειν Plup. II. ὀλ-ώλειν</i>
<i>έλέγχω, to convince,</i>	<i>ὀρύττω, to dig,</i>
( <i>έλ-ήλεχα έλ-ήλεσμαι</i>	<i>ὀρ-ώρυχα ὀρ-ώρυγμαι and ὠρυγμαι</i>
( <i>έλ-ήλέγειν έλ-ήλέσμην</i>	<i>ὀρ-ωρύχειν ὀρ-ωρύσμην and ὠρύσμην.</i>

Further: *έλισσω, to wind, (έλ-ήλιχα), έλ-ήλιγμαι* (the rough breathing being rejected), and *έιλιγμαι*; *ὄζω (ῥΟΔΩ), to smell, ὄδ-ωδα*; *φείρω (ΕΝΦ-ΚΩ), to carry, έν-ήνοχα, έν-ήνεγμαι*; *έσθίω (ῥΕΔΩ), to eat, έδ-ήδοκα, έδ-ήδεσμαι*; *ἄγω, to lead, Perf. usually ἤχα*; rarely *ἄγήοχα*, instead of *ἄγήγοχα*, so as to soften the pronunciation; but Perf. Mid. or Pass. always *ἤγμαι*.

(b) Those which in the second stem-syllable have a vowel long by nature, and shorten this after prefixing the reduplication (except *έρείδω*):

<i>ἄλειφω, to anoint,</i>	<i>ἄκούω, to hear,</i>
<i>ἄλ-ήλιφα ἄλ-ήλιμμαι</i>	<i>ἄκ-ήκοα ἤκουσμαι</i>
<i>ἄλ-ήλιφειν ἄλ-ήλίμμην</i>	<i>ἤκ-ήκόειν ἤκουσμην</i>
<i>ῥΑΕΤΘΩ, ἔρχομαι, to come,</i>	<i>έρείδω, to prop,</i>
<i>έλ-ήλυθα</i>	<i>έρ-ήρεικα έρ-ήρεισμαι</i>
<i>έλ-ήλύθειν</i>	<i>έρ-ήρείκειν έρ-ήρείσμην</i>
<i>ἄγείρω, to collect,</i>	<i>έγείρω, to wake,</i>
<i>ἄγ-ήγερχα ἄγ-ήγερχμαι</i>	<i>(έγ-ήγερχα) έγ-ήγερχμαι</i>
<i>ἄγ-ηγέρειν ἄγ-ηγέρεμην</i>	<i>(έγ-ηγέρειν) έγ-ηγέρεμην.</i>

So from *ἐγείρω* comes the second Perf. *ἐγρήγορα* (on account of euphony instead of *ἐγ-ήγορα*), *I wake*, second Plup. *ἐγρηγόρειν*, *I awoke*.

REMARK 1. The forms included in parentheses are such as are not used by the older writers.

REM. 2. In imitation of the Epic dialect, the verb *ἄγω*, *to lead*, forms the second Aor. Act. and Mid., and *φέρω*, *to carry*, forms all the Aorists with this reduplication, with the difference, however, that the vowel of the reduplication takes the temporal augment only in the Ind., and the vowel of the stem remains pure:

*ἄγω*, *to lead*, Aor. II. *ἤγ-αγον*, Inf. *ἀγαγεῖν*, Aor. II. Mid. *ἡγαγόμεν* (Aor. I. *ἤξα*, *ἄξαι*, rarely);

*φέρω*, *to carry*, stem *ἔΓΚ*, Aor. II. *ἦν-εγκον*, Inf. *ἐν-εγκεῖν*, Aor. I. *ἦν-εγκα*, Inf. *ἐν-εγκαι*, Aor. Pass. *ἦν-ἐχθην*, Inf. *ἐν-ἐχθῆναι*.

### § 125. Augment and Reduplication in Compound Words. (87.)

1. First rule. Verbs compounded with prepositions take the augment and reduplication between the preposition and the verb; here prepositions which end with a vowel, except *περί* and *πρό*, suffer Elision, § 13, 3, (a); *πρό* frequently combines with the augment by means of Crasis, § 10, and becomes *προῦ*, and *ἐν* and *σύν* resume their *ν* which had been assimilated, § 18, 2, or dropped, § 20, 2, or changed, § 19, 3, e. g.

<i>ἀπο-βάλλω</i> , <i>to throw from</i> , Im. <i>ἀπ-έβαλλον</i>	Pf. <i>ἀπο-βέβληκα</i>	Plp. <i>ἀπ-εβεβλήκειν</i>
<i>περι-βάλλω</i> , <i>to throw around</i> , <i>περι-έβαλλον</i>	<i>περι-βέβληκα</i>	<i>περι-εβεβλήκειν</i>
<i>προ-βάλλω</i> , <i>to throw before</i> , <i>προ-έβαλλον</i>	<i>προ-βέβληκα</i>	<i>προ-εβεβλήκειν</i>
<i>προ-βάλλω</i> , <i>to throw before</i> , <i>προῦβαλλον</i>	<i>προ-βέβληκα</i>	<i>προῦβεβλήκειν</i>
<i>ἐμ-βάλλω</i> , <i>to throw in</i> , <i>ἐν-έβαλλον</i>	<i>ἐμ-βέβληκα</i>	<i>ἐν-εβεβλήκειν</i>
<i>ἐγ-γίγνομαι</i> , <i>to be in</i> , <i>ἐν-εγίγνομην</i>	<i>ἐγ-γέγονα</i>	<i>ἐν-εγεγόνειν</i>
<i>συν-σκευάζω</i> , <i>to pack up</i> , <i>συν-εσκευάζον</i>	<i>συν-εσκεύακα</i>	<i>συν-εσκευάκειν</i>
<i>συν-φίπτω</i> , <i>to throw together</i> , <i>συν-εφίπιτον</i>	<i>συν-εφίφιφα</i>	<i>συν-εφίφειν</i>
<i>συν-λέγω</i> , <i>to collect together</i> , <i>συν-έλεγον</i>	<i>συν-είλοχα</i>	<i>συν-ειλόχειν</i>

2. Second rule. Verbs compounded with *δυσ*, take the augment and reduplication, (a) at the beginning, when the stem of the simple verb begins with a consonant or a vowel which does not admit the temporal augment; (b) but in the middle, when the stem of the simple verb begins with a vowel which admits the temporal augment, e. g.

*δυσ-τυχέω*, *to be unfortunate*, *ἐ-δυστύχουν* *δε-δυστύχηκα* *ἐ-δε-δυστυχήκειν*  
*δυσ-ωπείω*, *to make ashamed*, *ἐ-δυσώπουν*  
*δυσ-αρεστέω*, *to be displeased*, *δυσ-ηρέστουν* *δυσ-ηρέστηκα*.

REMARK 1. Verbs compounded with *εὖ* may take the augment and reduplication at the beginning or in the middle, yet they commonly omit them at the beginning, and *εὐεργετέω* usually in the middle, e. g.

εὐ-τυχέω, <i>to be fortunate,</i>	ἡϋ-τίχουν, commonly εὐ-τίχουν
εὐ-ωχέομαι, <i>to feast well,</i>	εὐ-ωχούμην
εὐ-εργετέω, <i>to do good,</i>	εὐ-ηργέτουν, Perf. εὐ-ηργέτηκα, commonly εὐ-εργέτουν, εὐ-εργέτηκα.

3. Third Rule. All other compounds take the augment and reduplication at the beginning, e. g.

μυθολογέω, <i>to relate,</i>	ἐμυθολόγουν	μεμυθολόγηκα
οικοδομέω, <i>to build,</i>	ἐκοδόμουν	ᾠκοδόμηκα.

REM. 2. Lycurg. c. Leocr. § 139. has ἱπποτεϊρόφηκεν.

### § 126. Remarks.

(88.)

1. The six following words compounded with prepositions take the augment in both places, viz. at the beginning of the simple verb and before the preposition:

ἄμπέχομαι, <i>to clothe one's self,</i>	Impf. ἡμπειχόμεν or ἄμπειχ.	Aor. ἡμπεσχόμεν
ἀνέχομαι, <i>to endure,</i>	“ ἡνειχόμεν	“ ἡνεσχόμεν
ἄμφιγνοίω, <i>to be uncertain,</i>	“ ἡμφιγνόουν and ἡμφιγν.	
ἀνορθόω, <i>to raise up,</i>	“ ἡνώρθουν	Perf. ἡνώρθωκα “ ἡνώρθωσα
ἐνοχλέω, <i>to molest,</i>	“ ἡνώχλουν	“ ἡνώχληκα “ ἡνώχλησα
παροινέω, <i>to riot,</i>	“ ἐπαρώνουν	“ πεπαρώνηκα “ ἐπαρώνησα.

2. The analogy of these verbs is followed by three others, which are not compounded with prepositions, but are derived from other compound words, viz.

διαιτάω, from διαίτα, *food*, (a) *to feed*, (b) *to be a judge*, Impf. ἐδίητων and διήτων, Perf. διέητηκα  
 διακονέω, *to serve*, from διάκονος, *servant*, Impf. ἐδιηκόνουν and διηκόνουν, Perf. διεδιηκόνηκα  
 ἀμφισβητέω, from ΑΜΦΙΣΒΗΤΗΣ, *to dispute*, Impf. ἡμφισβήτουν and ἡμφισβήτιον.

3. Exceptions to the first rule. There are several verbs compounded with prepositions, which take the augment before the preposition, since they have nearly the same signification as the simple verbs, e. g.

ἄμφιγνοίω (γνοίω), <i>to be uncertain,</i>	Impf. ἡμφιγνόουν or ἡμφιγνόουν (No. 1)
ἄμφιέννυμι, <i>to clothe,</i>	Aor. ἡμφίεσα, Perf. ἡμφίεσμαι
ἐπίσταμαι, <i>to know,</i>	Impf. ἡπιστάμην
ἀφίημι, <i>to dismiss,</i>	“ ἀφίουν and ἡφίουν or ἡφίειν
καθίζω, <i>to set,</i>	“ ἐκάθιζον, old Att. καθίζον, Pf. πεκάθικα
καθεζομαι, <i>to sit,</i>	“ ἐκαθεζόμην and καθέζε. (without Aug.)
κάθηνμαι, <i>to sit,</i>	“ ἐκαθέμην and καθέμην
καθεύδω, <i>to sleep,</i>	“ ἐκάθευδον, seldom καθέτηδον.

4. Those verbs are apparently an exception to the first rule, which are not formed by the composition of a simple verb with a preposition, but by derivation from a word already compounded, e. g.

ἐναντιοῦμαι, <i>to oppose one's self to,</i>	from ἐναντίος	Impf. ἡναντιοίμην
ἀντιδίδω, <i>to defend at law,</i>	“ ἀντίδικος	“ ἡντιδίκουν
ἐμπεδύω, <i>to establish,</i>	“ ἔμπεδος	“ ἡμπεδούν.

5. Many verbs, however, which are formed only by derivation, are treated, even by the best classical writers, as if they were compounded of a simple verb and a preposition, since the Greek considers the preposition by itself, and does not regard the compound as a whole. Thus, *παραινόμουν* and *παρενόμουν*, *παρηνόμησα*, Perf. *παραινόμενα*, although it is not from *παρά* and *αἰνέω* or *νομέω*, which two verbs are not in use, but from the compound *παράνομος*; so further, *ἐγχεῖν*, from *ἔγχειρος*, *to take in hand*, Impf. *ἐνέχουσιν*; *ἐπιθυμέω*, from *ἐπιθῆμι*, *to desire*, Impf. *ἐπιθύμουν*; *κατηγόρεω* (from *κατήγορος*), *to accuse*, Impf. *κατηγόρουσιν*, Perf. *κατηγόρηκα*; *προθύμους* (from *πρόθυμος*), *to desire earnestly*, Impf. *προθύμούμην* and *προθυμούμην*; so *ἐγκωμιάζειν*, *προφητεύειν*, *ἐνεθρεῖν*, *ἐκκλησιάζειν*, etc.

#### FORMATION OF THE TENSES OF VERBS IN -Ω.

##### § 127. *Division of Verbs in -ω according to the Characteristic.* (106.)

Verbs in -ω are divided into two principal classes, according to the different nature of the characteristic:

I. Pure verbs, whose characteristic is a vowel; these are again divided into two classes:

- A. Uncontracted verbs, whose characteristic is a vowel, except α, ε, ο, e. g. *παιδύ-ω*, *to educate*, *λύ-ω*, *to loose*;
- B. Contract verbs, whose characteristic is either α, ε or ο, e. g. *τιμά-ω*, *to honor*, *φιλέ-ω*, *to love*, *μισθό-ω*, *to let*.

II. Impure verbs, whose characteristic is a consonant; these are again divided into two classes:

- A. Mute verbs, whose characteristic is one of the nine mutes, e. g. *λείπ-ω*, *to leave*, *πλέκ-ω*, *to twine*, *πείθ-ω*, *to persuade*;
- B. Liquid verbs, whose characteristic is one of the four liquids, λ, μ, ν, ρ, e. g. *ἀγγέλλ-ω*, *to announce*, *νέμ-ω*, *to divide*, *φαίν-ω*, *to show*, *φθείρ-ω*, *to destroy*.

REMARK. In respect to the accentuation of the first Pers. Pres. Ind. Act., all verbs are divided into,

(a) Barytones, whose final syllable in the first Pers. Pres. Ind. Act. is not accented, e. g. *λύ-ω*, *πλέκ-ω*, etc.;

(b) Perispomena, whose final syllable is circumflexed in the first Pers.; these are consequently contract verbs, e. g. *τιμῶ*, *φιλῶ*, *μισθῶ*.

##### § 128. *Derivation of Tenses.* (90.)

All tenses are formed from the stem of the verb, since the inflection-endings mentioned above, are appended to this. Only the Primary tenses



have a distinct tense-characteristic, § 110; this is always wanting in the Pres. and Impf., since the mode-vowels and personal-endings are sufficient; but the Pres. and Impf. very frequently strengthen or increase the pure stem, e. g. *τύπτ-ω*, pure stem *ΤΤΠ*, *ἀμαρτ-ύνω*, pure stem *ΑΜΑΡΤ*; the Secondary tenses never admit such an increase, but are formed from the pure stem, and without the tense-characteristic; yet, in certain cases, they admit a change of the stem-vowel. Hence, certain tenses, which are formed from a common stem, may be classed by themselves. Tenses included in such a class, may be said to be derived from one another. The principal classes are the three following:

- I. Tenses, which can strengthen the pure stem. These are the Pres. and Impf. Act., Mid. or Pass., e. g.

(pure stem *ΤΤΠ*) *τύπ-τ-ω* *τύπ-τ-ομαι*  
*ἔ-τυπ-τ-ον* *ἐ-τυπ-τ-όμην*.

- II. Tenses, which have a tense-characteristic. These are the Primary tenses, e. g.

- (a) First Perf. and first Plup. Act., e. g. (*πέ-φραδ-κα*) *πέ-φρα-κα*, *ἐ-πέ-φρα-κειν*;  
 (b) Perf. and Plup. Mid. or Pass. These are, in most cases, derived from the first Perf. Act., and do not have the tense-characteristic; from them is derived the Fut. Perf., e. g. *τέ-τυμ-μαι* instead of *τέτυπμαι*, *έτετύμην*, *τε-τύψομαι*;  
 (c) First Fut. and Aor. Act. and Mid., e. g. *τύψω* *τύψομαι*  
*ἔ-τυψα* *ἐ-τυψάμην*;  
 (d) First Aor. and first Fut. Pass., e. g. *ἐ-τύφ-θην* *τυφ-θήσομαι*.

- III. Tenses, which are formed from the pure stem without a tense-characteristic, may yet, in certain cases, admit a change of the stem-vowel. These are the Secondary tenses, e. g.

- (a) The second Perf. and second Plup. Act. e. g. *τί-τῦπ-α*, *ἐ-τε-τῦπ-ειν*;  
 (b) The second Aor. Act. and Mid., e. g. *ἔ-λαθ-ον*, *ἐ-λαθ-όμην* from *λανθάνω*, pure stem *ΛΑΘ*;  
 (c) The second Aor. and second Fut. Pass., e. g. *ἐ-τῦπ-ην*, *τῦπ-ήσομαι*.

#### § 129. I. FORMATION OF THE TENSES OF PURE VERBS.

(107.)

1. In pure verbs, both Barytoned and Perispomena, the tense-endings are commonly appended to the unchanged verb-characteristic, e. g. *βουλεύ-σω*, *βεβούλευ-κα*. Verbs very rarely form the Secondary tenses pure, but only the Primary tenses; the Perf. with *κ* (*κα*), the Fut. and Aor. with *σ* (*σω*, *σα*). Pure verbs, however, are subject to the following regular change in the stem:

2. The short characteristic vowel of the Pres. and Impf., viz. *ι* and *υ* in Barytones, and *ᾱ*, *ε* and *ο* in Perispomena, is lengthened in the other tenses, viz.

- ĩ into ĭ, e. g. *μηνĩω*, to be angry, *μηνĩ-σω*, *ĩ-μήνισα*, etc.  
 ũ “ ũ, “ *κωλύ-ω*, to hinder, *κωλύ-σω*, *κε-κώλυμαι*, etc.  
 s “ η, “ *φιλέ-ω* (*φιλω*), to love, *φιλή-σω*, *πε-φίλη-κα*, etc.  
 o “ ω, “ *μισθό-ω* (*μισθω*), to let out, *μισθώ-σω*, *με-μισθω-κα*, etc.  
 ă “ η, “ *τιμᾶ-ω* (*τιμῶ*), to honor, *τιμή-σω*, *τε-τίμη-κα*, etc.

REMARK 1. *ă* is lengthened into *ā*, when *ε*, *ι* or *ρ* precedes it, comp. § 43, 1, (a), e. g.

*ἔδᾶ-ω*, to permit, *ἐά-σω*; *ἑστιᾶ-ω*, to entertain, *ἑστιᾶ-σω*; *φωρᾶ-ω*, to steal, *φωρά-σω*; but *ἐγγνά-ω*, to give as a pledge, *ἐγγν-ήσω*; *βοάω*, to call out, *βοήσομαι*, *ἐβόησα*, like *οἰδόη*.

The following belong to those in *-εάω*, *-ιάω*, *-ράω*, viz.  
*ἀλoά-ω*, to strike, to pound, old Att. Fut. *ἀλοά-σω*; but usually *ἀλοήσω*;  
*ἀκρoά-ομαι*, to hear, Fut. *ἀκροάσομαι*, Aor. *ἠκροασάμην*, like *ἀθρόα*.

REM. 2. The verbs *χρᾶω*, to give an oracle, *χρᾶομαι*, to use, and *τε-τεράω*, to bore, although a *ρ* precedes, lengthen *ă* into *η*, e. g. *χρήσομαι*, *τρήσω*.

§ 130. *Formation of the Tenses of Pure Verbs with a short Characteristic-vowel.* (108—110.)

The following pure verbs, contrary to the rule, § 129, 2, retain the short characteristic-vowel, either in forming all the tenses, or in particular tenses, viz. the uncontracted verbs retain *ĩ* and *ũ*, the contract pure verbs, *ă*, *ε* and *o*; most of these verbs, in the Perf. Mid. or Pass. and first Aor. Pass., as well as in the tenses derived from these, assume a *σ*, which appears throughout the Pass. as *σ*, see § 131.

(a) -ĩω.

*Χρĩω*, to prick, Fut. *χρĩσω*, Aor. *ἔχρĩσα*, Inf. *χρĩσαι*. Pass. with *σ*; but *χρῶω*, to anoint, Fut. *χρῶσω*, Aor. *ἔχρῶσα*, Inf. *χρῶσαι*, Aor. Mid. *ἐχρῶσάμην*; Perf. Mid. or Pass. *κέχρῶσμαι*, *κεχρῶσθαι*; Aor. Pass. *ἐχρῶσθην*.

REMARK 1. *ἑπαĩω*, to perceive, of the Ionic dialect, belongs here, § 230. The poetic *ᾄω* is found only in the Pres. and Impf., *ᾄων*, § 122, 1.

(b) -ũω.

1. *ἄνũω* (also old Att. *ἀνũτω*), to complete, Fut. *ἀνũσω*; Aor. *ἤνũσα*. Pass. with *σ*.

*ἄρũω* (also old Att. *ἀρũτω*), to draw water, Fut. *ἀρũσω*; Aor. *ἤρũσα*. Pass. with *σ*.

*μῦũω*, to close, e. g. *the eyes*, Fut. *μῦσω*, Aor. *ἔμũσα*; but Perf. *μέμũκα*, to be silent. *πιτũω*, to spit, Fut. *πιτũσω*; Aor. *ἔπιτũσα*. Pass. with *σ*.

*ἰδρũω*, to cause to sit, Fut. *ἰδρũσω*; Aor. *ἰδρũσα* (later *ἰδρũσω*, *ἰδρũσα*); Aor. Pass. *ἰδρũσθην*; but Perf. Mid. or Pass. *ἰδρũμαι*, Inf. *ἰδρũσθαι*.

2. The following dissyllables in -ũω lengthen the short characteristic-vowel in the Fut. and Aor. Act. and Mid., and *δύω* also in the Perf. and Plup. Act., but they resume the short vowel in the Perf. and Plup. Act., (except *δύω*), also in the Mid. or Pass., and in the Aor. and Fut. Pass.:

*δύω*, to wrap up, Fut. *δύσω* Aor. *ἔδũσα* Perf. *δέδũκα* *δεδũμαι* Aor. Pass. *ἐδũσθην*  
*θύω*, to sacrifice, “ *θύσω* “ *ἔθũσα* “ *τέθũκα* *τέθũμαι* “ “ *ἐθũσθην*  
*λύω*, to loose, “ *λύσω* “ *ἔλũσα* “ *λέλũκα* *λέλũμαι* “ “ *ἐλũσθην*.

REM. 2. When the vowel in the Fut. Act. is long, and short in the Perf. Mid. or Pass., the Fut. Perf. resumes the long vowel, both in uncontracted verbs and in contracted pure verbs, e. g. λύω, λελύσμαι.

## (c) -ᾶω.

Γελάω, to laugh, Fut. γελάσμαι (seldom γελάσω); Aor. ἐγέλᾶσα. Pass. with σ.

ἐλάω (usually ἐλαύνω), to drive, Fut. ἐλάσω (Att. ἐλῶ), etc. See § 158.

θλάω, to bruise, θλάσω, etc. Pass. with σ.

κλάω, to break, κλάσω, etc. Pass. with σ.

χαλάω, to loosen, χαλάσω, etc. Pass. with σ.

δαμάω (usually δαμάζω), domo, Aor. ἐδάμασα. Pass. with σ.

περάω, to transport, to sell, Fut. περάσω; Aor. ἐπέρασα; Perf. πεπέρασα; but περάω, to pass over, Intrans., Fut. περάσω; Aor. ἐπέρασα. These seven verbs have a liquid before the characteristic-vowel α.

σπάω, to draw, σπάσω, etc. Pass. with σ.

σχαάω, to loose, to open, σχαάσω, etc.

## (d) -έω.

1. Αἰδέομαι, to reverence. See § 166, 1.

ἄκχομαι, to heal, ἀκέσμαι, ἡκεσάμην; Perf. Mid. or Pass. ἡκεσμαι; Aor. Pass. ἡκίσθην.

ἄλλω, to grind, to beat, ἄλλω, Att. ἄλω; Perf. Mid. or Pass. ἄλληλεσμαι, §§ 117, 2. and 124, 2.

ἄρκω, to suffice, etc. Pass. with σ (also to be sufficient).

ἐμέω, to vomit, Fut. ἐμέσω, etc.; Perf. Act. ἐμήμεκα; Perf. Mid. or Pass. ἐμήμεσμαι, § 124, 2.

ζέω, to boil, usually intrans., and ζέννυμι, usually trans. Pass. with σ.

ξέω, to scrape. Pass. with σ. — τέλειω, to accomplish. Pass. with σ, § 117, 2.

τρεῖω, to tremble. — χέω, to pour. See § 154, Rem. 1.

2. The following have in some tenses the long, in others, the short vowel: αἰνέω, to praise, Fut. αἰνέσω; Aor. ἤνεσα; Perf. ἤνεκα; Aor. Pass. ἤνέσθην; but Perf. Mid. or Pass. ἤνημαι.

αἰρέω, to choose, Aor. Pass. ἤρέσθην; also η; αἰρήσω, ἤρηκα, ἤρημαι.

γαμέω, to marry, Fut. γαμῶ; Aor. ἔγημα; Perf. γεγάμηκα; Aor. Pass. ἐγαμήσθην (I was taken to wife).

δέω, to bind, δήσω, ἔδησα, ἐδήσάμην; but δέδεκα, δέδεμαι, ἐδέσθην; Fut. Perf. δεδήσομαι, which takes the place of the Fut. Pass. δεθήσομαι not used by the Attic writers.

καλέω, to call, Fut. καλέσω, Att. καλῶ, § 117, 2.; Aor. ἐκάλεσα; Perf. Act. κέκληκα; Perf. Mid. or Pass. κέκλημαι, I am called; Fut. Perf. κεκλήσομαι, I shall be called; Aor. Pass. ἐκλήσθην; Fut. Pass. κληθήσομαι; Fut. Mid. καλοῦμαι; Aor. Mid. ἐκαλεσάμην.

ποθέω, to desire, Ion. and in Plato ποθέσομαι, ἐπόθησα; elsewhere, ποθήσω, ἐπόθησα; Perf. Act. πεπόθηκα; πεπόθημαι; Aor. Pass. ἐποθέσθην.

πονέω, laboro, Fut. πονήσω, etc. (to work); πονέσω (to be in pain); Perf. πεπόνηκα in both senses.

## (e) -οω.

ἄροω, to plough, Fut. ἄρόσω, Aor. ἤροσα; Perf. Mid. or Pass. ἀρήρομαι, § 124, 2.; Aor. Pass. ἤρόσθην.

§ 131. *Formation of the Aor. and Fut. Pass., and Pluperf. Mid. or Pass. with σ.* (112—114.)

1. Pure verbs, which retain the short characteristic-vowel in forming the tenses, unite, in the Aor. and Fut. Pass., and in the Perf. and Plup. Mid. or Pass., the tense-endings *θην, μαι*, etc. to the tense-forms by inserting *σ*, § 130, e. g.

τελέ-ω	έ-τελέ-σ-θην	τε-τέλε-σ-μαι
	τελε-σ-θήσομαι	έ-τε-τελέ-σ-μην.

2. Besides these verbs, several others also, which either have a long characteristic-vowel in the stem, or lengthen the short characteristic-vowel of the stem in forming the tense, take the same formation, viz.

ἀκούω, *to hear*, Aor. Pass. ἤκού-σ-θην, Fut. Pass. ἀκου-σ-θήσομαι, Perf. Mid. or Pass. ἤκου-σ-μαι, Plup. ἤκού-σ-μην; ἐναύω, *to kindle*; κελεύω, *to command*; κναιώ, *to scratch*; κυλιώ, *to roll*; λεύω, *to stone*; νείω (secondary form νήθω), *to spin*, Perf. Pass. νήνμαι and νήνησμαι, but Aor. Pass. ἐνήθην and the verbal adjective νητός; ξύω, *to scrape*; παίω, *to strike*; παλαίω, *to wrestle*; πλείω, *to sail*; πρίω, *to saw*; πταίω, *to strike against, to stumble*; ραίω (poetic), *to destroy*; σείω, *to shake*; ὕω, *to rain*, Aor. Pass. ὕσθην, *I was rained upon*, Perf. Pass. ὕσμαι (ἐφυσμένος X. Ven. 9, 5.), Fut. ὕσομαι, instead of ὕσθήσομαι; φρίω, *to let through*, occurring only in compounds, e. g. εἰσφ., ἐκφ., Fut. φρήσω, etc., Mid. φρήσομαι, Aor. Pass. ἐφρήσθην; χόω, *to heap up*; χράω, *to give an oracle*, § 129, Rem. 2; χρίω, *to anoint*, § 130, (a); ψάύω, *to touch*;

3. The following vary between the regular formation and that with *σ*:

γεύω, *to cause to taste*, Mid. *to taste, to enjoy*, Perf. Mid. or Pass. γέγευμαι (Eurip.); but Aor. Pass. probably ἐγευσθην. Comp. γεῦμα, but γευσ-τέον, γευστικός.

δράω, *to do*, Fut. δράσω, etc.; Perf. δεδράκα; Perf. Mid. or Pass. δίδραμαι and δίδραμαι (Th.); Aor. Pass. ἐδράσθην (Th.) Verbal adjective δραστός, δραστήος.

θραύω, *to break in pieces*, Perf. Mid. or Pass. τέθραυσμαι (Plat. τέθραυμαι); Aor. Pass. ἐθραύσθην. Verbal adjective θραυστός.

κλαίω, Att. κλώω, *to weep*, Perf. Mid. or Pass. κέκλαυμαι and κέκλαυσμαι.

κλείω, *to shut*, Perf. Mid. or Pass. Att. κέκλημαι and κέκλεισμαι; Aor. Pass. ἐκλείσθην and ἐκλήσθην (Th.)

κολούω, *to follow*; Perf. Mid. or Pass. κεκόλουμαι and κεκόλουμαι; Aor. Pass. ἐκολούσθην, more rarely ἐκολούθην.

κρούω, *to strike upon*, Perf. Mid. or Pass. κέκρουμαι and κέκρουσμαι; Aor. Pass. ἐκρούσθην.

νήω, *to heap up*, Fut. νήσω, etc.; Perf. Mid. or Pass. νήνμαι and νήνησμαι; Aor. Pass. ἐνήθην. Verbal adjective νητός.

πάω, *to rub*, Perf. Mid. or Pass. ἔψημαι and ἔψησμαι; Aor. Pass. ἐπήθην and ἐπήσθην.

4. The following verbs assume σ in the Aor. Pass., but not in the Perf.:

μιμνήσκω (MNA-Ω), to remind, Pf. μέμνημαι, I remember, A. P. ἐμνήσθην  
 πνέω, to blow, πέπνυμαι (poet.) ἐπνεύσθην  
 χράσμαι (χρῶμαι), utor, κέχρημαι ἐχρήσθην  
 παύω, to cause to cease, to finish, πέπαυμαι ἐπαύσθην  
 and ἐπαύσθην, πανθήσομαι in Th. Verbal adjective πανστέος.

5. The following verbs, although they do not retain the short characteristic-vowel, never assume σ:

δύω, θύω, λύω, § 130, (b), 2, ἐλάω, § 130, (c), αἰνέω, αἰρέω, δέω § 130, (d), 2,  
 ἄρώω, § 130, (e), χέω, § 154, Rem. 1, σσεύω, to excite, § 230.

#### PARADIGMS OF PURE VERBS.

##### A. Uncontracted Pure Verbs.

§ 132. (a) without σ in the Mid. and Pass. (115.)

κωλύω, to hinder.		ACTIVE.			
Pres.	Ind. κωλύ-ω	Subj. κωλύ-ω	Imp. κώλυ-ε	Inf. κωλύ-ειν	Part. κωλύ-ων
Impf.	Ind. ἐ-κώλυ-ων	Opt. κολύ-οιμι			
Perf.	Ind. κε-κώλυ-κα	Inf. κε-κωλύ-κέναι	Part. κε-κωλύ-κός		
Plup.	Ind. ἐ-κε-κωλύ-κειν				
Fut.	Ind. κωλύ-σω	Opt. κωλύ-σοιμι	Inf. κωλύ-σειν	Part. κωλύ-σων	
Aor.	Ind. ἐ-κώλυ-σα	Subj. κωλύ-σω	Opt. κωλύ-σαιμι		
		Imp. κώλυ-σον	Inf. κωλύ-σαι	Part. κωλύ-σας.	
MIDDLE.					
Pres.	Ind. κωλύ-ομαι	Subj. κωλύ-ωμαι	Imp. κωλύ-ον	Inf. κωλύ-εσθαι	
		Part. κωλύ-όμενος			
Impf.	Ind. ἐ-κωλύ-όμην	Opt. κωλύ-οίμην			
Perf.	S. 1. Ind. κε-κώλυ-μαι	Imperative	Infinitive		
	2. κε-κώλυ-σαι	κε-κώλυ-σο	κε-κωλύ-σθαι		
	3. κε-κώλυ-ται	κε-κωλύ-σθω			
	D. 1. κε-κωλύ-μεθον		Participle		
	2. κε-κώλυ-σθον	κε-κώλυ-σθον	κε-κωλύ-μένος		
	3. κε-κώλυ-σθον	κε-κωλύ-σθων	Subjunctive		
	P. 1. κε-κωλύ-μεθα		κε-κωλύ-μένος ᾧ		
	2. κε-κώλυ-σθε	κε-κώλυ-σθε			
	3. κε-κώλυ-νται	κε-κωλύ-σθωσαν	οἱ κε-κωλύ-σθων]		
Plup.	S. 1. ἐ-κε-κωλύ-μην	D. ἐ-κε-κωλύ-μεθον	P. ἐ-κε-κωλύ-μεθα	Opt. κε-	
Ind.	2. ἐ-κε-κώλυ-σο	ἐ-κε-κώλυ-σθον	ἐ-κε-κώλυ-σθε	[κωλυ-μέ-	
	3. ἐ-κε-κώλυ-το	ἐ-κε-κωλύ-σθην	ἐ-κε-κώλυ-ντο	[νος εἶην	
Fut.	Ind. κωλύ-σομαι	Opt. κωλύσοίμην	Inf. κωλύ-σεσθαι	Part.	
		κωλύ-σόμενος			
Aor.	Ind. ἐ-κωλύ-σάμην	Subj. κωλύ-σωμαι	Opt. κωλύ-σάιμην	Imp.	
		κώλυ-σαι	Inf. κωλύ-σασθαι	Part. κωλύ-σάμενος.	

PASSIVE.			
Aor.	Ind. ἐ-κωλύ-θην	Subj. κωλύ-θῶ	Opt. κωλύ-θείην
	Imp. κωλύ-θητι	Inf. κωλύ-θῆναι	Part. κωλύ-θείς
Fut.	Ind. κωλύ-θήσομαι	Opt. κωλύ-θήσοίμην	Inf. κωλύ-θήσεσθαι
	Part. κωλύ-θήσόμενος.		

§ 133. (b) *with σ in the Mid. and Pass.* § 131. (117.)

κελευω, to command.		ACTIVE.	
Pres.	κελεύ-ω	Perf.	κε-κέλευ-κα
Impf.	ἐ-κέλευ-ον	Plup.	ἐ-κε-κέλευ-κειν
Fut.	κελεύσω	Aor.	ἐ-κέλευ-σα.
MIDDLE.			
Present	κελεύ-ομαι	Impf.	ἐ-κέλευ-όμην
Perf. S. 1.	κε-κέλευ-σ-μαι	Imperative	
Ind. 2.	κε-κέλευ-σαι	κε-κέλευ-σο	Infinitive
3.	κε-κέλευ-σ-ται	κε-κέλευ-σθω	κε-κέλευ-σθαι
D. 1.	κε-κέλευ-σ-μεθον		Participle.
2.	κε-κέλευ-σθον	κε-κέλευ-σθον	κε-κελευ-σ-μένος
3.	κε-κέλευ-σθον	κε-κέλευ-σθων	Subjunctive
P. 1.	κε-κέλευ-σ-μεθα		κε-κελευ-σ-μένος ᾧ
2.	κε-κέλευ-σθε	κε-κέλευ-σθε	
3.	κε-κελευ-σ-μένοι εἰσί	κε-κελεύ-σθωσαν or κε-κελεύ-σθων]	
Plup. S. 1.	ἐ-κε-κέλευ-σ-μην	D. ἐ-κε-κέλευ-σ-μεθον	P. ἐ-κε-κέλευ-σ-μεθα
Ind. 2.	ἐ-κε-κέλευ-σο	ἐ-κε-κέλευ-σθον	ἐ-κε-κέλευ-σθε
3.	ἐ-κε-κέλευ-στο	ἐ-κε-κέλευ-σθην	κε-κελευ-σ-μένοι ἦσαν
Opt.	κε-κελευ-σ-μένος εἴην		
Future	κελεύσομαι	Fut. Perf. κε-κελεύ-σομαι	Aor. ἐ-κελευ-σάμην.
PASSIVE.			
Aorist	ἐ-κελεύ-σ-θην	Future	κελευ-σ-θήσομαι.

#### B. Contract Pure Verbs.

§ 134. *Preliminary Remark.* (118.)

Contract pure verbs are such as have for their characteristic either α, ε or ο, § 127, and contract these with the mode-vowel following. The contraction, which is made according to the rules stated above, § 9, belongs only to the Pres. and Impf. Act. and Mid., because in these two tenses only, is the characteristic-vowel followed by another vowel. On the tense-formation, see §§ 129—131.

§ 135. *Paradigms of*

ACTIVE				
Modes and Participles.	Numbers and Persons.	Present.		
		Characteristic α.	Characteristic ε.	Characteristic ο.
Indicative,	S. 1.	τιμ(ά-ω)ῶ, <i>to honor,</i>	φιλ(έ-ω)ῶ, <i>to love,</i>	μισθ(ό-ω)ῶ, <i>to let,</i>
	2.	τιμ(ά-εις)ῆς	φιλ(έ-εις)ῆς	μισθ(ό-εις)οῖς
	3.	τιμ(ά-ει)ῇ	φιλ(έ-ει)εῖ	μισθ(ό-ει)οῖ
	D. 1.			
	2.	τιμ(ά-ε)ᾶ-τον	φιλ(έ-ε)ῖ-τον	μισθ(ό-ε)οῦ-τον
	3.	τιμ(ά-ε)ᾶ-τον	φιλ(έ-ε)ῖ-τον	μισθ(ό-ε)οῦ-τον
	P. 1.	τιμ(ά-ο)ῶ-μεν	φιλ(έ-ο)οῦ-μεν	μισθ(ό-ο)οῦ-μεν
	2.	τιμ(ά-ε)ᾶ-τε	φιλ(έ-ε)ῖ-τε	μισθ(ό-ε)οῦ-τε
	3.	τιμ(ά-ον)ῶ-σθε	φιλ(έ-ον)οῦ-σθε	μισθ(ό-ον)οῦ-σθε
Subjunctive,	S. 1.	τιμ(ά-ω)ῶ	φιλ(έ-ω)ῶ	μισθ(ό-ω)ῶ
	2.	τιμ(ά-ῃς)ῆς	φιλ(έ-ῃς)ῆς	μισθ(ό-ῃς)οῖς
	3.	τιμ(ά-ῃ)ῇ	φιλ(έ-ῃ)ῇ	μισθ(ό-ῃ)οῖ
	D. 1.			
	2.	τιμ(ά-ῃ)ᾶ-τον	φιλ(έ-ῃ)ῖ-τον	μισθ(ό-ῃ)ῶ-τον
	3.	τιμ(ά-ῃ)ᾶ-τον	φιλ(έ-ῃ)ῖ-τον	μισθ(ό-ῃ)ῶ-τον
	P. 1.	τιμ(ά-ω)ῶ-μεν	φιλ(έ-ω)ῶ-μεν	μισθ(ό-ω)ῶ-μεν
	2.	τιμ(ά-ῃ)ᾶ-τε	φιλ(έ-ῃ)ῖ-τε	μισθ(ό-ῃ)ῶ-τε
	3.	τιμ(ά-ω)ῶ-σθε	φιλ(έ-ω)ῶ-σθε	μισθ(ό-ω)ῶ-σθε
Imperative,	S. 2.	τίμ(α-ε)ἄ	φίλ(ε-ε)ῖ	μίσθ(ο-ε)ον
	3.	τιμ(α-ε)ἄ-τω	φιλ(ε-ε)ῖ-τω	μισθ(ο-ε)οῦ-τω
	D. 2.	τιμ(α-ε)ἄ-τον	φιλ(ε-ε)ῖ-τον	μισθ(ό-ε)οῦ-τον
	3.	τιμ(α-ε)ἄ-των	φιλ(ε-ε)ῖ-των	μισθ(ο-ε)οῦ-των
	P. 2.	τιμ(α-ε)ἄ-τε	φιλ(ε-ε)ῖ-τε	μισθ(ό-ε)οῦ-τε
	3.	τιμ(α-ε)ἄ-τωσαν or τιμ(α-ό)ῶ-ντων	φιλ(ε-ε)ῖ-τωσαν or φιλ(ε-ό)οῦ-ντων	μισθ(ο-ε)οῦ-τωσαν or μισθ(ο-ό)οῦ-ντων
	Infin.	τιμ(ά-ειν)ῆν	φιλ(έ-ειν)ῆν	μισθ(ό-ειν)οῦν
	Participle,	Nom.	τιμ(ά-ων)ῶν	μισθ(ό-ων)ῶν
			τιμ(ά-ον)οῦ-σα	μισθ(ό-ον)οῦ-σα
			τιμ(ά-ον)ῶν	μισθ(ό-ον)οῦν
		Gen.	τιμ(ά-ο)ῦ-ντος	μισθ(ό-ο)οῦ-ντος
			τιμ(α-ού)ῶ-σης	μισθ(ο-ού)οῦ-σης.
Imperfect.				
Indicative,	S. 1.	ἐτίμ(α-ον)ων	ἐφίλ(ε-ον)ουν	ἐμίσθ(ο-ον)ουν
	2.	ἐτίμ(α-εσ)ας	ἐφίλ(ε-εσ)εις	ἐμίσθ(ο-εσ)ους
	3.	ἐτίμ(α-ε)α	ἐφίλ(ε-ε)ει	ἐμίσθ(ο-ε)ου
	D. 1.			
	2.	ἐτίμ(ά-ε)ᾶ-τον	ἐφίλ(έ-ε)ῖ-τον	ἐμισθ(ό-ε)οῦ-τον
	3.	ἐτίμ(α-ε)ᾶ-την	ἐφίλ(ε-ε)ῖ-την	ἐμισθ(ο-ε)οῦ-την
	P. 1.	ἐτίμ(ά-ο)ῶ-μεν	ἐφίλ(έ-ο)οῦ-μεν	ἐμισθ(ό-ο)οῦ-μεν
	2.	ἐτίμ(α-ε)ᾶ-τε	ἐφίλ(έ-ε)ῖ-τε	ἐμισθ(ό-ε)οῦ-τε
		ἐτίμ(α-ον)ων	ἐφίλ(ε-ον)ουν	ἐμίσθ(ο-ον)ουν

*Contract Verbs.*

(119.)

MIDDLE.		
<i>Present.</i>		
Characteristic α.	Characteristic ε.	Characteristic ο.
τιμ(ά-ο)ῶμαι τιμ(ά-η)ᾶ τιμ(ά-ε)ᾷται τιμ(α-ό)ῶμεθον τιμ(ά-ε)ᾷσθον τιμ(ά-ε)ᾷσθον τιμ(α-ό)ῶμεθα τιμ(ά-ε)ᾷσθε τιμ(ά-ο)ῶνται	φιλ(έ-ο)οῦμαι φιλ(έ-η)ῶ φιλ(έ-ε)εῖται φιλ(ε-ό)οῦμεθον φιλ(έ-ε)εῖσθον φιλ(έ-ε)εῖσθον φιλ(ε-ό)οῦμεθα φιλ(έ-ε)εῖσθε φιλ(έ-ο)οῦνται	μισθ(ό-ο)οῦμαι μισθ(ό-η)οῖ μισθ(ό-ε)οῦται μισθ(ο-ό)οῦμεθον μισθ(ό-ε)οῦσθον μισθ(ό-ε)οῦσθον μισθ(ο-ό)οῦμεθα μισθ(ό-ε)οῦσθε μισθ(ό-ο)οῦνται
τιμ(ά-ω)ῶμαι τιμ(ά-η)ᾶ τιμ(ά-η)ᾷται τιμ(α-ω)ῶμεθον τιμ(ά-η)ᾷσθον τιμ(ά-η)ᾷσθον τιμ(α-ω)ῶμεθα τιμ(ά-η)ᾷσθε τιμ(ά-ω)ῶνται	φιλ(έ-ω)ῶμαι φιλ(έ-η)ῶ φιλ(έ-η)ῶται φιλ(ε-ω)ῶμεθον φιλ(έ-η)ῶσθον φιλ(έ-η)ῶσθον φιλ(ε-ω)ῶμεθα φιλ(έ-η)ῶσθε φιλ(έ-ω)ῶνται	μισθ(ό-ω)ῶμαι μισθ(ό-η)οῖ μισθ(ό-η)ῶται μισθ(ο-ω)ῶμεθον μισθ(ό-η)ῶσθον μισθ(ό-η)ῶσθον μισθ(ο-ω)ῶμεθα μισθ(ό-η)ῶσθε μισθ(ό-ω)ῶνται
τιμ(ά-ον)ῶ τιμ(α-έ)ᾷσθω τιμ(ά-ε)ᾷσθον τιμ(α-έ)ᾷσθων τιμ(ά-ε)ᾷσθε τιμ(α-έ)ᾷσθωσαν or τιμ(α-έ)ᾷσθων	φιλ(έ-ον)οῦ φιλ(ε-έ)εῖσθω φιλ(έ-ε)εῖσθον φιλ(ε-έ)εῖσθων φιλ(έ-ε)εῖσθε φιλ(ε-έ)εῖσθωσαν or φιλ(ε-έ)εῖσθων	μισθ(ο-ον)οῦ μισθ(ο-έ)οῦσθω μισθ(ό-ε)οῦσθον μισθ(ο-έ)οῦσθων μισθ(ό-ε)οῦσθε μισθ(ο-έ)οῦσθωσαν or μισθ(ο-έ)οῦσθων
τιμ(ά-ε)ᾷσθαι	φιλ(έ-ε)εῖσθαι	μισθ(ό-ε)οῦσθαι
τιμ(α-ό)ῶμερος τιμ(α-ο)ῶμένη τιμ(α-ό)ῶμερον τιμ(α-ο)ῶμένου τιμ(α-ο)ῶμένης	φιλ(ε-ό)οῦμερος φιλ(ε-ο)οῦμένη φιλ(ε-ό)οῦμερον φιλ(ε-ο)οῦμένου φιλ(ε-ο)οῦμένης	μισθ(ο-ό)οῦμερος μισθ(ο-ο)οῦμένη μισθ(ο-ό)οῦμερον μισθ(ο-ο)οῦμένου μισθ(ο-ο)οῦμένης
<i>Imperfect.</i>		
ἐτιμ(α-ό)ῶμην ἐτιμ(ά-ον)ῶ ἐτιμ(ά-ε)ᾷτο ἐτιμ(α-ό)ῶμεθον ἐτιμ(ά-ε)ᾷσθον ἐτιμ(α-έ)ᾷσθην ἐτιμ(α-ό)ῶμεθα ἐτιμ(ά-ε)ᾷσθε ἐτιμ(α-ο)ῶντο	ἐφιλ(ε-ό)οῦμην ἐφιλ(έ-ον)οῦ ἐφιλ(έ-ε)εῖτο ἐφιλ(ε-ό)οῦμεθον ἐφιλ(έ-ε)εῖσθον ἐφιλ(ε-έ)εῖσθην ἐφιλ(ε-ό)οῦμεθα ἐφιλ(έ-ε)εῖσθε ἐφιλ(έ-ο)οῦντο	ἐμισθ(ο-ό)οῦμην ἐμισθ(ό-ον)οῦ ἐμισθ(ό-ε)οῦτο ἐμισθ(ο-ό)οῦμεθον ἐμισθ(ό-ε)οῦσθον ἐμισθ(ο-έ)οῦσθην ἐμισθ(ο-ό)οῦμεθα ἐμισθ(ό-ε)οῦσθε ἐμισθ(ό-ο)οῦντο



Modes and Participles.	Numbers and Persons.	Imperfect.		
		Characteristic α.	Characteristic ε.	Characteristic ο.
Optative,	S. 1.	τιμ(ά-οι)ῶ-μι	φιλ(έ-οι)οῖ-μι	μισθ(ό-οι)οῖ-μι
	2.	τιμ(ά-οις)ῶς	φιλ(έ-οις)οῖς	μισθ(ό-οις)οῖς
	3.	τιμ(ά-οι)ῶ	φιλ(έ-οι)οῖ	μισθ(ό-οι)οῖ
	D. 1.			
	2.	τιμ(ά-οι)ῶ-τον	φιλ(έ-οι)οῖ-τον	μισθ(ό-οι)οῖ-τον
	3.	τιμ(α-οί)ῶ-την	φιλ(ε-οί)οῖ-την	μισθ(ο-οί)οῖ-την
	P. 1.	τιμ(ά-οι)ῶ-μεν	φιλ(έ-οι)οῖ-μεν	μισθ(ό-οι)οῖ-μεν
	2.	τιμ(ά-οι)ῶ-τε	φιλ(έ-οι)οῖ-τε	μισθ(ό-οι)οῖ-τε
	3.	τιμ(ά-οι)ῶ-εν	φιλ(έ-οι)οῖ-εν	μισθ(ό-οι)οῖ-εν
Attic Optative,	S. 1.	τιμ(α-οί)ῶ-ην	φιλ(ε-οί)οῖ-ην	μισθ(ο-οί)οῖ-ην
	2.	τιμ(α-οί)ῶ-ης	φιλ(ε-οί)οῖ-ης	μισθ(ο-οί)οῖ-ης
	3.	τιμ(α-οί)ῶ-η	φιλ(ε-οί)οῖ-η	μισθ(ο-οί)οῖ-η
	D. 2.	τιμ(α-οί)ῶ-ητον	φιλ(ε-οί)οῖ-ητον	μισθ(ο-οί)οῖ-ητον
	3.	τιμ(α-οί)ῶ-ητην	φιλ(ε-οί)οῖ-ητην	μισθ(ο-οί)οῖ-ητην
	P. 1.	τιμ(α-οί)οῖ-ημεν	φιλ(ε-οί)οῖ-ημεν	μισθ(ο-οί)οῖ-ημεν
	2.	τιμ(α-οί)οῖ-ητε	φιλ(ε-οί)οῖ-ητε	μισθ(ο-οί)οῖ-ητε
	3.	τιμ(α-οί)οῖ-εν	φιλ(ε-οί)οῖ-εν	μισθ(ο-οί)οῖ-εν
	Indicative,	Perf.	τετίμηκα πεφωράκα	πεφίληκα
Plup.		ἔτετιμήκειν ἔπεφωράκειν	ἔπεφιλήκειν	ἔμεμισθώκειν
Fut.		τιμήσω    φωράσω	φιλήσω	μισθώσω
Aor.		ἐτίμησα    ἐφωράσα	ἐφίλησα	ἐμίσθωσα
F. Pf.				
P A S				
Aorist,	ἐτιμήθην   ἐφωράθην   ἐφίληθην			ἐμισθώθην
Verbal adjectives : τιμη-τέος, -τέα, -τέον, φωρα-τέος, -τέα, -τέον,				

§ 136. *With short Vowel*

ACTIVE.			
Tenses.	Characteristic α.	Characteristic ε.	Characteristic ο.
Present,	σπ(ά-ω)ῶ, to draw,	τελλ(έ-ω)ῶ, to com-	ἀρ(ό-ω)ῶ, to plough,
Imperfect,	ἔσπ(α-ον)ων	ἔτελλ(ε-ον)ουν [pled,	ἔρ(ο-ον)ουν
Perfect,	ἔσπακα	τετέλεκα	ἀρ-ήροκα
Pluperfect,	ἔσπακειν	ἔτετελέκειν	ἀρ-ηρόκειν
Future,	σπάσω	τελῶ	ἀρόσω
Aorist,	ἔσπασα	ἔτελεσα	ἤροσα
P A S			
Aorist,	ἔσπα-σ-θη	ἔτελ-ε-σ-θη	ἤρ-ό-θη
Verbal adjectives: σπα-σ-τέος, -τέα, -τέον,			

<i>Imperfect.</i>		
Characteristic α.	Characteristic ε.	Characteristic ο.
τιμ(α-οί)ψ-μην τιμ(α-οί)ψ-ο τιμ(α-οί)ψ-το τιμ(α-οί)ψ-μεθον τιμ(α-οί)ψ-σθον τιμ(α-οί)ψ-σθην τιμ(α-οί)ψ-μεθα τιμ(α-οί)ψ-σθε τιμ(α-οί)ψ-ντο	φιλ(ε-οί)οί-μην φιλ(ε-οί)οί-ο φιλ(ε-οί)οί-το φιλ(ε-οί)οί-μεθον φιλ(ε-οί)οί-σθον φιλ(ε-οί)οί-σθην φιλ(ε-οί)οί-μεθα φιλ(ε-οί)οί-σθε φιλ(ε-οί)οί-ντο	μισθ(ο-οί)οί-μην μισθ(ο-οί)οί-ο μισθ(ο-οί)οί-το μισθ(ο-οί)οί-μεθον μισθ(ο-οί)οί-σθον μισθ(ο-οί)οί-σθην μισθ(ο-οί)οί-μεθα μισθ(ο-οί)οί-σθε μισθ(ο-οί)οί-ντο
τετίμημαι πεφώραμαι	πεφίλημαι	μεμίσθωμαι
ἐτετιμήμην ἐπεφωράμην	ἐπεφιλήμην	ἐμεμισθώμην
τιμήσομαι φωράσομαι	φιλήσομαι	μισθώσομαι
ἐτιμησάμην ἐφωράσάμην	ἐφιλησάμην	ἐμισθωσάμην
τετιμήσομαι πεφωράσομαι	πεφιλήσομαι	μεμισθώσομαι
S I V E.		
Future,   τιμηθήσομαι φωραθήσομαι   φιληθήσομαι   μισθωθήσομαι		
φιλη-τέος, -τέα, -τέον, μισθω-τέος, -τέα, -τέον.		

*in forming the Tenses.*

(120.)

M I D D L E.		
Characteristic α.	Characteristic ε.	Characteristic ο.
σπ(α-ο)ῶ-μαι ἐσπ(α-ο)ῶ-μην ἐσπα-σ-μαι ἐσπᾶ-σ-μην σπᾶσομαι ἐσπασάμην	τελ(ε-ο)οῦ-μαι ἐτελ(ε-ο)οῦ-μην τετελέ-σ-μαι ἐτετελέ-σ-μην τελοῦμαι ἐτελεσάμην	ἀρ(ο-ο)οῦ-μαι ἤρ(ο-ο)οῦ-μην ἀρ-ήρομαι ἀρ-ηρόμην ἀροσομαι ἤροσάμην
S I V E.		
Future,   σπα-σ-θήσομαι   τελε-σ-θήσομαι   ἀροθήσομαι		
τελε-σ-τέος, -έα, -έον, ἀρο-τέος, -έα, -έον.		

**REMARK.** On the formation of the Perf. and Aor. with  $\sigma$ , see §§ 130, 131; on the omission of the  $\sigma$  in ἀρήρομαι, ἡρέθη, see § 131, 5; and on the Attic Reduplication in ἀρ-ήρομαι, see § 124, 2. The further inflection of ἔσπα-σ-μαι, ἐσπά-σ-μην, τετέλε-σ-μαι, ἐτετέλε-σ-μην, is like that of πεκέλευ-σ-μαι, § 133. On the Attic Fut., τελέσω = τελώ, -εῖς, etc., τελέσομαι = τελοῦμαι, τελεῖ, [εῖ], etc., see § 117.

§ 137. *Remarks on the Conjugation of Contract Verbs.* (191.)

1. The Attic dialect omits contraction only in Poetry, and there very seldom; yet verbs in -έω with a monosyllabic stem are a uniform exception, e. g. πλέω, *to sail*, πνέω, *to blow*, θίω, *to run*, etc., which are contracted only into -εῖ (from -εει or -εε); in the remaining forms they are uncontracted, e. g.

Act. Pr. Ind. πλέω, πλεῖς, πλεῖ, πλέομεν, πλεῖτε, πλέουσι(ν),

Subj. πλέω, πλέῃς, πλέῃ, πλέομεν, πλέῃτε, πλέωσι(ν).

Imp. πλεῖ. Inf. πλεῖν. Part. πλέων.

Impf. Ind. ἔπλεον, ἔπλεες, ἔπλε, ἔπλεομεν, ἔπλετε, ἔπλεον.

Opt. πλέοιμι, πλέοις, etc.

Mid. Pr. Ind. πλέομαι, πλέῃ, πλεῖται, πλεόμεθον, πλεῖσθον, etc.

Inf. πλεῖσθαι. Part. πλεόμενος. Impf. ἐπλεόμην.

2. The verb δέω, *to bind*, is commonly contracted in all the forms, particularly in compounds, e. g. τὸ δοῦν, τοῦ δοῦντος, διαδοῦμαι, κατέδουν. But δεῖ, *needesse est*, and δεόμαι, *to need*, follow the analogy of verbs in -έω, with a monosyllabic stem, e. g. τὸ δεόν, δεόμαι, δεῖσθαι; uncontracted forms of δεόμαι occur, instead of those contracted into -εῖ, e. g. δέεται, δέεσθαι, ἐδέετο, Xen., and sometimes also forms of other verbs belonging here are uncontracted, e. g. ἔπλεεν, X. H. G. 2, 27. πλέει, Th. 4, 28.

3. Several verbs deviate in contraction from the general rules, e. g.

(a) -αι and -αει are contracted into -η and -ῃ, instead of into -α and -α, e. g. ζ(ά-ω)ῶ, *to live*, ζῆς, -ῆ, -ῆτον, -ῆτε, Inf. ζῆν, Imp. ζῆ, Impf. ἔζων, -ης, -ῃ, -ῆτον, -ῆτην, -ῆτε; — πειν(ά-ω)ῶ, *to hunger*, Inf. πεινῆν, etc.; — διψ(ά-ω)ῶ, *to thirst*, διψῆς, etc., Inf. διψῆν; — κν(ά-ω)ῶ, *to scratch*, Inf. κνῆν; — σμ(ά-ω)ῶ, *to run*, Inf. σμῆν; — ψ(ά-ω)ῶ, *to rub*, Inf. ψῆν; — χρ(ά-ω)ῶ-μαι, *to use*, χρῆ, χρῆται, χρῆσθαι; so ἂποχρῶμαι, *to have enough*, ἀποχρεῖσθαι; — ἀπόχρη (abridged from ἀποχρη), *it suffices*, Inf. ἀποχρεῖν, Impf. ἀπέχρη; — χρ(ά-ω)ῶ, *to give an oracle, to prophesy*, χρῆ, χρῆν.

(b) -οο and -οε are contracted, in the Ionic manner, into -ω, instead of into -ου, and -όη into -ῶ, instead of into -οῖ, e. g. φ(ό-ω)ῶ, *to freeze*, Inf. φῶν, Aristoph., but φιγοῦν, X. Cy. 5. 1, 10. Part. G. φιγῶντος, Aristoph., but φιγοῦντων, X. H. 4. 5, 4. and φιγῶσα, Simon. de mulier. 26. Subj. φιγῶ, Pl. Gorg. 517, d. Opt. φιγῶην, Hippocr.

**REMARK 1.** The Ionic verb ἰδρόω, *to sweat*, corresponds with φ(ό-ω)ῶ, *to freeze*, though with an opposite meaning: ἰδρώσι, ἰδρῶην, ἰδρώσα, ἰδρώντες.

4. The following things are to be noted on the use of the Attic forms of the Opt. in -ην, § 116, 8, namely, in the Sing. of verbs in -έω and -όω, the form in -οίην is far more in use than the common form, and in verbs in -άω it is

used almost exclusively; but in the Dual and Pl. the common form is more in use. The third Pers. Pl. has always the shorter form, except that Aeschin., 2. § 108. Bekk., uses *δοκοίσαν*.

5. The verb *λούω*, *to wash*, though properly not a contract, admits contraction in all the forms of the Impf. Act. and of the Pres. and Impf. Mid., which end in *-ε* or *-ο*, e. g. *ἔλου* instead of *ἔλουε*, *ἐλούμεν* instead of *ἐλούομεν*, Mid. *λοῦμαι*, (*λόει*), *λοῦται*, etc., Imp. *λοῦ*, Inf. *λοῦσθαι*, Impf. *ἐλούμην*, *ἐλοῖ*, *ἐλοῦτο*, etc., as if from the stem *ΛΟΕΩ*; still, uncontracted forms are found, e. g. *λούομαι*, *ἐλούοντο*, Xen.

REM. 2. On the change of the accent in contraction, see § 30, 2.

## II. FORMATION OF THE TENSES OF IMPURE VERBS.

### § 138. *General Remarks.*

(126.)

Pure and Impure Stem.—Theme.

1. Impure verbs, i. e. those whose characteristic is a consonant, undergo a variety of changes in the stem; a part of these are occasioned by the formation of the tenses; the stem of the verb admits,

- (a) Either a strengthening of the consonants, e. g. *τύπ-τ-ω*, stem *ΤΥΠ*; *κράζ-ω*, stem *ΚΡΑΓ*; *φράζ-ω*, stem *ΦΡΑΔ*; even an entire syllable is inserted, e. g. *ἄμαρτ-άν-ω*, stem *ἈΜΑΡΤ*;
- (b) Or a strengthening of the stem-vowel, e. g. *φεύγ-ω*, stem *ΦΤΓ*; *λήθ-ω*, stem *ΛΑΘ*; *τηχ-ω*, stem *ΤΑΚ*;
- (c) Or a change of the stem-vowel in the tenses; this change may be called a *Variation*, § 16, 6, e. g. *κλέπτ-ω*, *ἐ-κλέπ-ην*, *κτε-κλοφ-α*; comp. Eng. *steal*, *stole*, *stolen*.

2. The two stems of verbs, which are thus changed in the formation of the tenses, are to be distinguished, namely, the original and simple stem, and the strengthened stem; the first is called the pure stem, the last, the impure. The Pres. and Impf. of these verbs commonly contain the impure stem; the Secondary tenses, when such are formed, and specially the second Aor. as a general thing, contain the pure stem; the remaining tenses may contain either the pure or the impure stem, e. g.

Pres. <i>τύπ-τ-ω</i> , <i>to strike</i> ,	Aor. II. Pass. <i>ἐ-τῦπ-ην</i>	Fut. Act. <i>τύψω</i> ( <i>τύπ-σω</i> )
“ <i>λείπ-ω</i> , <i>to leave</i> ,	“ Act. <i>ἔ-λειπ-ον</i>	“ “ <i>λείψω</i> ( <i>λείπ-σω</i> )
“ <i>σπάζ-ω</i> , <i>to kill</i> ,	“ Pass. <i>ἐ-σφάγ-ην</i>	“ “ <i>σφάξω</i>
“ <i>φαίν-ω</i> , <i>to show</i> ,	“ “ <i>ἐ-φάν-ην</i>	“ Mid. <i>φαν-οῦμαι</i>
“ <i>φθειρ-ω</i> , <i>to destroy</i>	“ “ <i>ἐ-φθάρ-ην</i>	“ Act. <i>φθειρε-ω</i> .

3. For every form of a verb, which cannot be derived from

the Pres. tense in use, another Present is assumed, mostly for the mere purpose of formation; this may be termed the *Theme*, *θέμα*, and it is printed in capitals, so as to distinguish it from the form of the Pres. in actual use, thus, e. g. *φεύγω* is the Pres. form in use, *ΨΥΓΩ* is the assumed Pres. form, or the *Theme*, in order to construct the second Aor., *ἔ-φυγ-ον*.

§ 139. *Strengthening of the Stem.* (197.)

1. The strengthening of the stem by a consonant is merely the strengthening of the simple characteristic consonant of the stem by means of another consonant, e. g.

τύπτω, to strike,	Aor. II. Pass. ἔ-τῦπ-ην
τάττω, to arrange,	" " ἔ-τᾶχ-ην
κράζω, to cry,	" Act. ἔ-κράγ-ον

2. Yet the stem, strengthened in this way, is found only in the Pres. and Impf.; in the other tenses the simple stem appears, e. g.

Pres. τύπτω Impf. ἔτυπτον Aor. II. Pass. ἐτύπην Fut. τύψω (τύπω).

REMARK 1. The characteristic of the pure stem, e. g. π in *ΤΥΠ-Ω* is called the pure characteristic; that of the impure stem, e. g. πτ in *τύπτ-ω*, the impure characteristic.

3. In order to strengthen the stem by the prolongation of the stem-vowel, the short stem-vowel of many verbs is lengthened in the Pres. and Impf.; this short vowel reappears in the second Aor., and in liquid verbs in the Fut. Thus,

ᾱ is changed into η in mute verbs,	e. g. (ἔ-λᾶθ-ον)	λήθω
ᾱ " αι liquid "	" (φᾶν-ῶ)	φαίνω
ε " ει "	" (φθέρ-ῶ)	φθείρω
ι " ιι mute "	" (ἔ-λιπ-ον)	λείπω
ι " ιι and liquid verbs, "	" (ἐ-τρίβ-ην)	τριβώ
υ " υυ " " " "	" (ἐ-φρύγ-ην)	φρύγω
υ " ευ mute verbs, "	" (ἔ-φύγ-ον)	φεύγω.

REM. 2. The difference between the Impf. and the second Aor. Ind. and Opt., and between the Pres. and second Aor. Subj. and Imp., depends upon this strengthening of the stem, e. g. *ἔκραζον* *ἔκραγον*, *κράζοιμι* *κράγοιμι*, *κράζω* *κράγω*, *κράζε* *κράγε*; — *ἔλειπον* *ἔλιπον*, *λείποιμι* *λίποιμι*, *λείπω* *λίπω*, *λείπε* *λίπε*.

§ 140. *Change or Variation of the Stem-vowel.*  
(133, 134.)

1. The change or variation of the stem-vowel, § 138, 1, (c), occurs only in the Secondary tenses, except in a few first Perfects.

2. Most mute, as well as liquid, verbs, with a monosyllabic stem and with ε as a stem-vowel, take the vowel of variation, namely, short α̃ in the second Aor. instead of ε, e. g.

τρέπ-ω, <i>to turn</i> ,	Aor. II. Act.	ἔ-τ ρ ᾗ π-ον
κλέπ-τ-ω, <i>to steal</i> ,	" Pass.	έ-κ λ ᾗ π-ην
τρέφ-ω, <i>to nourish</i> ,	" "	έ-τ ρ ᾗ φ-ην
στρέφ-ω, <i>to turn</i> ,	" "	έ-σ τ ρ ᾗ φ-ην
βρέχ-ω, <i>to wet</i> ,	" "	έ-β ρ ᾗ χ-ην
δέρ-ω, <i>to flay</i> ,	" "	έ-δ ᾗ ρ-ην
στέλλ-ω, <i>to send</i> ,	" "	έ-σ τ ᾗ λ-ην
σπείρ-ω, <i>to sow</i> ,	" "	έ-σ π ᾗ ρ-ην
φθείρ-ω, <i>to destroy</i> ,	" "	έ-φ θ ᾗ ρ-ην
τέμν-ω, <i>to cut</i> ,	Act.	ἔ-τ ᾗ μ-ον.

(The Aor. II. ἔταμον is very rare and mostly doubtful, commonly ἔτεμον.) But polysyllables do not undergo this change, e. g. ἡγγέλον, ἡγγέλην, ὤφειλον, ἡγερόμην. The first Aor. Pass. of τρέπω is ἐτρέφθην, of τρέφω, ἐθρέφθην, ἐσ-τρέφθην is rather poet., ἐκλίφθην is Ion. and Eur. Or. 1380.; but ἐβρέχθην is prose, ἐβράχην is rare; the first Aor. Pass. of δέρω, στέλλω, σπείρω, φθείρω, is not found.

REMARK 1. This change of the stem-vowel does not occur in the second Aor. Pass. of some verbs of this class, (the second Aor. Act. not being used), because the second Aor. Pass. cannot be mistaken for the Impf., see § 141, Rem., e. g. βλέπω, *to see*, Impf. ἑ-βλεπ-ον, second Aor. Pass. ἐ-βλέπ-ην (first Aor. Pass. is wanting); λέγω, *to collect* (in compounds), second Aor. Pass. κατε-λέγ-ην, συνελέγην (and συνελέχθην, ἐξελέχθην; with the meaning *to say*, always ἐλέχθην); so also λείπ-ω, *to peel*, ἐ-λέπ-ην first Aor. Pass. wanting; πλέκ-ω, *to braid*, ἐ-πλέκ-ην and ἐ-πλέκ-ην (first Aor. Pass. ἐπλέχθην Aesch. Eum. 259.); φλέγ-ω, *to burn*, ἐ-φλέγ-ην, rarely ἐφλέχθην; ψέγω, *to censure*, ἐ-ψέγ-ην, first Aor. Pass. wanting.

REM. 2. The verb πλήττω, *to strike*, retains the η in the second Aor. Pass. as a simple, but when compounded, it takes the vowel of variation, namely, α̃, thus, ἐ-πλήγ-ην, ἐξε-πλήγ-ην, κατε-πλήγ-ην.

3. Liquid verbs with monosyllabic stems and with the stem-vowel ε, take the short α̃, not only in the second Aor., but also in the first Perf. and first Plup. Act. and the Perf. and Plup. Mid. or Pass. and the first Aor. Pass., e. g.

στέλλω, *to send*, Fut. στείλ-ῶ Pf. ἔ-σταλ-κα ἔ-σταλ-μαι Aor. ἐ-στάλ-θην  
φθείρω, *to destroy*, Fut. φθερ-ῶ Pf. ἔ-φθαρ-κα ἔφθαρ-μαι.

But polysyllables do not undergo this change, e. g. ἡγγέλκα, ἡγγέλθην from ἀγγέλλω, ἀγγέγμαι, ἡγέρθην from ἀγείρω. Comp. No. 1.

4. Those mute verbs, which have an *ε* in the final stem-syllable of the Pres., take the *ο* of variation in the second Perf.; but those which have *ει* in the final stem-syllable, take the *οι*; liquid-verbs, which have *ε* or *ει* in this syllable, take the *ο*, e. g.

δέχομαι, (poet.) to see, δίδορα	δέρω, to flay, δέδορα
τρέφω, to nourish, τέτροφα	ἐγείρω, to wake, ἐγρήγορα, I awoke,
λείπω, to leave, λείλοιπα	σπείρω, to sow, ἔσπορα
πείθω, to persuade, πέποιθα, I trust,	φθείρω, to destroy, ἔφθορα.

REM. 3. Here are classed the following anomalies in the second Perf., ἔθω (Epic), εἴωθα instead of εἶθα, to be wont, εἰωθέναι, εἰωθώς, Plup. εἰωθειν;—Εἶδον, video, οἶδα, I know;—Εἶκον, ἔοικα, to be like, to appear, Plup. ἐόικειν;—ἔλπω (poet.) to cause to hope, ἔωλπα, I hope, Plup. ἐώλπειν, I hoped;—ἔργον, to do, ἔοργα, Plup. ἐώργειν;—ῥήγ-νυμι, to break, ἔρῳωγα, I am broken.

5. The following take the *ο*, the vowel of variation, in the first Perf., contrary to the rule in No. 1.

κλέπτω, to steal, first Perf. κέκλοφα, but Perf. Mid. or Pass. κέκλεμμαι (very rare and only poet. κέκλαμμαι).  
λέγω, to collect, first Perf. ξυνέλοχα, ἐξέλοχα; but Perf. Mid. or Pass. συνελέγμαι.  
πέμπω, to send, first Perf. πέπομφα; but Perf. Mid. or Pass. πέπεμμαι.  
τρέπω, to turn, “ “ τέτροφα, (like the second Perf. of τρέφω, to nourish, and τέτραφα; still, this last form is rare, the more usual form is τέτροφα. The *α* in the Perf. Act. is not found elsewhere, and is probably here used only to distinguish it from τέτροφα Perf. of τρέφω.

6. The following mute verbs with a monosyllabic stem and with the stem-vowel *ε*, take, like liquid verbs, No. 3, the *α* of variation in the Perf. Mid. or Pass.; still the *α* is not found in the first Aor. Pass., as is the case in liquid verbs, e. g.

στρέφω, to turn, Pf. Mid. or P. ἔστραμμαι, but first A. P. ἐστρέφθη	
τρέπω, to turn, “ “ τέτραμμαι, “ “ ἐτρέφθη	
τρέφω, to nourish, “ “ τρέθραμμαι, “ “ ἐθρέφθη	

On κλέπτω, see No. 5.

#### § 141. Remarks on the Secondary Tenses. (135, 136.)

1. The Secondary tenses differ from the Primary, partly in wanting the tense-characteristic, and consequently in appending the personal-endings, -ον, -όμεν, -ην, -ήσομαι, -α and -ειν, to the pure characteristic of the verb, e. g. second Aor. ἔ-λιπ-ον, but first Aor. ἐ-παίδευ-σ-α; partly in being formed throughout from an unchanged pure verb-stem, (except the Perf. which prefers a long vowel, see No. 2.), e. g. λείπω ἔ-λιπ-ον, φεύγω ἔ-φύγ-ον;

and partly in taking the vowel of variation, e. g. *στρέφω*  $\acute{\epsilon}$ - $\sigma$  $\tau$  $\rho$  $\acute{\alpha}$  $\varphi$ - $\eta$  $\nu$   $\sigma$  $\tau$  $\rho$  $\acute{\alpha}$  $\varphi$ - $\acute{\eta}$  $\sigma$  $\sigma$  $\alpha$  $\iota$ , but  $\acute{\epsilon}$ - $\sigma$  $\tau$  $\rho$  $\acute{\epsilon}$  $\varphi$ - $\theta$  $\eta$  $\nu$ .

2. The second Perf. lengthens the short stem-vowel, i. e.  $\acute{\alpha}$  into  $\eta$ , and, when it stands after other vowels or after  $\rho$ , into  $\bar{\alpha}$ , e. g.

<i>κράζω</i> , to cry out,	second Aor. $\acute{\epsilon}$ - <i>κράγ</i> - $\sigma$ $\nu$	second Perf. $\kappa\acute{\epsilon}$ - <i>κράγ</i> - $\alpha$
<i>φρίσσω</i> , to shudder,	stem: $\Phi P I K$ ( $\acute{\iota}$ )	" $\pi\acute{\epsilon}$ - <i>φρίξ</i> - $\alpha$
<i>θάλλω</i> , to bloom,	Fut. $\theta\acute{\alpha}\lambda\bar{\omega}$	" $\tau\acute{\epsilon}$ - <i>θῆλ</i> - $\alpha$ ;

so, *πέφηνα*, *λέληθα* from  $\Phi A N$ - $\omega$ ,  $A A \theta$ - $\omega$ ; or it retains the long vowel or diphthong of the Pres., e. g. *πέφενγα* from *φεύγω*, but second Aor. Act.  $\acute{\alpha}\varphi\acute{\upsilon}\gamma\sigma\alpha$ , *τέτηκα* from *τήκω*, but second Aor. Pass. *ἐτάκην*; a short vowel occurs only in the cases referred to in § 124, and § 140, 4.

REMARK. Those verbs whose second Aor. Act. would not be distinguished from the Impf., or at least, be distinguished only by the quantity of the stem-vowel, have no second Aor. Act. and Mid., but only the second Aor. Pass., since this last form has a different ending from the Impf., e. g.

*γράφω* I.  $\acute{\epsilon}\gamma\rho\acute{\alpha}\varphi\sigma\alpha$  A. I.  $\acute{\epsilon}\gamma\rho\alpha\psi\alpha$  A. II. Act. want. A. II. P.  $\acute{\epsilon}\gamma\rho\acute{\alpha}\varphi\eta$  (A. I. P. does not occur)  
*κλίνω* "  $\acute{\epsilon}\kappa\lambda\acute{\iota}\nu\sigma\alpha$  "  $\acute{\epsilon}\kappa\lambda\acute{\iota}\nu\alpha$  " " "  $\acute{\epsilon}\kappa\lambda\acute{\iota}\nu\eta$  (A. I. P.  $\acute{\epsilon}\kappa\lambda\acute{\iota}\nu\theta\eta$  in Aristoph.)  
*ψύχω* "  $\acute{\epsilon}\psi\upsilon\chi\sigma\alpha$  "  $\acute{\epsilon}\psi\upsilon\chi\alpha$  " " "  $\acute{\epsilon}\psi\upsilon\chi\eta$  Plat. (in later writers  $\acute{\epsilon}\psi\upsilon\chi\eta$ ; A. I.  $\acute{\epsilon}\psi\upsilon\chi\theta\eta$  Plat.).

3. The following things are to be noted; (a) There is no verb which forms the three first Aorists, together with the three second Aorists; (b) There is no verb which has in use at the same time the second Aor. Act. and Mid., and the second Aor. Pass.; but all verbs, which form the second Aor., have either the second Aor. Act. and Mid. only, or the second Aor. Pass. only. A single exception in regard to both the particulars specified, is seen in the verb *τρέπω*, to turn, which has three first Aorists together with three second Aorists,  $\acute{\epsilon}\tau\rho\acute{\alpha}\pi\sigma\alpha$  (Ion. and poet.)  $\acute{\epsilon}\tau\rho\acute{\alpha}\pi\acute{\omicron}\mu\eta$  $\nu$ ,  $\acute{\epsilon}\tau\rho\acute{\alpha}\pi\eta$  $\nu$ ,  $\acute{\epsilon}\tau\rho\epsilon\psi\alpha$  (the common form in Attic prose),  $\acute{\epsilon}\tau\rho\epsilon\psi\acute{\alpha}\mu\eta$  $\nu$  transitive, e. g.  $\tau\rho\epsilon\psi\alpha\sigma\theta\alpha\iota$   $\epsilon\acute{\iota}\varsigma$   $\varphi\upsilon\gamma\acute{\eta}$  $\nu$ , to put to flight,  $\acute{\epsilon}\tau\rho\epsilon\phi\theta\eta$  $\nu$  rarely; but in compounds, e. g.  $\acute{\epsilon}\pi\iota\tau\rho\epsilon\phi\theta\eta$ - $\sigma\alpha\iota$  Antiph. 4. 126, 4. 127, 5.

On this last point (b) there are but few exceptions, since either the second Aor. Act. and Mid. or the second Aor. Pass., occur but rarely, and mostly in the poet. dialect, e. g.  $\acute{\epsilon}\tau\upsilon\pi\sigma\alpha$  Eur. and  $\acute{\epsilon}\tau\acute{\iota}\pi\eta$  $\nu$ ;  $\acute{\epsilon}\lambda\acute{\iota}\pi\sigma\alpha$  and  $\acute{\epsilon}\lambda\acute{\iota}\pi\eta$  $\nu$  Hom.

4. It is rare that a verb has both Aor. forms in the Act., Pass. and Mid.; where this is the case, the two forms are used under certain conditions, namely:

(a) The two Aor. forms of the Act. and Mid. have a different meaning, i. e. the first Aor. has a transitive meaning, the second Aor., an intransitive, as will be seen below. The same thing is true of the two forms of the Perf., where they are constructed from the same verb.



(b) The two forms of the Aor. belong either to different dialects, or different periods, or to different species of literature, prose or poetry. Thus the older Attic writers prefer the fuller form of the first Aor. Pass.; the later, on the contrary, the softer second Aor. Pass., e. g. *ταχθῆναι* and *ταγῆναι*. Still, in some verbs both forms occur in prose, e. g. *ἀπηλλάχθην* and *ἀπηλλάχην*, etc. Several verbs in poetry have a second Aor., which in prose have commonly a first Aor. only, e. g. *κτείνω*, to kill, Aor. prose, *ἔκτεινα*, poet. *ἐκτάρων* and *ἔκταν*.

(c) The two Aorists stand in such a relation to each other, that the forms of one Aorist take the place of the forms of the other not in use, and in this way each supplies, respectively, the place of the other, as will be seen under the verbs *τίθημι* and *δίδωμι*.

#### A. FORMATION OF THE TENSES OF MUTE-VERBS.

##### § 142. *Introduction.*

(137.)

Mute verbs are divided, like mute letters, into three classes, according to their primary sounds; in each of these classes, verbs with a pure characteristic in the Pres. and Impf. are distinguished from those with an impure characteristic, § 139, 2.

1. Verbs, whose characteristic is a Pi-mute, β, π, φ pure characteristic; πτ, § 24, 1, impure characteristic, e. g.
  - (a) pure characteristic, *πέμπ-ω*, to send, *τριβ-ω*, to rub, *γράφ-ω*, to write;
  - (b) impure characteristic, *τύπτ-ω*, to strike, pure characteristic π, pure stem *ΤΥΠ*, *βλάπτ-ω*, to injure, (β, *ΒΛΑΒ*), *ρίπτ-ω*, to hurl, (φ, *ΡΙΦ*).
2. Verbs, whose characteristic is a Kappa-mute, κ, γ, χ pure characteristic; σσ or Attic ττ, § 24, 1, impure characteristic, e. g.
  - (a) pure characteristic, *πλέκ-ω*, to weave, *ἄγ-ω*, to lead, *τεύχ-ω*, to prepare;
  - (b) impure characteristic, *φρίσσ-ω*, Att. *φρίττ-ω*, to shudder, pure characteristic κ, pure stem *ΦΡΙΚ*, *τάσσ-ω*, Att. *τάττ-ω*, to arrange, (γ, *ΤΑΓ*), *βήσσ-ω*, Att. *βήττ-ω*, to cough, (χ, *ΒΗΧ*).
3. Verbs, whose characteristic is a Tau-mute, τ, δ, θ, pure characteristic; ζ, § 24, 1, impure characteristic, e. g.
  - (a) pure characteristic, *ἀντ-ω*, to complete, *ᾄδ-ω*, to sing, *πείθ-ω*, to persuade;

(b) impure characteristic, φράζ-ω, *to say*, pure characteristic δ, pure stem ΦΡΑΔ.

§ 143. *Remarks on the Characteristic.* (129, 130.)

1. The following mute verbs in -πτω and -σσω (-τιω) form the Secondary tenses, especially the second Aor. Pass., and have for their characteristic,

π: κλέπτ-ω, *to steal*, κόπτ-ω, *to cut*, τύπτ-ω, *to strike*, second Aor. Pass. ε-κλᾶπ-ην, etc.

β: βλάπτ-ω, *to injure*, and κρύπτ-ω, *to conceal*, second Aor. Pass. ε-βλᾶπ-ην and ε-κρύβ-ην and ἐκρύφθην.

φ: βάπτ-ω, *to tinge*, θάπτ-ω, *to bury*, θρύπτ-ω, *to break*, ράπτ-ω, *to sew together*, ρέπτ-ω, *to cast*, σκάπτ-ω, *to dig*, second Aor. Pass. ε-βᾶφ-ην, ε-τᾶφ-ην, ε-τρύφ-ην, ε-ρᾶφ-ην, ε-ρῆφ-ην and ἐρύφθην, ε-σκάφ-ην.

κ: φρίσσω, *to shudder*, second Perf. πῑ-φρῑκ-α.

γ: ἀλλάσσω, second Aor. Pass. ᾠλᾶγ-ῆναι, first Aor. Pass. ἀλλαχθῆναι, Soph., Eur., Aristoph., μύσσω, *to knead* (μᾶγ-ῆναι), ὀρύσσω, *to dig* (ὀρύγ-ῆναι and ὀρυχθῆναι), πλήσσω, *to strike* (ἐπλήγ-ην, ἐξεπᾶγ-ην), πράσσω, *to do* (πέπραγ-α), σφάττω, *to kill* (ἐσφαγ-ην, rarely ἐσφαχθην), τάσσω, *to arrange* (τάγεις, Eur., elsewhere ἐτάχθην), φράσσω, *to hedge round* (ἐφραγ-ην and ἐφράχθην).

2. Two verbs strengthen the pure characteristic κ by τ, like verbs with the impure characteristic π:

πέκτ-ω (commonly πεκτέω, also πείκω), *to shear*, *to comb*, Fut. πέξω, etc.; still κτείνω is commonly used for πέκτειν with the meaning *to shear*, and κτενίζειν and ξαίνειν with the meaning *to comb*;

τίκτ-ω (formed from τι-τίκ-ω), *to beget*, Fut. τέξομαι, second Aor. Act. ἔτεκον, second Perf. τέτοκα.

3. The following verbs in -σσω, -τιω have a Tau-mute—not a Kap-pa-mute—for the pure characteristic: ἄρμότηω (ἄρμόζω), *to fit*, Fut. -όσω; —βλίπτω, *to cut honey combs*, Fut. -ίσω; —βράσσω (rarer βράζω), *to shake*; —ἐρέσσω, *to row*, Fut. -έσω; —πύσσω, *to scatter*, Fut. -άσω; —πλάσσω, *to form*, Fut. -άσω; —πρίσσω, *to pound*, Fut. -ίρω; —and Poet. ἱμάσσω, *to whip*, Fut. -άσω; κνώσσω, *to sleep*, Fut. -ώσω; λείσσω, *to look*, Fut. λείσω; λίσσομαι (especially Hom., also λιτόμαι), *to pray*, Aor. ἐλισύμην, ἐλιτόμην; νίσσομαι, νείσσομαι, *to go*, Fut. νείσομαι; κρούσσω, *to rust* (Epic Perf. κῑ-κρόρυθ-μαι).

Here are classed derivatives in -ώτιω: λιμώτιω, *to hunger*, ὄνει-ρώτιω, *to dream*, ὑπνώτιω, *to be sleepy*.

4. The following verbs in -σσω vary between the two formations: νάσσω, *to press together*, *to draw*, Fut. νάξω, etc.; Perf. Mid. or Pass. νένασμαι; verbal Adj. ναστός; —ἀφύσσω (Poet.), *to draw water*, Fut. -ύξω, Aor. ἤφύσα, ἤφυσάμην.

5. Of verbs in -ζω, whose pure characteristic is a Tau-mute, commonly δ, there are only a few primitives, e. g. ἔζομαι, Poet., καθέζομαι, prose, *I seat myself*; ἵζω, commonly καθίζω, *to seat*, σχίζω, *to separate*, χέζω, *alvum dejicere*; yet there are many derivatives, namely, all in -άζω and most in -ίζω, e. g. ἐθίζω, εἰκάζω, etc.

6. Verbs in -ζω, whose pure characteristic is a Kappa-mute, commonly γ, are mostly *Onomatopoeics*, i. e. words whose sound corresponds to the sense; the greater part of these denote a *call* or *sound*, e. g. αἰάζω, *to groan*, Fut. αἰάξω; ἀλαλάζω, *to shout*; (ἀνδράσθαι, *to speak*, Aor. wanting in Her.); κροῖζω, *to squeak*, *to grunt* (like a swine), Fut. κροῖξω; κροάζω, *to scream*, Aor. ἐκροάγον; κρωάζω, *to crash*; μαστιάζω, *to whip*; ὀδάζω, *to scratch*; οἰμώζω, *to lament*, Fut. οἰμώξομαι; ὀλοάζω, *to howl*; ψυστάζω, *to tease*; σταάζω and σταλάζω, *to trickle*; στενάζω, *to sigh*; στεγρίζω, *to make firm*; στιάζω, *to stick*; συρίζω, *to whistle*; Fut. συρίζομαι, etc.; σφύλλω, etc., later and not Att.; σφαίζω (Att. σφαίττω), *to kill*; σφύζω, *to undulate*; τρίζω, *to chirp* (τίτριγα); φλύζω, *to bubble*, and the Poet. βάζω, *to chat*, Fut. βάξω, third Perf. Mid. or Pass. βέβηκται; βριζώ, *to slumber* (βρίζαι); διαίζω, *to divide*, *to kill*; ἐλεάζω, *to whirl*, *to tumble*; ἐραρίζω, *spolio*; ἐέζω (properly, *to stretch*, *to stir*), *to do* (ἔοργα).

7. The following verbs in -ζω vary between the two modes of formation: βασιάζω, *to bear*, Fut. -άσω, etc., Aor. ἐβασιάχθην; — διστάζω, *to doubt*, διατάσσω, from which the verbal Subst. διαταγμός and διατάσις; — νυστάζω, *to nod*, *to sleep*, Fut. -άσω and -άξω; — παίζω, *to jest*, Fut. παίζομαι and παύζομαι, Aor. Att. ἔπαισα (in later writers ἐπαιξα), Perf. Mid. or Pass. Att. πέπαισμαι (in later writers πέπαιγμαι); — ῥπαζώ, *to rob*, Att. ῥπαύσομαι, ῥπᾶσα, etc. (but in the Epic and Common language ῥρπάζω and -άσω, etc., second Aor. Pass. ῥρπάγην); — μύζω, *to groan*, has II. δ, 20. ἐπέμυζαν, but in Hippocr. ἔμυσεν.

8. The following verbs in -ζω have for a pure characteristic γγ: κλάζω, *to sound*, *to cry*, Perf. κέ-κλαγγ-α, Fut. κλάγξω, Aor. ἐκλαγγα; — πλάζω, *to drive round*, Fut. πλάγξω, etc., Aor. Pass. ἐπλάγχθην; — σάλπιζω, *to blow a trumpet*, Fut. -ίγξω, etc. (later also -ίσω, etc.).

#### § 144. Formation of the Tenses.

(138.)

Mute verbs form the Fut. and the first Aor. Act. and Mid. with the tense-characteristic σ, and the first Perf. and first Plup. Act. with the aspirated endings -ά and -είν, when the characteristic is a Pi-mute or a Kappa-mute; but with the endings -κα, -κειν, when the characteristic is a Tau-mute. Still, the Tau-mute is omitted before κ, as also in the Perf. Mid. or Pass. before μ, § 19, 1; and τ, § 17, 5, is changed into σ; but this σ is omitted before σ of the personal-endings, e. g. πείθω, *to persuade*, πείπαισμαι, -σται; φράζω, *to speak*, πέφρασμαι, -σται; still, the second Pers. is πέπεισαι. The vowels α, ι, υ are short in the verbs which have a Tau-mute as a characteristic before endings with the tense-characteristic σ and κ (-κα, -κειν), e. g. φράζω, φράσω, φράσσα, πέφρακα; πλάσσω, *to form*, πλάσω; νομίζω, *to think*, ἐνόμισα; κλύζω, *to wash*, κλύσω, etc.

REMARK 1. On the changes which the Mutes undergo by the addition of the endings beginning with  $\sigma$ ,  $\vartheta$ ,  $\mu$  or  $\tau$ , and before the aspirated endings  $-\acute{\alpha}$ ,  $-\acute{\epsilon}\nu$ , see §§ 17, 2 and 3. 19, 1. 20, 1; on the lengthening of  $-\epsilon$  into  $-\epsilon\iota$  before  $\sigma$  of verbs in  $-\acute{\epsilon}\nu\delta\omega$  or  $-\acute{\epsilon}\nu\theta\omega$ , e. g.  $\sigma\pi\acute{\epsilon}\nu\delta-\omega$ , to make a libation, Fut. ( $\sigma\pi\acute{\epsilon}\nu\delta-\sigma\omega$ )  $\sigma\pi\epsilon\iota\sigma\omega$ , Aor.  $\acute{\epsilon}\sigma\pi\epsilon\iota\sigma\alpha$ , Perf. Mid. or Pass.  $\acute{\epsilon}\sigma\pi\epsilon\iota\sigma\mu\alpha\iota$ , see § 20, 2; on the omission of  $\sigma$  in endings beginning with  $\sigma\vartheta$ , e. g.  $\kappa\epsilon\kappa\rho\acute{\upsilon}\varphi\theta\alpha\iota$  instead of  $\kappa\epsilon\kappa\rho\acute{\upsilon}\varphi\theta\alpha\iota$ ,  $\pi\epsilon\pi\lambda\acute{\iota}\chi\theta\alpha\iota$  instead of  $\pi\epsilon\pi\lambda\acute{\epsilon}\xi\theta\alpha\iota$ , see § 25, 3; on the endings of the third Pers. Pl. Perf. and Plup. Mid. or Pass.,  $-\acute{\alpha}\tau\alpha\iota$  and  $-\acute{\alpha}\tau\omicron$  instead of  $-\gamma\tau\alpha\iota$ ,  $-\gamma\tau\omicron$ , see §§ 18, 1 and 116, 15; on the vowel of variation in the Secondary tenses, and in some first Perfects and Perfects Mid. or Pass., see § 140; on the Att. Fut. of verbs in  $-\acute{\alpha}\zeta\omega$  and  $-\acute{\iota}\zeta\omega$ , e. g.  $\beta\iota\beta\acute{\alpha}\zeta\omega$ , Fut.  $\beta\iota\beta\acute{\alpha}\sigma\omega$ ,  $\beta\iota\beta\acute{\omega}$ ,  $-\acute{\alpha}\zeta$ ,  $-\acute{\alpha}$ ,  $-\acute{\alpha}\iota\omicron\nu$ ,  $-\acute{\omega}\mu\epsilon\nu$ , etc.,  $\kappa\omicron\mu\acute{\iota}\zeta\omega$ , Fut.  $\kappa\omicron\mu\acute{\iota}\sigma\omega$ ,  $\kappa\omicron\mu\acute{\iota}\omega$ ,  $-\acute{\iota}\epsilon\iota\varsigma$ , etc., see § 117.

REM. 2. When  $\mu$  precedes a Pi-mute, which serves as a characteristic, e. g. in  $\pi\acute{\epsilon}\mu\mu-\omega$ , the  $\mu$  is rejected in the Perf. Mid. or Pass. before endings beginning with  $\mu$ , thus,  $\pi\acute{\epsilon}\mu\mu-\omega$ , to send,  $\pi\acute{\epsilon}-\pi\epsilon\mu-\mu\alpha\iota$  (instead of  $\pi\acute{\epsilon}-\pi\epsilon\mu\mu-\mu\alpha\iota$ ,  $\pi\acute{\epsilon}-\pi\epsilon\mu\mu-\mu\alpha\iota$ ),  $\pi\acute{\epsilon}\pi\epsilon\mu\psi\alpha\iota$ ,  $\pi\acute{\epsilon}\pi\epsilon\mu\psi\tau\alpha\iota$ , etc., Inf.  $\pi\acute{\epsilon}\pi\epsilon\mu\psi\theta\alpha\iota$ , Part.  $\pi\acute{\epsilon}\pi\epsilon\mu-\mu\acute{\epsilon}\nu\omicron\varsigma$ ; so  $\kappa\acute{\alpha}\mu\mu\tau-\omega$ , to bend down,  $\kappa\acute{\epsilon}-\kappa\alpha\mu-\mu\alpha\iota$  (instead of  $\kappa\acute{\epsilon}-\kappa\alpha\mu\mu-\mu\alpha\iota$ ,  $\kappa\acute{\epsilon}-\kappa\alpha\mu\mu-\mu\alpha\iota$ ). When the letter  $\gamma$  would be regularly repeated before  $\mu$ , one  $\gamma$  is omitted, e. g.  $\sigma\phi\acute{\iota}\gamma\gamma-\omega$ , to tie,  $\acute{\epsilon}-\sigma\phi\acute{\iota}\gamma-\mu\alpha\iota$  (instead of  $\acute{\epsilon}-\sigma\phi\acute{\iota}\gamma\gamma-\mu\alpha\iota$ ),  $\acute{\epsilon}\sigma\phi\acute{\iota}\gamma\psi\alpha\iota$ ,  $\acute{\epsilon}\sigma\phi\acute{\iota}\gamma\psi\tau\alpha\iota$ , etc., Inf.  $\acute{\epsilon}\sigma\phi\acute{\iota}\gamma\psi\theta\alpha\iota$ , Part.  $\acute{\epsilon}\sigma\phi\acute{\iota}\gamma\mu\acute{\epsilon}\nu\omicron\varsigma$ ; so  $\acute{\epsilon}\zeta\epsilon\lambda\acute{\epsilon}\gamma\chi\omega$ , to convince,  $\acute{\epsilon}\zeta\epsilon\lambda\acute{\epsilon}\gamma\chi\mu\alpha\iota$  (instead of  $\acute{\epsilon}\zeta\epsilon\lambda\acute{\epsilon}\gamma\chi\chi\mu\alpha\iota$ ,  $\acute{\epsilon}\zeta\epsilon\lambda\acute{\epsilon}\gamma\chi\chi\mu\alpha\iota$ ),  $\acute{\epsilon}\zeta\epsilon\lambda\acute{\epsilon}\gamma\chi\psi\alpha\iota$ , etc.

## PARADIGMS OF MUTE VERBS.

§145. A. Verbs, whose Characteristic is a Pi-mute,  $\beta$ ,  $\pi$ ,  $\varphi$ . (139.)(a) Pure Characteristic,  $\beta$ ,  $\pi$ ,  $\varphi$ , Fut.  $-\psi\omega$ .*τρίβω, to rub.*

ACTIVE.	
Pres.	Ind. $\tau\rho\acute{\iota}\beta-\omega$ Subj. $\tau\rho\acute{\iota}\beta-\omega$ Imp. $\tau\rho\acute{\iota}\beta-\epsilon$ Inf. $\tau\rho\acute{\iota}\beta-\epsilon\iota\nu$ Part. $\tau\rho\acute{\iota}\beta-\omega\nu$
Impf.	Ind. $\acute{\epsilon}-\tau\rho\acute{\iota}\beta-\omicron\nu$ Opt. $\tau\rho\acute{\iota}\beta-\omicron\mu\iota$
Perf.	Ind. ( $\tau\acute{\epsilon}-\tau\rho\acute{\iota}\beta-\acute{\alpha}$ ) $\tau\acute{\epsilon}-\tau\rho\acute{\iota}\varphi-\alpha$ Subj. $\tau\epsilon-\tau\rho\acute{\iota}\varphi-\omega$ Imp. not used, Inf. $\tau\epsilon-\tau\rho\acute{\iota}\varphi-\acute{\epsilon}\nu\alpha\iota$ Part. $\tau\epsilon-\tau\rho\acute{\iota}\varphi-\acute{\omega}\varsigma$
Plup.	Ind. ( $\acute{\epsilon}-\tau\epsilon-\tau\rho\acute{\iota}\beta-\acute{\epsilon}\iota\nu$ ) $\acute{\epsilon}-\tau\epsilon-\tau\rho\acute{\iota}\varphi-\acute{\epsilon}\iota\nu$ Opt. $\tau\epsilon-\tau\rho\acute{\iota}\varphi-\omicron\mu\iota$
Fut.	Ind. ( $\tau\rho\acute{\iota}\beta-\sigma\omega$ ) $\tau\rho\acute{\iota}\psi\omega$ Opt. $\tau\rho\acute{\iota}\psi\omicron\mu\iota$ Inf. $\tau\rho\acute{\iota}\psi\epsilon\iota\nu$ Part. $\tau\rho\acute{\iota}\psi\omega\nu$
Aor. I.	Ind. $\acute{\epsilon}-\tau\rho\acute{\iota}\psi\alpha$ Subj. $\tau\rho\acute{\iota}\psi\omega$ Opt. $\tau\rho\acute{\iota}\psi\alpha\mu\iota$ Imp. $\tau\rho\acute{\iota}\psi\omicron\nu$ Inf. $\tau\rho\acute{\iota}\psi\alpha\iota$ Part. $\tau\rho\acute{\iota}\psi\alpha\varsigma$ .
MIDDLE.	
Pres.	Ind. $\tau\rho\acute{\iota}\beta-\omicron\mu\alpha\iota$ Subj. $\tau\rho\acute{\iota}\beta-\omega\mu\alpha\iota$ Imp. $\tau\rho\acute{\iota}\beta-\omicron\nu$ Inf. $\tau\rho\acute{\iota}\beta-\epsilon\sigma\theta\alpha\iota$ Part. $\tau\rho\acute{\iota}\beta-\acute{\omicron}\mu\epsilon\nu\omicron\varsigma$
Impf.	Ind. $\acute{\epsilon}-\tau\rho\acute{\iota}\beta-\acute{\omicron}\mu\eta\nu$ Opt. $\tau\rho\acute{\iota}\beta-\acute{\omicron}\mu\eta\nu$

Perf.	Ind.	(τέ-τριβ-μαι)	Imperative.	Infinitive.
	S. 1.	τέ-τριμ-μαι	(τέ-τριβ-σο)	(τε-τρίβ-θαι
	2.	τέ-τριψαι	τέ-τριψο	τε-τρίψ-θαι
	3.	τέ-τριπ-ται	τε-τρίψ-θω	
	D. 1.	τε-τρίμ-μεθον		Participle.
	2.	τέ-τριψ-θον	τέ-τριψ-θον	τε-τριμ-μένος, -η, -ον
	3.	τέ-τριψ-θον	τε-τρίψ-θων	
	P. 1.	τε-τρίμ-μεθα		Subjunctive.
	2.	τέ-τριψ-θες	τέ-τριψ-θες	τε-τριμ-μένος ὧ
	3.	τε-τριμ-μένοι εἰσὶν or τε-τρίψ-ᾶται	τε-τρίψ-θωσαν or τε-τρίψ-θων	
Plup.	S. 1.	ἔ-τε-τρίμ-μην	D. ἔ-τε-τρίμ-μεθον	P. ἔ-τε-τρίμ-μεθα
Ind.	2.	ἔ-τέ-τριψο	ἔ-τέ-τριψ-θον	ἔ-τέ-τριψ-θες
	3.	ἔ-τέ-τριπ-το	ἔ-τε-τρίψ-θην	τε-τριμ-μένοι ἦσαν [or ἔ-τε-τρίψ-ατο
Opt.		τε-τριμ-μένος εἴην		
Fut.	Ind.	τρίψομαι	Opt. τριψοίμην	Inf. τρίψεσθαι
Aor. I.	Ind.	ἔ-τριψάμην	Subj. τριψάμην	Opt. τριψαίμην
		Inf. τριψασθαι	Part. τριψάμενος	Imp. τρίψαι
F. Pf.	Ind.	τε-τρίψομαι	Opt. τε-τριψοίμην	Inf. τε-τρίψεσθαι
		Part. τε-τριψόμενος.		
PASSIVE.				
Aor. I.	Ind.	(ἔ-τρίβ-θην)	ἔ-τρίψ-θην	Subj. τριψ-θῶ
			Opt. τριψ-θείην	Inf. τριψ-θῆναι
			Imp. τρίψ-θητι	Part. τριψ-θείς
Fut. I.	Ind.	τριψ-θήσομαι	Opt. τριψ-θησοίμην	Inf. τριψ-θήσεσθαι
		Part. τριψ-θησόμενος		
A. II.	Ind.	ἔ-τριβ-ῃην	Subj. τρίβ-ῶ	Opt. τριβ-εἴην
		Imp. τριβ-ηθι	Inf. τριβ-ῆναι	Part. τριβ-είς
F. II.	Ind.	τριβ-ήσομαι	Opt. τριβ-ησοίμην	Inf. τριβ-ήσεσθαι
		Part. τριβ-ησόμενος.		
Verbal adjective: (τριβ-τός) τριπ-τός, -ή, -όν, τριπ-τέος, -έα, -έον.				

§ 146. (b) Impure Characteristic, πτ in Pres. and Impf.

Fut. -ψω.

(140.)

κόπτω, to cut.

	ACTIVE.	MIDDLE.	PASSIVE.
Pres.	κόπτ-ω	κόπτ-ομαι	
Impf.	ἔ-κοπ-ον	ἔ-κοπ-όμην	
Perf. I.	(κέ-κοπ-ά) κέ-κοψ-α	κέ-κομ-μαι, like τέ-τριμ-μαι	
Plup. I.	ἔ-κε-κόψ-ειν	ἔ-κε-κόμ-μην, like ἔ-τε-τρίμ-μην	
Perf. II.	κέ-κοπ-α (Hom.)		
Plup. II.	ἔ-κε-κόπ-ειν		A. I. ἔ-κόψ-θην
Fut.	(κόπ-σω) κόψω	κόψομαι	F. I. κοψ-θήσομαι
Aor. I.	ἔ-κοψα	ἔ-κοψάμην	A. II. ἔ-κόπ-ην
Fut. Pf.		κε-κόψομαι	F. II. κοπ-ήσομαι
Verbal adjective: κοπ-τός, -ή, -όν, κοπ-τέος, -τέα, -τέον.			

Inflection of the Perf. Mid. or Pass. κάμπ-τ-ω, to bend down (κέκαμ-μαι for κέκαμμι-μαι, § 144, Rem. 2).			
Ind.	S. 1. κέκαμμαι 2. κέκαμψαι 3. κέκαμπται D. 1. κεκάμμεθον 2. κέκαμψθον 3. κέκαμψθον P. 1. κεκάμμεθα 2. κέκαμψθε 3. κεκαμμένοι εισί(ν)	Imperative. κέκαμψο κεκάμψθω κέκαμψθον κεκάμψθων κέκαμψθε κεκάμψθωσαν or κεκάμψθων]	Infinitive. κεκάμψθαι Participle. κεκαμμένος, -η, -ον Subjunctive. κεκαμμένος ὦ
Verbal adjective: καμπτός, -ή, -όν, καμπτέος, -τέα, -τέον.			

§ 147. B. Verbs, whose Characteristic is a Kappa-mute, γ, κ, χ. (141.)

(a) Pure Characteristic, γ, κ, χ. (b) Impure Characteristic in the Pres. and Impf., σσ, Att. ττ, rarer ζ.

πλέκ-ω, to weave. Fut. -ξω. τᾶσσω, Att. τᾶττω, to arrange.

	ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
Pres.	πλέκ-ω	πλέκ-ομαι	τάσσω	τάσσομαι
Impf.	ἔ-πλεκ-ον	ἔ-πλεκ-ομην	ἔ-τασσο-ον	ἔ-τασσο-ομην
Perf.	(πέ-πλεκ-ά)	(πέ-πλεκ-μαι)	(τέ-ταχ-ά)	
	πέ-πλεχ-α	πέ-πλεχ-μαι	τέ-ταχ-α	τέ-ταγμα
Plup.	ἔ-πε-πλεχ-ειν	ἔ-πε-πλεχ-μην	ἔ-τε-τάχ-ειν	ἔ-τε-τάγ-μην
Fut.	(πλέκ-σω) πλεξω	πλεξομαι	(τάγ-σω) τάξω	τάξομαι
Aor.	ἔ-πλεξα	ἔ-πλεξαμην	ἔ-ταξα	ἔ-ταξάμην
F. Pf.		πε-πλεξομαι		τε-τάξομαι

PASSIVE.

Aor. I.	(ἔ-πλέκ-θην)	ἔ-πλέχ-θην	(ἔ-τάγ-θην)	ἔ-τάχ-θην
Fut. I.		πλεχ-θήσομαι		ταχ-θήσομαι
A. II.	ἔ-πλάκ-ην and ἔ-πλεκ-ην			ἔ-ταγ-ην
F. II.	πλακ-ήσομαι			ταγ-ήσομαι

Verbal Adj. πλεκτός, -ή, -όν; πλεκ-τέος, -τέα, -τέον; τακτός, τακτέος.

Inflection of the Perf. Mid. or Pass. τᾶσσω, to arrange, and σφίγγω (§ 144, Rem. 2), to bind.			
Ind. S. 1.	τέταγμα	ἔσφιγμα	Imperative.
2.	τέταξαι	ἔσφιγξαι	τέταξο
3.	τέτακται	ἔσφιγγται	τετάχθω
D. 1.	τετάγμεθον	ἔσφιγμεθον	ἔσφιγξθω
2.	τέταχθον	ἔσφιγξθον	τέταχθον
3.	τέταχθον	ἔσφιγξθον	ἔσφιγξθον
P. 1.	τεταγμεθα	ἔσφιγμεθα	τετάχθων
2.	τέταχθε	ἔσφιγξθε	ἔσφιγξθων
3.	τεταγμένοι εισί(ν) or τετάχται	ἔσφιγμένοι εισί(ν)	τεταχθωσαν or τετάχθων
			or ἔσφιγξθων or ἔσφιγξθων
Inf.	τετάχθαι	ἔσφιγθαι	Part. τεταγμένος ἔσφιγμένος.

§ 148. C. *Verbs, whose Characteristic is a Tau-mute, δ, τ, θ.* (142.)

(a) Pure Characteristic, δ, τ, θ. (b) Impure Characteristic in Pres. and Impf., ζ, rarer σσ.—Fut. σω.

	ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
Pres.,	ψεύδ-ω, to deceive.	ψεύδ-ομαι, to lie,	φράζ-ω, to say,	φράζ-ομαι, to think,
Impf.	ἔ-ψευδ-ον	ἔ-ψευδ-όμην	ἔ-φραζ-ον	ἔ-φραζ-όμην
Perf.	(ἔ-ψευδ-κα)	(ἔ-ψευδ-μαι)	(πέ-φραδ-κα)	(πέ-φραδ-μαι)
	ἔ-ψευ-κα	ἔ-ψευσ-μαι	πέ-φρά-κα	πέ-φρασ-μαι
Plup.	ἔ-ψεύ-κειν	ἔ-ψεύσ-μην	ἔ-πε-φρά-κειν	ἔ-πε-φράσ-μην
Fut.	(ψεύδ-σω)	(ψεύδ-σομαι)	(φράδ-σω)	(φράδ-σομαι)
	ψεύσ-ω	ψεύ-σομαι	φράσ-ω	φράσ-ομαι
Aor. I.	ἔ-ψευ-σα	ἔ-ψευ-σάμην	ἔ-φρά-σα	ἔ-φρα-σάμην
F. Pf.		ἔ-ψεύ-σομαι		πέ-φρά-σομαι

PASSIVE.	
Aor. 1.	(ἔ-ψεύδ-θη) ἔ-ψεύσ-θη
Fut. 1.	ψευσ-θήσομαι
Verbal. Adj. (ψευδ-τέος) ψευσ-τέος, -τέα, -τέον; φρασ-τέος, -τέα, -τέον.	

Inflection of Perf. Mid. or Passa.			
Ind. S. 1.	ἔψευσ-μαι	Imper.	Infinitive.
2.	ἔψευ-σαι	ἔψευ-σο	ἔ-ψευσ-θαι
3.	ἔψευσ-ται	ἔψεύ-σθω	Participle.
D. 1.	ἔψεύσ-μεθον		ἔ-ψευσ-μένος, -η, -ον
2.	ἔψευ-σθον	ἔψευ-σθον	
3.	ἔψευ-σθων	ἔψεύ-σθων	Subjunctive.
P. 1.	ἔψεύσ-μεθα		ἔ-ψευσ-μένος ᾧ.
2.	ἔψευ-σθε	ἔψευ-σθε	
3.	ἔψευσ-μένοι εἰσὶ(ν)	ἔψεύ-σθωσαν or ἔψεύ-σθων]	

§ 149. FORMATION OF THE TENSES OF LIQUID-VERBS. (143—145.)

1. Liquid verbs, i. e. verbs whose characteristic is one of the liquids λ, μ, ν, ρ, form the Fut. Act. and Mid. and the first Aor. Act. and Mid. without the tense-characteristic σ, § 20, 3, but the Perf. Act. with the tense-characteristic κ, e. g.

σφαίλω, stem ΣΦΑΛ, Fut. σφαλ-ῶ, first Aor. ἔ-σφαλ-α, Perf. ἔ-σφαλ-κα.

REMARK 1. The endings of the Fut. in liquid verbs, namely, -ω, -οῦμαι, are contracted from -ίσω, -ίσομαι after the rejection of σ, § 20, 3. The inflection of these contracted endings is like that of contracts in -έω in the Pres. Act. and Mid. φιλ-ῶ, φιλ-οῦμαι, § 135. The Fut. Perf. is wanting in liquid verbs.

2. The Present tense of the above verbs—with the exception of a few whose stem-vowel is *ε*—is strengthened, either by doubling the characteristic *λ*, or by inserting the liquid *ν* after the characteristic, or by either lengthening the short stem-vowel, as is the case in all verbs in *-ίνω*, *-ύνω*, *-όρω*, or by changing it into a long vowel or diphthong, § 16, 3, e. g. *σφάλλ-λ-ω*, *τέμ-ν-ω*, *κρίν-ω*, *ἀμύν-ω*, *κτείν-ω*, *φαίν-ω*, stem *ΣΦΑΛ*, *ΤΕΜ*, *ΚΡΙΝ*(ι), *ΑΜΤΝ*(υ) *ΚΤΑΝ*, *ΦΑΝ*); but *μέν-ω*, *νέμ-ω* with a pure stem.

3. All the tenses are formed from the pure stem, yet the vowel in the final syllable of the stem in the first Aor. Act. and Mid., is lengthened, see No. 5, e. g. *σφάλλ-ω* (*ΣΦΑΛ*), Fut. *σφαλλ-ῶ*, second Aor. Pass. *ἐσφαλλ-ην*, first Aor. Perf. *ἔσφαλ-κα*, first Aor. Act. *ἔσφηλ-α*. The second Aorists Act. and Mid. rarely occur, and very seldom in prose; on the contrary, the second Aor. Pass. is more in use than the first Aor.; the first Aor. is wholly wanting in many verbs.

4. In liquid verbs with an impure characteristic, the ground-form of the stem is not borrowed—as is the case with mute-verbs—from the second Aor., but from the Fut., since only a few verbs of this class form a second Aor. Act. and Mid.

5. Liquid verbs are divided into four classes according as the stem-vowel of the Fut. is *ᾱ*, *ε*, *ι* or *υ* before the ending *-ῶ*. In the first Aor. Act. and Mid., *ᾱ* is lengthened into *η*, *ε* into *ει*, into *ι*, *υ* into *υ*, § 16, 3. Thus:

I. Class with *ᾱ* in the Future.

Pres.	Fut.	Aor.
<i>σφάλλ-ω</i> , to deceive,	<i>σφᾱλ-ῶ</i>	<i>ἔσφηλ-α</i>
<i>κάμν-ω</i> , to labor,	<i>καμ-οῦμαι</i>	wanting
<i>τεκμαίρ-ω</i> , to point out,	<i>τεκμαῖρ-ῶ</i>	<i>ἔτεκμηρ-α</i>
<i>φαίν-ω</i> , to show,	<i>φαῖν-ῶ</i>	<i>ἔφην-α</i> .

II. Class with *ε* in the Future.

<i>μέν-ω</i> , to remain,	<i>μεν-ῶ</i>	<i>ἔμειν-α</i>
<i>ἀγγέλλ-ω</i> , to announce,	<i>ἀγγελλ-ῶ</i>	<i>ἤγγειλ-α</i>
<i>τέμν-ω</i> , to cut,	<i>τεμ-ῶ</i>	wanting
<i>νέμ-ω</i> , to divide,	<i>νεμ-ῶ</i>	<i>ἔνειμ-α</i>
<i>κτείν-ω</i> , to kill,	<i>κτεν-ῶ</i>	<i>ἔκτειν-α</i>
<i>ἱμείρ-ω</i> , to desire,	<i>ἱμερ-ῶ</i>	<i>ἱμειρ-α</i> .

III. Class with *ι* in the Future.

<i>τὶλλ-ω</i> , to pluck,	<i>τὶλ-ῶ</i>	<i>ἔτιλ-α</i>
<i>κρίν-ω</i> , to separate,	<i>κρίν-ῶ</i>	<i>ἔκριν-α</i> .



IV. Class with *ũ* in the Future.

Pres.	Fut.	Aor.
σύρ-ω, to draw,	σ ũ ρ -ō	ἔ-σ ũ ρ -α
ἀμύν-ω, to defend,	ἀ μ ũ ν -ō	ἤμ ũ ν -α.

REM. 2. The following verbs in -αίνω of the first class take *ā* in the Aor. instead of *η*, namely, ἰσχναίνω, to make emaciated, (ἰσχνᾶνα, ἰσχνᾶναι), κερδαίνω, to gain, (ἐκέρδᾶνα, κερδᾶναι), κοιλαίνω, to hollow out, (ἐκοιλᾶνα, κοιλᾶναι), λευκαίνω, to whiten, ὀργαίνω, to enrage, πεπαίνω, to ripen; also all verbs in -ραίνω, e. g. περαινώ, Fut. περανῶ, Aor. ἐπεράνα, Inf. περᾶναι (except τετραίνω, to bore, ἐτέτρηναι, τετρῆναι), and all in -ιαίνω, e. g. πιαίνω, to make fat, ἐπιᾶνα, πιαῖναι (except μιαίνω, to stain, μιῆναι, rarely μιᾶναι).—The verb σημαίνω, to give a signal, has both σημήναι, which is usual among the Attic writers, and σημᾶναι. Also αἶρω, to raise, and ἄλλομαι, to leap, are formed with *ā*, ἄραι, ἄλασθαι, but in the Ind. the *α* is changed into *η* on account of the augment, e. g. ἤρα, ἤλάμην (second Aor. ἤλόμην is not used in the Ind. and very rarely elsewhere). Comp. on *α*, § 16, 7.

6. The first Perf. Act. of verbs with the characteristic *ν*, according to § 19, 3, must end in -γκα, e. g. μεμίαν-κα from μιαίνω instead of με-μίαν-κα, πέφαγκα from φαίνω, παρώξυνκα from παρ-ωξύνω, to excite. But this form is found only among later writers. The best writers endeavor to avoid it, sometimes by dropping the *ν*, e. g. κερέρδακα from κερδαίνω, or also, as in κτείνω, by using the form of the second Perf., e. g. ἔκτονα, in the sense of the first Perf., or, as in the case of verbs in -ένω, by not forming any Perf., or, as e. g. in μένω, by forming it from a new theme, as μεμένηκα from ΜΕΝΕΩ.

7. The three following verbs with the characteristic *ν* drop that letter, not only in the Perf. and Plup. Act., but also in the Perf. and Plup. Mid. or Pass. and in the first Aor. Pass.:

κρίνω, to separate,	κέκρικα	κέκριμαι	ἐκρίθην
κλίνω, to bend down,	κέκλικα	κέκλιμαι	ἐκλίθην
πλύνω, to wash,	πέπλυκα	πέπλυμαι	ἐπλύθην.

REM. 3. Τρίνω, to stretch, and κτείνω, to kill, form the above mentioned tenses from new themes, viz. ΤΑΣΩ, ΚΤΑΝΩ, ΚΤΑΣΩ, thus:

τέτακα	τέταμαι	ἐτάθην
ἔτακα and ἔταγκα	ἔταμαι	ἐτάθην (ἐτάνθην among the later writers);

yet the forms of κτείνω here presented, are not Attic. The Attic writers use ἔκτονα as the Perf. Act., see No. 6, and instead of ἔταμαι and ἐτάθην, substitute τέτηνκα and ἀπέθανον in passive phrases with ὑπό and the Gen.

REM. 4. Κρίνω, κλίνω, πλύνω and κτείνω, among the poets, often retain *ν* in the first Aor. Pass. according to the necessities of the verse, e. g. ἐκρίν-θην, ἐπλύνθην; in prose these forms seem to be doubtful, yet κατεκρίνθην is found in X. Hell. 4, 1, 30., in all the copies.

8. On the formation of the Perf. Mid., the following things should be noted:

Verbs in *-αίνω* and *-ίνω*, usually drop the *ν* before the endings beginning with *μ*, and insert *σ* to strengthen the syllable, e. g. φαίν-ω πέφα-σ-μαι πε-φά-σ-μεθα — σημαίνω σεσήμασμαι — περαινώ πε-πέρασμαι — ραίνω ῥήρασμαι — παχύν-ω πεπάχυν-σ-μαι — μολύν-ω μεμόλυσμαι — λυμαίνομαι λελυμασμένοι εἰσίν — μαινώ μεμείασμαι; but some verbs of this kind assimilate the *ν* to the following *μ*, e. g. ξηραίν-ω, ἐξήραμ-μαι and ἐξήρασμαι instead of ἐξήραν-μαι, παροξύνω, to excite, παρώξυνμαι, αἰσύν-ω ἤσχυμαι; a very few verbs drop *ν* without substituting a strengthening *σ*; the vowel, however, is made long, e. g. τραχύν-ω, to make rough, τε-τραράχυν-μαι also τετράχυσμαι and τετράχυμαι. It is evident, that in the personal-endings, except those beginning with *μ*, the *ν* remains, e. g. πέφασ-μαι, πέφαν-σαι, πέφαν-ται, ἐξήραμ-μαι, -ανσαι, -ανται, ἤσχυμαι, -υσσαι, -υνται, -ύμ-μεθον. See φαίν-ω and ξηραίνω, page 179.

REM. 5. On the omission of *σ* in endings beginning with *σθ*, see § 25, 3; on the *α*, the vowel of variation, in the first Perf. Act. and Mid. and in the first Aor. Pass., and also in the second Aorists of liquid verbs with a monosyllabic stem and the stem-vowel *ε*, see § 140; on the Perf. of ἀγείρω and ἐγείρω with Att. Redup., see § 124.

9. In the second Perf., which, however, belongs only to a few verbs, the short stem-vowel before the ending *-α*, is lengthened, as in the first Aor. Act., except in verbs with *ε* in the Fut., which take *ο*, the vowel of variation, § 140, 4, e. g. φαίν-ω, first Aor. ἔφην-α, second Perf. πέφην-α; but σπεῖρ-ω, Fut. σπερ-ῶ, second Perf. ἔσπορ-α.

§ 150. *Paradigms of Liquid-Verbs.* (146.)

ἀγγέλλω, to announce.

ACTIVE.				
Present,	Ind. ἀγγέλλ-ω	Subj. ἀγγέλλω	Imp. ἄγγελλε	Inf. ἀγγέλλειν
	Part. ἀγγέλλων			
Impf.	Ind. ἤγγελλ-ον	Opt. ἀγγέλλοιμι		
Perf. I.	Ind. ἤγγελ-κα	Subj. ἤγγέλκω	Imp. not in use	Inf. ἤγγελκέειν
	Part. ἤγγελκώς			
Plup. I.	Ind. ἤγγελ-κειν	Opt. ἤγγέλ-κοιμι		
Perf. II.	ἔ-φθόρ-α, perdidī, from φθείρ-ω, perdo; Plup. II. ἔ-φθόρ-ειν			

Fut. Ind.	S. 1.	ἄγγελ-ῶ	Opt. ἀγγελῶμι	or	ἀγγελοῖην
	2.	ἄγγελ-εῖς	ἀγγελοῖς	“	ἀγγελοῖς
	3.	ἄγγελ-εῖ	ἀγγελοῖ	“	ἀγγελοῖη
	D. 2.	ἄγγελ-εῖτον	ἀγγελοῖτον	“	ἀγγελοῖητον
	3.	ἄγγελ-εῖτον	ἀγγελοῖτην	“	ἀγγελοῖητην
	P. 1.	ἄγγελ-οῦμεν	ἀγγελοῖμεν	“	ἀγγελοῖημεν
	2.	ἄγγελ-εῖτε	ἀγγελοῖτε	“	ἀγγελοῖητε
	3.	ἄγγελ-οῦσθε	ἀγγελοῖεν	“	ἀγγελοῖεν
Inf. ἀγγελεῖν Part. ἀγγελῶν, -οῦσα, -οῦν					
Aor. I.	Ind.	ἤγγειλ-α	Subj. ἀγγείλω	Opt. ἀγγείλαιμι	Imp. ἀγγειλον
Inf. ἀγγεῖλαι Part. ἀγγεῖλας					
Aor. II.	Ind.	ἤγγειλ-ον	Subj. ἀγγέλω	Opt. ἀγγέλοιμι	Imp. ἄγγελε
Inf. ἀγγελεῖν Part. ἀγγελῶν, -οῦσα, -όν.					
MIDDLE.					
Pres.	Ind.	ἀγγέλλ-ομαι	Subj. ἀγγέλλωμαι	Imp. ἀγγέλλον	Inf. ἀγγέλλεσθαι
Impf.	Ind.	ἤγγελλ-όμην	Opt. ἀγγελλοίμην		
Pf. Ind.	S. 1.	ἤγγελ-μαι	Imperative.		Infinitive.
	2.	ἤγγελ-σαι	ἤγγελ-σο		ἤγγελ-θαι
	2.	ἤγγελ-ται	ἤγγελ-θω		Participle.
	D. 1.	ἤγγελ-μεθον			ἤγγελ-μένος
	2.	ἤγγελ-θον	ἤγγελ-θον		Subjunctive.
	3.	ἤγγελ-θον	ἤγγελ-θων		ἤγγελ-μένος ὧ
	P. 1.	ἤγγελ-μεθα			
	2.	ἤγγελ-θε	ἤγγελ-θε		
	3.	ἤγγελ-μένοι εἰσθε	ἤγγελθωσαν or ἤγγελ-θων]		
Plp. Ind.	ἤγγελ-μην, -σο, -το, -μεθον, -θον, -θην, -μεθα, -θε, ἤγγελμένοι ἦσαν				
Fut. Ind.	S. 1.	ἀγγελ-οῦμαι	Opt. ἀγγελ-οίμην		Infinitive.
	2.	ἀγγελ-ῇ or -εῖ	ἀγγελ-οῖο		ἀγγελ-εἶσθαι
	3.	ἀγγελ-εῖται	ἀγγελ-οῖτο		Participle.
	D. 1.	ἀγγελ-οῦμεθον	ἀγγελ-οῖμεθον		ἀγγελ-οῦμενος
	2.	ἀγγελ-εἰσθον	ἀγγελ-οῖσθον		
	3.	ἀγγελ-εἰσθον	ἀγγελ-οῖσθην		
	P. 1.	ἀγγελ-οῦμεθα	ἀγγελ-οῖμεθα		
	2.	ἀγγελ-εἰσθε	ἀγγελ-οῖσθε		
	3.	ἀγγελ-οῦνται	ἀγγελ-οῖντο		
Aor. I.	Ind.	ἤγγειλ-άμην	Subj. ἀγγείλωμαι	Opt. ἀγγειλ-αίμην	Imp. ἀγγειλ-αι
Inf. ἀγγεῖλαι Part. ἀγγεῖλας					
Aor. II.	Ind.	ἤγγειλ-όμην	Subj. ἀγγέλωμαι	Opt. ἀγγελοίμην	Imp. ἄγγελε
Inf. ἀγγεῖλαι Part. ἀγγεῖλας					
PASSIVE.					
Aor. I.	Ind.	ἤγγελ-θην	Subj. ἀγγελ-θῶ	Opt. ἀγγελ-θείην	Imp. ἀγγελ-θητι
Fut. I.	Ind.	ἀγγελ-θήσομαι	Opt. ἀγγελ-θησοίμην	Inf. ἀγγελ-θήσεσθαι	Part. ἀγγελ-θησόμενος
Aor. II.	Ind.	ἤγγελ-ῃ	Subj. ἀγγελ-ῶ	Opt. ἀγγελ-εῖην	Imp. ἀγγελ-ῃ
Fut. II.	Ind.	ἀγγελ-ήσομαι, etc., like the first Fut. Pass.			
Verbal adjective : ἀγγελ-τέος, -τέα, -τέον.					

§ 151. *Shorter Paradigms, arranged according to the stem-vowel of the Future.* (147.)

(a) with *ǎ* in the Future, σφάλλω, fallo; φαίνω, to show, Mid. to appear.

ACTIVE.		MIDDLE.	ACTIVE.	MIDDLE.
Pres.	σφαῖλλ-ω	σφαῖλλ-ομαι	φαίν-ω	φαίν-ομαι
Impf.	ἔ-σφαλλ-ον	ἔ-σφαλλ-όμην	ἔ-φαιν-ον	ἔ-φαιν-όμην
Perf. I.	ἔ-σφαλ-κα	ἔ-σφαλ-μαι	(πέ-φαγ-κα)	πέ-φασ-μαι
Plup. I.	ἔ-σφάλ-κειν	ἔ-σφάλ-μην	(ἔ-πε-φάγ-κειν)	ἔ-πε-φάσ-μην
Perf. II.			πέ-φην-α, I appear,	
Plup. II.			ἔ-πε-φίγ-ειν, I appeared,	
Fut.	σφαῖλ-ῶ, εἴς, εἴ	wanting	φάν-ῶ	φάν-οῦμαι <sup>1</sup>
Aor. I.	ἔ-σφηγ-α	wanting	ἔ-φην-α	ἔ-φην-άμην <sup>2</sup>
<sup>1</sup> I shall appear, ἀποφ., I shall affirm. <sup>2</sup> Prose ἀπεφ., it was affirmed by me.				
PASSIVE.				
Aor. I.	ἔ-σφάλ-θην		ἔ-φάν-θην, I appeared,	
Fut. I.	σφαλ-θήσομαι		φαιν-θήσομαι	
Aor. II.	ἔ-σφάλλ-ην		ἔ-φάν-ην, I appeared,	
Fut. II.	σφαῖλ-ήσομαι		φάν-ήσομαι, I will appear.	
Verbal adjective; σφαλ-τέος, -τέα, -τέον, φαν-τέος.				
Inflection of the Perf. Mid. or Pass. of φαίν-ω, to show, ξηραίν-ω, to dry, and τείν-ω, § 149, Rem. 3, to stretch.				
Ind. S. 1.	πέ-φασ-μαι	ἔ-ξηραμ-μαι	τέ-τά-μαι	
2.	πέ-φαν-σαι	ἔ-ξηραν-σαι	τέ-τά-σαι	
3.	πέ-φαν-ται	ἔ-ξηραν-ται	τέ-τά-ται	
D. 1.	πε-φάσ-μεθον	ἔ-ξηράμ-μεθον	τε-τά-μεθον	
2.	πε-φαν-θον	ἔ-ξηραν-θον	τέ-τα-σθον	
3.	πέ-φαν-θον	ἔ-ξηραν-θον	τέ-τα-σθον	
P. 1.	πε-φάσ-μεθα	ἔ-ξηράμ-μεθα	τε-τά-μεθα	
2.	πέ-φαν-θε	ἔ-ξηραν-θε	τέ-τα-σθε	
3.	πε-φασ-μένοι εἰσὶν	ἔ-ξηραμ-μένοι εἰσὶν	τέ-τα-νται	
Imp. S. 2.	(πέ-φαν-σο)	(ἔ-ξηραν-σο)	τέ-τά-σο	
3.	πε-φάν-θω	ἔ-ξηράν-θω	τε-τά-σθω	
D. 2.	πέ-φαν-θον	ἔ-ξηραν-θον	τέ-τα-σθον	
3.	πε-φάν-θων	ἔ-ξηράν-θων	τε-τά-σθων	
P. 2.	πέ-φαν-θε	ἔ-ξηραν-θε	τέ-τα-σθε	
3.	πε-φάν-θωσαν or πε-φάν-θων	ἔ-ξηράν-θωσαν or ἔ-ξηράν-θων	τε-τά-σθωσαν or τε-τά-σθων	
Inf.	πε-φάν-θαι	ἔ-ξηράν-θαι	τε-τά-σθαι	
Part.	πε-φασ-μένος	ἔ-ξηραμ-μένος	τε-τά-μένος.	

§ 152. (b) with *ε* in the Future, ἰμεῖρ-ω (Ion. and Poet.),  
to desire, and στέλλω, to send. (148.)

ACTIVE.		MIDDLE.	ACTIVE.		MIDDLE.
Pres.	ἰμεῖρ-ω	ἰμεῖρ-ομαι	στέλλ-ω	στέλλ-ομαι	
Impf.	ἰμειρ-ον	ἰμειρ-όμεν	ἔ-στέλλ-ον	ἔ-στέλλ-όμεν	
Pf. I.	ἰμερ-κα	ἰμερ-μαι	ἔ-σταλ-κα	ἔ-σταλ-μαι	
Plp. I.	ἰμέρ-κειν	ἰμέρ-μεν	ἔ-στάλ-κειν	ἔ-στάλ-μεν	
Pf. II.			ἔ-φθορ-α fr. φθείρ-ω. I have destr.		
Plp. II.			ἔ-φθόρ-ειν, I had destroyed,		
Fut.	ἰμερ-ῶ	ἰμερ-οῦμαι	στελ-ῶ	στελ-οῦμαι	
Aor. I.	ἰμειρ-α	ἰμειρ-άμην	ἔ-στειλ-α	ἔ-στειλ-άμην.	
PASSIVE.					
Aor. I.	ἰμέρ-θην	ἔ-στάλ-θην	A. II.	ἔ-σταλ-ην	
Fut. I.	ἰμερ-θήσομαι	σταλ-θήσομαι	F. II.	σταλ-ήσομαι	
Verbal Adj. ἰμερ-τός, -ή, -όν, ἰμερ-τέος, -τέα, -τέον, σταλ-τός, σταλ-τέος.					
REMARK. The inflection of the Perf. Mid. or Pass. is like ἤγγελ-μαι.					

§ 153. (c) With *ι* and *υ* in the Future. (149.)

(α) τιλλ-ω, to pluck, σύρω, to draw, μολύν-ω, to defile.

Pres.	τιλλ-ω	σύρ-ω	μολύν-ω
	τιλλ-ομαι	σύρ-ομαι	μολύν-ομαι
Perf.	τέ-τιλ-κα	σέ-συρ-κα	(με-μόλυν-κα)
	τέ-τιλ-μαι	σέ-συρ-μαι	με-μόλυν-μαι
Fut.	τίλ-ῶ	σύρ-ῶ	μολύν-ῶ
	τίλ-οῦμαι	σύρ-οῦμαι	μολύν-οῦμαι
Aor. I.	ἔ-τίλ-α	ἔ-σύρ-α	ἔ-μόλυν-α
	ἔ-τίλ-άμην	ἔ-σύρ-άμην	ἔ-μόλυν-άμην
A. I. P.	ἔ-τιλ-θην	ἔ-σύρ-θην	ἔ-μόλυν-θην
F. I. P.	τιλ-θήσομαι	συρ-θήσομαι	μολυν-θήσομαι
Aor. II. and Fut. II. P. ἔ-σῶρ-ην, σῶρ-ήσομαι			
Verbal Adj. τιλ-τός, τιλ-τέος, συρ-τός, συρ-τέος, μολυν-τός, μολυν-τέος.			
REMARK 1. The inflection of the Perf. Mid. or Pass. of τέ-τιλ-μαι, σέ-συρ-μαι, is like ἤγγελ-μαι, and that of με-μόλυν-μαι like πέ-φασ-μαι, that of ἡσχυν-μαι, formed from αἰσχύν-ω, to shame, like ἐ-ξήραμ-μαι.			

(β) κλίν-ω, to bend down, πλύν-ω, to wash, with *ν* dropped, § 149, 7.

ACTIVE.		MIDDLE.	ACTIVE.		MIDDLE.
Pres.	κλίν-ω	κλίν-ομαι	πλύν-ω	πλύν-ομαι	
Perf.	κέ-κλί-κα	κέ-κλί-μαι	πέ-πλυν-κα	πέ-πλυν-μαι	
Fut.	κλίν-ῶ	κλίν-οῦμαι	πλύν-ῶ	πλύν-οῦμαι	
Aor. I.	ἔ-κλί-α	ἔ-κλί-άμην	ἔ-πλυν-α	ἔ-πλυν-άμην	
PASSIVE.					
Aor. I.	ἔ-κλι-θην	Fut. I. κλί-θήσομαι	ἔ-πλυν-θην	πλυν-θήσομαι	
A. II.	ἔ-κλιν-ην	Fut. II. κλί-ν-ήσομαι			
Verbal Adj. κλι-τός, -ή, -όν, κλι-τέος, -τέα, -τέον, πλυ-τός, πλυ-τέος.					
REM. 2. The inflection of the Perf. Mid. or Pass. of κέ-κλι-μαι and πέ-πλυν-μαι is like τέ-τᾶ-μαι, and corresponds with that of pure verbs.					

§ 154. *Special Peculiarities in the Formation of single Verbs, both Pure and Impure.* (150—153.)

1. The Future of very many Active verbs is in the Middle form, e. g. ἀκούω, *to hear*, Fut. ἀκούσομαι, *I shall hear*, Aor. ἤκουσα, *I heard*. See § 198.

2. The following verbs in -αίω or -άω and -έω, whose stem ended originally in -av and -ev (αF, εF), resume the *v* in the Aorist and Future, § 25, 2:

καίω, Att. κάω (without contraction), *to burn*, Fut. καίσω; Aor. ἔκανσα; Perf. κέκαυκα; Perf. Mid. or Pass. κέκαυμαι; Aor. Pass. ἐκαύθην; Fut. Pass. καυθήσομαι; verbal Adj. καυστός, καυστός, καυτός; but second Aor. Act. ἐκάην, *I burned*, Intrans., in the Ion. and later writers.

κλαίω, Att. κλάω (without contraction), *to weep*, κλαύσομαι or κλανσοῦμαι, No. 3, ἔκλανσα, etc. See § 166, 18.

θίω, *to run*, Fut. θεύσομαι or θευσοῦμαι, No. 3; the other tenses are wanting. See τρέχω, § 167.

νίω, *to swim*, Fut. νεύσομαι or νευσοῦμαι, No. 3; Aor. ἔνευσα.

πλίοω, *to sail*, Fut. πλεύσομαι, usually πλενσοῦμαι, No. 3; Aor. ἔπλευσα; Perf. πέπλευκα; Perf. Mid. or Pass. πέπλευμαι; Aor. Pass. ἐπλεύσθην; verbal Adj. πλευστός.

πνίοω, *to blow*, Fut. πνέυσομαι or πνευσσοῦμαι, No. 3, but the compounds, e. g. συμ-, ἑμ-πνεύσω; Aor. ἔπνευσα; Aor. Pass. ἐπνεύσθην.

ῥέω, *to flow*, Fut. ῥεύσομαι; Aor. ἔρρευσα; neither form belongs to the Attic, which uses instead of them ῥνήσομαι, ῥήνῃην, § 192, and so also the Perf. ῥέγγυκα.

REMARK 1. The verb χίω (χέFω, χείω), *to pour out*, differs from the preceding verbs; Fut. χίω; Fut. Mid. χίομαι, see No. 4; Aor. ἔχεα, Subj. χέω, Inf. χέαι, Imp. χέον, χεάτω, etc.; Aor. Mid. ἐχεάμην, see No. 7; Perf. Act. πέχυκα; Perf. Mid. or Pass. πέχυμαι; Aor. Pass. ἐχέυθην, § 223. The forms with *ev* belong only to the Epic; Fut. χεύω; Aor. ἔχευα.

3. Doric Future. The circumflexed Fut. form of liquid verbs is used by the Doric writers with verbs whose tense-characteristic is σ, e. g. τυψῶ, -εῖς, -εῖ, -οῦμεν, -εῖτε, -οῦντι; τυψοῦμαι, etc., and this form prevails in common use in the following verbs, yet only in the Middle form, with the signification of the Fut. Act.:

φεύγ-ω, <i>to flee</i> ,	Fut. φευξοῦμαι and φεύδομαι
παίζ-ω, <i>to sport</i> ,	“ παιζοῦμαι “ παίζομαι
χέζ-ω, <i>alvum exonerare</i> ,	“ χεσοῦμαι
πίπτ-ω, <i>to fall</i> ,	“ πεσοῦμαι (ΠΕΤΩ)
πυνθάνομαι, <i>to inquire</i> ,	“ πενσοῦμαι, usually πεύσομαι
and in those mentioned under No. 2, κλαίω, πλίοω, πνίοω,	
νίω, θίω.	

4. Future without the tense-characteristic. The following verbs have a Future, which, as it wants the Future characteristic  $\sigma$ , and has the inflection of the Present, takes, throughout, the form of a Present, viz.

$\tilde{\epsilon}\delta\text{-}\omega$ , Epic, usually  $\epsilon\sigma\theta\iota\omega$ , to eat, Fut.  $\tilde{\epsilon}\delta\text{-}\omicron\mu\alpha\iota$ ;  $\pi\acute{\iota}\nu\text{-}\omega$  ( $\Pi\iota\iota\Omega$ ), to drink, Fut.  $\pi\acute{\iota}\text{-}\omicron\mu\alpha\iota$ ;  $\chi\acute{\epsilon}\omega$ , to pour out, Fut.  $\chi\acute{\epsilon}\omega$ ,  $\chi\acute{\epsilon}\iota\varsigma$ ,  $\chi\acute{\epsilon}\iota$ , etc.; Fut. Mid.  $\chi\acute{\iota}\omicron\mu\alpha\iota$ , see Rem. 1.

5. Also two mute verbs take the Future form of liquid verbs in  $\text{-}\omicron\upsilon\mu\alpha\iota$  without  $\sigma$ :

$\mu\acute{\alpha}\chi\text{-}\omicron\mu\alpha\iota$ , to fight, Fut.  $\mu\alpha\chi\text{-}\omicron\upsilon\mu\alpha\iota$ , formed from the Ion.  $\mu\alpha\chi\text{-}\acute{\iota}\sigma\omicron\mu\alpha\iota$ .  $\tilde{\epsilon}\zeta\omicron\mu\alpha\iota$  ( $E\acute{\alpha}\Omega$ ), to sit, Fut. ( $\tilde{\epsilon}\delta\text{-}\omicron\upsilon\mu\alpha\iota$ )  $\kappa\alpha\theta\tilde{\epsilon}\delta\text{-}\omicron\upsilon\mu\alpha\iota$ .

6. The Fut. Perf. of the following verbs has an Active form:

$\theta\eta\acute{\nu}\sigma\kappa\omega$ , to die, Perf.  $\tau\acute{\epsilon}\theta\eta\eta\mu\alpha$ , I am dead, Fut. Perf.  $\tau\epsilon\theta\eta\acute{\eta}\xi\omega$  or  $\text{-}\xi\omicron\mu\alpha\iota$ , I shall be dead;

$\kappa\lambda\acute{\alpha}\zeta\omega$ , to cry out, Perf.  $\kappa\acute{\iota}\lambda\alpha\gamma\gamma\alpha$ , I am crying out, Fut. Perf.  $\kappa\epsilon\lambda\acute{\alpha}\gamma\zeta\omega$  or  $\text{-}\xi\omicron\mu\alpha\iota$ , I shall be crying out;

$\acute{\iota}\sigma\tau\eta\mu\iota$ , to station, Perf.  $\acute{\iota}\sigma\tau\eta\mu\alpha$ , I stand, Fut. Perf.  $\acute{\iota}\sigma\tau\acute{\eta}\xi\omega$  or  $\text{-}\xi\omicron\mu\alpha\iota$ , I shall stand.

7. The three following verbs, which are not liquid, form the first Aor. according to the analogy of the second Aor., without the tense-characteristic  $\sigma$ :

$\epsilon\acute{\iota}\pi\epsilon\acute{\iota}\nu$ , second Aor., to say, first Aor.  $\epsilon\acute{\iota}\pi\text{-}\alpha$ ;  $\phi\acute{\epsilon}\rho\omega$  ( $E\Gamma\kappa\Omega$ ), to bear, first Aor.  $\eta\eta\epsilon\gamma\kappa\text{-}\alpha$ , second Aor.  $\eta\eta\epsilon\gamma\kappa\omicron\nu$ ;  $\chi\acute{\epsilon}\omega$ ,  $\xi\chi\epsilon\alpha$ , see Rem. 1.

8. The verb  $\chi\acute{\epsilon}\zeta\text{-}\omega$  ( $XE\acute{\alpha}\Omega$ ), *alvum exonerare*, forms the second Aor. according to the analogy of the first Aor., i. e. with the tense-characteristic  $\sigma$ , viz.  $\acute{\epsilon}\chi\epsilon\sigma\omicron\nu$ . The first Aor.  $\acute{\epsilon}\chi\epsilon\sigma\alpha$  is more frequent.

REM. 2. In the second Aor.,  $\tilde{\epsilon}\pi\epsilon\sigma\omicron\nu$ , from  $\Pi\epsilon\tau\text{-}\omega$  ( $\pi\acute{\iota}\pi\tau\omega$ ), to fall, the  $\sigma$  is not the tense-characteristic, but belongs to the stem, since the  $\tau$  has here been changed into  $\sigma$ , Dor.  $\tilde{\epsilon}\pi\epsilon\sigma\omicron\nu$ . The first Aor.  $\tilde{\epsilon}\pi\epsilon\sigma\alpha$  is later, but is found in Eurip.

9. The following verbs, pure and impure, but which by assuming an  $\epsilon$  as their characteristic in forming the tenses, are analogous to pure verbs, form the Perf. Subj. and Plup. Opt. Mid. or Pass. without the aid of an auxiliary verb:

$\kappa\alpha\tau\acute{\alpha}\text{-}\omicron\mu\alpha\iota$ , to obtain, Perf.  $\kappa\acute{\alpha}\tau\eta\mu\alpha\iota$ , I possess, Subj.  $\kappa\epsilon\tau\acute{\omega}\mu\alpha\iota$ ,  $\text{-}\tilde{\eta}$ ,  $\text{-}\tilde{\eta}\tau\alpha\iota$ ; Plup.  $\acute{\epsilon}\kappa\epsilon\tau\acute{\eta}\mu\eta\nu$ , I possessed, Opt.  $\kappa\epsilon\tau\acute{\eta}\mu\eta\nu$ ,  $\kappa\epsilon\tau\acute{\eta}\omicron$ ,  $\kappa\epsilon\tau\acute{\eta}\tau\omicron$  or  $\kappa\epsilon\tau\acute{\omega}\mu\eta\nu$ ,  $\text{-}\tilde{\omega}$ ,  $\text{-}\tilde{\omega}\tau\omicron$ .

$\mu\epsilon\mu\eta\sigma\kappa\omega$  ( $MN\acute{\alpha}\Omega$ ), to remind, Perf.  $\mu\acute{\epsilon}\mu\eta\mu\alpha\iota$ , I remember, Subj.  $\mu\epsilon\mu\acute{\omega}\mu\alpha\iota$ ,  $\text{-}\tilde{\eta}$ ,  $\text{-}\tilde{\eta}\tau\alpha\iota$ ; Plup.  $\acute{\epsilon}\mu\epsilon\mu\eta\mu\eta\nu$ , Opt.  $\mu\epsilon\mu\eta\mu\eta\nu$ ,  $\text{-}\tilde{\eta}\omicron$ ,  $\text{-}\tilde{\eta}\tau\omicron$  or  $\mu\epsilon\mu\eta\acute{\omega}\mu\eta\nu$ ,  $\text{-}\tilde{\omega}$ ,  $\text{-}\tilde{\omega}\tau\omicron$ , and in X. An. 1. 7, 5.  $\mu\acute{\epsilon}\mu\eta\omicron\iota\alpha$ .

βάλλω, *to throw* (BAA), Perf. βέβλημαι, 2 Pers. Pl. Perf. Subj. διαβεβλήσθῃς, Andoc. p. 22. § 24.

καλέω, *to name*, Perf. κέκλημαι, *I am named*; Plup. ἐκεκλήμην, Opt. κεκλήμην, -ῆο, -ῆτο.

REM. 3. ἐκτετεμῆσθον may be found in Pl. Rp. 564, c; at present, however, the right reading in most Codd. is ἐκτετεμῆσεσθον.

§ 155. *Syncope*. (154.)

1. A few verbs, in certain forms, suffer Syncope, § 16, 8. The following prose words, e. g. belong here :

πίτομαι, *to fly*, Aor. ἐπτόμην, πτίσθαι

ἐγείρω, *to wake*, second Aor. ἠγρόμην (also the Inf. ἔγρεσθαι with the accent of the Pres.), *I awake*.

ἔρχομαι, *to go*, second Aor. ἦλθον, Inf. ἐλθεῖν, etc., from ἑΛΕΤΘΩ, § 167.

2. This Syncope occurs most frequently after the reduplication; thus, e. g.

a. In the Present:

γίγνομαι, *to become*, instead of γι-γένομαι, stem ΓΕΝΩ.

μῖμνω, *to remain*, Poet., instead of μι-μένω.

πίπτω, *to fall*, instead of πι-πίτω, stem ΠΕΤΩ.

b. In the Perfect:

πτεάννυμι, *to spread out*, πτέπταμαι.

§ 156. *Metathesis*. (155.)

1. Metathesis, § 22, occurs in the formation of the tenses of several verbs, most frequently in the Perf., Plup., first Aor. Pass. and first Fut. Pass., seldom in the second Aor., sometimes also in the Passive, both for the sake of an easier or more euphonic form, and, in poetry, for the sake of making a syllable long by position.

2. In the Common language, the following verbs are subject to Metathesis :

βάλλω, *to throw*, Fut. βαλῶ (βαλλήσω, Aristoph.); Aor. ἔβαλλον; Aor. Mid. ἐβαλόμην; BAA; Perf. βέβληκα; Perf. Mid. or Pass. βέβλημαι; Aor. Pass. ἐβλήθη.

δαμάω, usually δαμάζω, *to tame*, Fut. δαμάσω; Aor. ἐδάμασα; AMA; Perf. δέδηκα; Perf. Mid. or Pass. δέδημαι; Aor. Pass. ἐδήθη.

δύω, *to build*, mostly Poet. and Ion., Aor. ἔδευκα; Aor. Mid. ἐδεύαμην; AME; Perf. δέδηκα; Perf. Mid. or Pass. δέδημαι.



θνήσκω, to die, Aor. ἔθανον; Perf. τέθνηκα.

θρόσκω, to leap, Aor. ἔθορον.

καλέω, to call, Poet. κικλήσκω, like θνήσκω, Fut. καλώ; Perf. κέκληκα.

λάμνω, laboro, Aor. ἔλαμον; Perf. ἐκέμηκα.

σκέλλω, σκελέω, to make dry, second Aor. ἔσκλην; Perf. ἔσκληκα; Fut. σκλησομαι.

τέμνω, to cut, Aor. ἔτεμον, Perf. τέτμηκα.

τλήσομαι, I will bear; Aor. ἔτλην; Perf. τέτληκα, from the stem TALA.

REMARK. When the stem of the verb is dissyllabic, then the vowel transposed by Metathesis coalesces with the following vowel; (a) In inflection:

κερά-ννυμι, Poet. κέρα-ω, to mingle, Fut. κερᾶσω; Perf. Mid. or Pass. κέ-κρᾶ-μαι instead of κε-κρέα-μαι; Aor. Pass. ἐκράθην.

πιπράσκω, to sell, instead of πιπεράσκω, πιπρεάσκω, from πέραω, hence Fut. περᾶσω; Perf. πέπρᾶκα, πέπρῶμαι; Aor. Pass. ἐπράθην; Fut. Perf. πεπράσομαι.

στορέ-ννυμι, to strew; secondary form στρώννυμι instead of στρέω-ννυμι; Fut. στρώσω; Aor. ἔστρωσα; Perf. Mid. or Pass. ἔστρωμαι; Aor. Pass. ἐστρώθην.

πλάζω, appropinquo, to bring to, πλάθω, πλάθω; Aor. Pass. ἐπλάσθην; Poet. Att. ἐπλάθην; second Aor. Att. ἐπλάμην; Perf. Mid. or Pass. Att. ἐπλάμαι.

(b) Also in the stem of the verb θράττω, to disturb, formed from ταραάττω, secondary Attic form of ταραάσσω; Aor. ἔθραξα.

### § 157. Verbs in -ω with the Stem of the Present strengthened. (156.)

1. It has already been seen, §§ 138—140, that the stem of many verbs is strengthened in the Present; but this strengthening remains only in the Present and Imperfect. Besides the mode of strengthening there mentioned, by τ (πτ, κτ), σ (σσ, ζ), and by lengthening the stem-vowel, there are others, which will now be specified.

2. In this specification, all the forms which are assumed for the sake of constructing the tenses in use, are indicated by capitals, § 138, 3. As many verbs do not form the Fut. and first Aor. Mid., every verb, which has these tenses, is denoted by the abbreviation, *Mid.* The abbreviations, D. M., signify *Deponent Middle*, and D. P., *Deponent Passive*, § 102, 3. The μ, placed in parenthesis, shows that the form standing before it, is analogous to the conjugation in -μ, to be treated more at large below. See § 191.

§ 158. I. *Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting ν before the ending.* (158.)

PRELIMINARY REMARK. *Bainō* has lengthened the stem-vowel α into αι; *ελαίνω*, α into αν; *δύνω* and *πίνω*, υ̃ and ι into ῑ and ῑ̃.

1. *βαίνω*, to go, (BA-), Fut. βήσομαι; Perf. βέβηκα, § 194; second Aor. ἔβην (μ, § 191); Pass. in compounds, e. g. ἀναβαίνομαι, ἀναβέβᾶμαι, παραβέβᾶμαι, ἀνεβᾶσθην, παρεβᾶσθην, §§ 130, (c) and 131, 5. Verbal adjective βατός.

REMARK. First Aor. Act. ἔβησα, and Fut. βήσω, are transitive, *I brought, will bring*, and belong only to the poetic Ionic and later writers.

2. *δύνω*, to go in, to go under, to emerge, to put on. The un-strengthened verb δύνω (καταδύνω) Fut. δύσω and first Aor. Act. ἔδυσσα has a transitive signification in the Pres., to wrap up, to sink; Aor. Pass. ἔδυσθην, § 130, (b) 2. But the Mid. δύομαι, δέδύμαι, δύσομαι, ἐδυσάμην, to wrap up one's self, to go into, or under, to clothe one's self; the Perf. δέδυκα and the Aor. ἔδυν (μ, § 191), have the same signification.

3. *ελαίνω*, to drive, secondary form ἐλῶ, -ᾶς, etc. poetic, yet also in X. Cy. 8. 3. 32. ἀπέλα Imp., Fut. ἐλᾶσω, Att. ἐλῶ, -ᾶς, -ᾶ, Inf. ἐλᾶν, § 117; Aor. ἤλασα; Perf. ἐλήλακα, ἐλήλαμαι; Inf. ἐηλλάσθαι, § 124; Aor. Pass. ἤλασθην [ᾶ in the tense-formation, § 130, (c); without σ, § 131, 5].—Mid.—Verbal adjective ἐλατός, ἐλατέος (X. Hipparch. 2, 7.).

4. *θύνω* and *θύω* (poet.), to rage, Fut. θύσω, etc.; second Aor. Part. θύμενος (μ), raging.

5. *πίνω*, to drink, πίομαι, § 154, 4, among the later writers πιούμαι, but also, in X. Symp. 4, 7. πειῖσθε; second Aor. ἐπίον, Inf. πειῖν, Pass. πιών, Imp. πῖθι, § 192, poet. πίε; ΠΙΟ- Perf. πέπωκα; Perf. Mid. or Pass. πέπομαι; Aor. Pass. ἐπόσθην, §§ 130, (c) and 131, 5. Verbal adjective ποτός, ποτέος.

6. *τίνω*, to expiate, to satisfy, Fut. τίσω; Aor. ἐτίσα; Perf. Act. τέτικα; Perf. Mid. or Pass. τέτισμαι, Aor. Pass. ἐτίσθην, § 131. Mid. τίνομαι, to avenge, to punish, τίσομαι, ἐτίσάμην.

Τίω, to honor, τίσω, ἔτισα, τέτιμαι, Poet.

7. *φθάνω*, to anticipate, Fut. φθήσομαι, more rarely φθάσω,

e. g. X. Cy. 5. 4, 38; first Aor. ἐφθᾶσα; second Aor. ἐφθην and ἐφθάμην (μ, § 192); Perf. ἐφθᾶκα.

8. φθίνω (poet., rarely prose and only in the Pres., e. g. Pl. Phaedr. 246, e. Symp. 211, a.), *to perish*, (seldom *to consume*), Fut. φθίσω and Aor. ἐφθισα, *trans. to consume*. — Intrans., Fut. φθίσομαι; Perf. ἐφθίμαι, ἐφθινται; Plup. and second Aor. ἐφθίμην, Subj. φθίλωμαι, Opt. φθίλῃην, φθίῃο, Imp. φθίσθω, Inf. φθίλωθαι, Part. φθίμενος, e. g. X. Cy. 8. 7, 18. τοῖς φθιμένοις, *to the dead*, (μ, § 192). Verbal adjective φθιτός.

Here belong also three verbs, whose pure stem ends with a consonant:

9. δάκνω, *to bite*, Aor. ἐδάκνον; Fut. δήξομαι; Perf. Aor. δέδηχα; Perf. Mid. or Pass. δέδηγμαι; Aor. Pass. ἐδήχθην.

10. κάμνω, *laboro*, Aor. ἔκαμον; Fut. καμοῦμαι; Perf. κέκμηκα, § 156, 2.

11. τέμνω, *to cut*, Fut. τεμῶ; Aor. ἔτεμον (ἔταμον, § 140, 2); Perf. τέτμηκα, § 156, 2); Perf. Mid. or Pass. τέτμημαι, Subj. τέτμησθον, § 154, Rem. 3; Aor. Pass. ἐτέμήθην; Fut. Perf. τετεμήσομαι.—Mid.

§ 159. II. *Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting the syllable νε before the ending.* (100.)

1. βῦ-νέω, *to stop up*, Fut. βύσω; Aor. ἐβῦσα; Perf. Mid. or Pass. βέβυσμα, Aor. Pass. ἐβύσθην, § 131.

Pres. βύω, not used by the Attic writers.

2. ἰκ-νέομαι, (the simple is seldom used in prose, e. g. Th. 5, 40. Pl. Phaedr. 276, d., the compound being generally used instead of it) ἀφικνέομαι, *to come*, Fut. ἀφίξομαι; Aor. ἀφικόμην, ἀφίκεσθαι; Perf. ἀφίγμαι, ἀφίχθαι; Plup. ἀφίγμην, ἀφίκτο.

3. κυ-νέω, *to kiss*, Fut. κῦσω; Aor. ἔκῦσα, § 130, (b). But προσκυνέω, *to worship*, Fut. προσκυνήσω; Aor. προσεκύνησα (also poetic προσέκνυσα, Inf. προσκύνσαι).

4. ὑπισχ-νέομαι (ὑπίσχ-ομαι Ion.), *to promise*, Aor. ὑπέσχ-όμην, Imp. ὑπόσχον; but Fut. ὑποσχήσομαι; Perf. ὑπέσχημαι. So, ἀμπισχνούμαι or ἀμπέχομαι, *to clothe*, from ἀμπέχω, *to surround*, Fut. ἀμφέξω, Aor. ἤμπισχον, ἀμπισχεῖν, Fut. ἀμφέξομαι; Aor. ἤμπισχόμην and ἤμπισχόμην, § 126, 1.

§ 160. III. *Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting the syllable ᾶν, more rarely αυν, before the ending.* (161.)

a. ᾶν or αυν is inserted without any change.

PRELIMINARY REMARK. All verbs of this kind form their tenses from a three-fold stem, viz. the Pres. and Impf. from the strengthened stem, the second Aor. from the pure stem, the Fut. and Perf. from a third stem, consisting of a pure stem and σ, which is changed in the inflexion into η.—The α in the ending -άνω is short Attic, but the Epic is long; in ἰκάνω it is long both among the Attic and the Epic writers.

1. αἰσθ-άν-ομαι (seldom αἰσθομαι), *to perceive*, Aor. ἤσθ-όμην, αἰσθέσθαι; Perf. ἤσθημαι; Fut. αἰσθήσομαι.

2. ἁμαρτάνω, *to miss*, Aor. ἤμαρτον; Fut. ἁμαρτήσομαι; Perf. ἡμάρτηκα; Perf. Pass. ἡμάρτημαι; Aor. Pass. ἡμαρτήθην (X. An. 5. 9, 21. Vect. 4, 37).

3. ἀπεχθάνομαι, *to be hated*, Aor. ἀπηχθόμην (poet. ἤχθόμην); Fut. ἀπεχθήσομαι; Perf. ἀπήχθημαι, *I am hated*.

4. αὐξάνω (and αὖξω), *to increase*, Fut. αὐξήσω; Aor. ἤνυξσα; Perf. ἤνυξα; Mid. and Pass. *to thrive*, Perf. ἤνυξμαι; Fut. αὐξήσομαι; Aor. ἤνυξθην.

5. βλαστάνω, *to sprout*, Aor. ἔβλαστον; Fut. βλαστήσω; Perf. ἐβλάστηκα and βεβλάστηκα, § 123, 2.

6. δαρθάνω, commonly in composition, καταδ., *to sleep*, Aor. κατέδαρθον (καταδαρθέντα Aristoph. Plut. 300.); Fut. καταδαρθήσομαι; Perf. καταδεδάρθηκα.

7. ἰζάνω and καθιζάνω, secondary form from ἴζω, καθίζω. See § 166, 16.

8. κλαγγάνω, used of dogs, a secondary form from κλάζω, *to cry out*, Fut. κλάγξω (κεκλάγξομαι Aristoph. Vesp. 930, see § 164, 6); Aor. ἔκλαγξα, ἔκλαγον Eur. Iph. T. 1062.; Perf. κέκλαγγα (old form κέκληγα).

9. οἰδάνω, οἰδαίνω (also οἰδάω, οἰδέω), *to swell*, Fut. οἰδήσω.

10. ὀλισθάνω (-αίνω not used by the Attic writers), *to slip*, Aor. ὤλισθον; Fut. ὀλισθήσω; Perf. ὀλίσθηκα (first Aor. ὀλίσθησα later).

11. ὀσφραίνομαι, *to smell*, Aor. ὤσφρόμην; Fut. ὀσφρήσομαι.

Pres. ὀσφραῖσθαι was a rare Attic form; Aor. ὤσφρησάμην and ὀσφρασθῆναι later.

12. *ὀφλισκάνω*, (Inf. *ὀφλειν*, Part. *ὀφλων*, seldom), *to be liable to a fine, to incur punishment*—the double strengthening *ισκ* and *αν* is to be noted—Aor. *ὤφλον*; Fut. *ὀφλήσω*; Perf. *ὤφληκα*; Perf. Mid. or Pass. *ὤφλημαι*.

First Aor. *ὀφλήσαι* later.

b. *α* *ν* is inserted before the Tense-ending, and *ν* is inserted before the Characteristic-consonant of the Pure Stem.

PRELIMINARY REMARK. The short vowel in the middle of the pure stem, is changed into a long one, in inflexion. The *ν* suffers the usual changes before the Pi and Kappa-mutes, § 19, 3.

13. *ἐρυγάνω*, instead of *ἐρυ-ν-γάνω*, *ructor*, Aor. *ἔρῳγον*; Fut. *ἐρεύξομαι*.

14. *θιγγάνω*, *to touch*, Aor. *ἔθιγον*; Fut. *θίξομαι*.

15. *λαγχάνω*, *to obtain by lot*, Aor. *ἔλαχον*; Fut. *λήξομαι*; Perf. *εἴληχα*, rarely *λέλογχα* from *ΛΕΓΧ*-, comp. *πέπονθα*, *παθεῖν*, *πένθος*; Perf. Mid. or Pass. *εἴληγμαι*, § 123, 4; Aor. Pass. *ἐλήχθην*.

16. *λαμβάνω*, *to take*, Aor. *ἔλαβον*, Imp. *λάβε* and Attic *λαβέ*, § 118, 3, (a); Fut. *λήψομαι*; Perf. *εἴληφα*; Perf. Mid. or Pass. *εἴλημμαι*, § 123, 4; Aor. Mid. *ἐλαβόμην*; Aor. Pass. *ἐλήφθην*.

17. *λανθάνω* (poet. and also X. O. 7, 31., also *λήθω*), *to be concealed*, Aor. *ἔλαθον*; Fut. *λήσω*; Perf. *λέληθα*, *I am concealed*, Mid. *λανθάνομαι* (Ion. and poet. also *λήθομαι*), *to forget*, Fut. *λήσομαι*; Perf. *λέλησμαι*, § 131; Aor. *ἐλαθόμην*.

18. *λιμπάνω*, rare secondary form from *λείπω*.

19. *μανθάνω*, *to learn*, Aor. *ἔμαθον*; Fut. *μαθήσομαι*; Perf. *μεμάθηκα*.—The *α* remains short, and the Fut. and Perf. are formed from the stem *ΜΑΘΕ*, according to No. a.

20. *πυνθάνομαι*, *to ask*, Aor. *ἔπυνθόμην*; Perf. *πέπυσμαι*, *πέπυσαι*, etc., § 131; Fut. *πεύσομαι* (very rarely *πενσοῦμαι*, § 154, 3). Verbal adjective *πενστός*, *πενστέος*.

21. *τυγχάνω*, *to happen*, Aor. *ἔτυχον*; Fut. *τεύξομαι* (*TETX*-); Perf. *τετύχηκα* (*TYXE*- according to No. a.). The transitive of this verb is the poetic *τεύχω*, *paro*.

22. *φυγγάνω*, secondary form from *φεύγω*, *to flee*, Fut. *φεύξομαι* and *-ξοῦμαι*, § 154, 3; Aor. *ἔφυγον*; Perf. *πέφευγα*. Verbal adjective *φενκτός*, *-τέος*.

23. *χαράσσω*, to take, Aor. *ἔχασον*; Perf. with a Pres. signification *κέχαρδα*; Fut. *χέισομαι*, stem *XENΔ-*, comp. *ἔπαθον*, *πέισομαι*.

§ 161. IV. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by annexing the two consonants *σx* or the syllable *ισx*. (162, 163.)

*Σx* is annexed, when the stem-characteristic is a vowel, and *ισx*, when it is a consonant; *πυ-ίσκω*, and *χρη-ίσκομαι* are exceptions. Most verbs, whose pure stem ends with a consonant, form the Future, etc. according to the analogy of pure verbs, e. g. *εὐφ-ίσκω*, Fut. *εὐφρή-σω* from *ΕΥΠΡΕ-*; *ἀμβλίσκω*, Fut. *ἀμβλώ-σω* from *ΑΜΒΛΙΟ-*. Some of these verbs, in the Pres. and Impf., take a reduplication also, which consists in repeating the first consonant of the stem with *ι*.

1. *ἀλ-ίσκ-ομαι*, to be taken, to be conquered, Impf. *ἡλίσκόμεν*; (*ΑΛΙΟ-*) Fut. *ἀλώσομαι*; second Aor. *ἦλων*, Att. *ἑάλων* and *ἦλων* (*μ*, § 192), *I was taken*; Perf. *ἦλωκα*, and Att. *ἑάλωκα* and *ἦλωκα*, *I have been taken* (Aug., § 122, 4 and 6). The Active is supplied by *αἰρεῖν*, signifying, to take captive, to conquer.

2. *ἀμβλίσκω* (seldom *ἀμβλόω*), to miscarry, *ΑΜΒΛΙΟ-*, Fut. *ἀμβλώσω*; Aor. *ἤμβλωσα*; Perf. *ἤμβλωκα*.

3. *ἀναβιώσκομαι*, (a) to recall to life, (b) to live again, Aor. *ἀνεβιωσάμην*, *I lived again*; but second Aor. *ἀνεβίω* (*μ*, § 192), *I recalled to life*.

4. *ἀναλίσκω* (also *ἀνάλω*), to spend, to consume, Impf. *ἀνήλισκον* (*ἀνάλουν* without Aug.); Fut. *ἀνάλώσω*; Aor. *ἀνήλωσα* and *ἀνάλωσα*, *κατηγάλωσα*; Perf. *ἀνήλωκα* and *ἀνάλωκα*; Perf. Mid. or Pass. *ἀνήλωμαι* and *ἀνάλωμαι*; Aor. *ἀνάλωθην*.

5. *ἀρέσκω*, to please, Fut. *ἀρέσω*; Aor. *ἤρεσα*, § 130, (d); Perf. (*ἀρήρεκα* is mentioned as in use) Mid. or Pass. *ἤρεσμαι*; Aor. Pass. *ἤρέσθην*. — Mid.

6. *βιβρώσκω*, to eat (Fut. Att. *έδομαι* from *έσθίω*, second Aor. *έφαγον*), Perf. *βέβρωκα*; Part. *βεβρώς*, § 194; Perf. Mid. or Pass. *βέβρωμαι*; Aor. Pass. *έβρώθην*.

7. *γεγωνίσκω*, mostly Poet., to call, to make known, Fut. *γεγωνήσω*; Aor. *έγεγώνησα*; Perf. *γέγωνα*, with a Present signification; — further, *γεγωνείτω*, Xen., *γεγωνείν*, Poet., seldom prose, e. g. Pl. Hipp. M. 292, d, from the Prim. *ΓΕΓΩΝΕΩ*.

8. *γηράσκω* or *γηράω*, to grow old, Fut. *γηράσομαι*, seldom *γηράσω*; Aor. *ἐγήρᾱσα*, in Aesch. Suppl. 901., Trans. to cause to grow old, Inf. *γηρᾶσαι* (also *γηρᾶναι* from an old second Aor. *ἐγήραν*, μί, § 192); Perf. *γεγήρακα*.

9. *γινώσκω* (*γινώσκω*), to know, (FNO-) Fut. *γνώσομαι*; second Aor. *ἔγνων* (μί, § 192); Perf. *ἔγνωνκα*; Perf. Mid. or Pass. *ἔγνωμαι*, § 131; verbal Adj. *γνωστός* (old form *γνωτός*), *γνωστός*.

10. *διδράσκω*, to run away (usually in compounds, e. g. *ἀποδ.*, *ἐκδ.*, *διαδ.*), Fut. *δράσομαι*; Perf. *δέδρακα*; second Aor. *ἔδραν* (μί, § 192).

11. *εὕρισκω*, to find, second Aor. *εὔρον*; Imp. *εὔρέ*, § 118, 3, (a); (ETPE-) Fut. *εὕρήσω*; Perf. *εὔρηκα*; Perf. Mid. or Pass. *εὔρημαι*; Aor. Pass. *εὔρεθην*, § 130, (d); Aor. Mid. *εὔρόμην* (Aug., § 121, Rem.); verbal Adj. *εὔρετός*.

12. *ἡβάσκω*, to become marriageable, Aor. *ἡβησα* (*ἡβάω*, to be young, but *ἀνηβάω*, to become young again).

13. *θνήσκω*, commonly *ἀποθνήσκω*, to die (Metathesis, § 156, 2), (ΘAN-) Aor. *ἀπέθᾱνον* (Poet. *ἔθانون*; *θανών*, οἱ *θανόντες*, the dead, also in prose); Fut. *ἀποθανοῦμαι*, Poet. *θανοῦμαι*; Perf. *τέθνηκα* both in prose and poetry, *τέθνάμεν*, § 194, etc., Inf. *τεθνά-ναι*; Fut. Perf. *τεθνήξω*, old Att., § 154, 6, and *τεθνήξομαι*, I shall be dead.

14. *ἱλάσκομαι*, to propitiate, Fut. *ἱάσομαι*; Aor. *ἱλάσάμην*.

15. *κνίσκω* and *κνίσκομαι*, to conceive, inchoative, from *κύνω*.

16. *μεθύσκω*, to intoxicate, Fut. *μεθῶσω*; Aor. *έμέθυσα*. But *μεθύω*, to be intoxicated, borrows its tenses from the Passive, e. g. *έμεθύσθην*, § 131.

17. *μνησκω*, to remind, (MNA-) Fut. *μνήσω*; Aor. *ἔμνησα*; Perf. Mid. or Pass. *μέμνημαι*, *memini*, I remember, I am mindful (Redup. § 123, Rem. 1), Subj. *μεμνώμαι*, -ῆ, -ῆται, § 154, 9, Imp. *μέμνησο*; Plup. *έμεμνήμην*, I remembered, Opt. *μεμνήμην*, -ῆο, -ῆτο, or *μεμνήμην*, -ῆο, -ῆτο, § 154, 9; Fut. Perf. *μεμνήσομαι*, I shall be mindful; among the Tragedians also, I will mention; Aor. *έμνήσθην*, I remembered, *έμνησάμην* Poet.; Fut. *μνησθήσομαι*, I shall remember.

18. *πάσχω*, formed from *πάσχω*, by transferring the aspiration to *κ*, to experience a sensation, to suffer, Aor. *ἐπάθον*; (PIENΘ-) Fut. *πίσομαι*; Perf. *πίπονθα*. Verbal Adj. *παθητός*.

19. *πιπίσκω*, to give to drink, Fut. *πίσω*; Aor. *ἐπίσα*.

20. *πιπράσκω*, to sell, Fut. and Aor. in the Common language expressed by *ὑποδώσομαι*, *ὑπεδόμην*; Perf. *πέπρᾱκα*, § 156, Rem.; Perf. Mid. or Pass. *πέπρᾱμαι* (Inf. *πεπρᾶσθαι* often instead of the Aor.); Aor. *ἐπράθην*; Fut. Perf. *πεπράσομαι* in the sense of the simple Fut. *πραθήσομαι*.

21. *στερίσκω* (seldom *στερέω*), to deprive of, Fut. *στερήσω*; Aor. *ἐστέρησα*; Perf. *ἐστέρηκα*; Mid. and Pass. *στερίσκομαι*, *στεροῦμαι*, privor, *στέρομαι*, I am deprived, Fut. *στερήσομαι*; Perf. *ἐστέρημαι*; Aor. *ἐστερήθην*; Fut. *στερηθήσομαι*. The simple occurs most frequently in the Middle form; in the Active, the compound *ἄποστερίσκω* is more frequent.

22. *τετρώσκω*, to wound, Fut. *τρώσω*; Aor. *ἔτρωσα*; Perf. Mid. or Pass. *τέτρωμαι*, Inf. *τετρώσθαι*, Part. *τετρωμένος*; Aor. *ἐτρώθην*; Fut. *τρωθήσομαι* and *τρώσομαι*.

23. *φάσκω*, to say, to think (Ind. not used), Impf. *ἔφασκον*; Fut. *φήσω*; Aor. *ἔφησα*.

24. *χάσκω*, to gape (XAN-, among the later writers *χαίνω*), Aor. *ἔχᾱρον*; Fut. *χᾶνούμαι*; Perf. *κέχηνα*, to stand open.

REMARK. In *διδάσκω*, *doc-eo*, the *x* belonging to the stem is strengthened by *σ* prefixed; hence the *x* remains in forming the tenses, Fut. *διδάξω*; Aor. *ίδιδαξα*; Perf. *διδίδαχα*; Perf. Mid. or Pass. *δεδίδαγμαi*; Aor. Pass. *ίδιδάχθην*. This is found in the Epic and poetic verbs, *ἀλγίσκω*, *ἀλύσκω*, *λάσκω*. See § 230.

#### § 162. V. Verbs which have a Secondary Form

in -ΘΩ.

(166.)

Several verbs, particularly in poetry, have secondary forms in -ΘΩ, e. g. *φλέγειν*, poetic, instead of *φλέγειν*, to burn; *ἡγείρεσθονται* and *ἡγείροισται*, Epic, instead of *ἀγείρονται* and *αἰείρονται*. Here belong also the Pres. and Impf. endings, -άθειν and -αθον, which are used even in Attic prose, e. g. *ἀλέξω*, to ward off, tragic Inf. *ἀλκάθειν*, stem *AAK*; *ἄμυνω*, to ward off, *ἄμυνάθειν*, Impf. *ἡμύναθον*;—*διώκω*, to pursue, *διωκάθειν*, Impf. *ἐδιώκαθον*, also prose;—*εἴκω*, to yield, Impf. *εἴκαθον*;—*εἴργω*, to shut up, Impf. and Aor. *εἴργαθον*;—*ἔχω*, to have, *σχέθειν*, in Homer *σχέθειν* as Aor.

#### § 163. VI. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by prefixing the Reduplication.

(164.)

The reduplication consists in repeating the first consonant of the root with the stem-vowel *ι*. In the Epic and poetic dialects, there are also verbs,



which take the Attic reduplication, i. e. they repeat the first two letters of the root, see ἀκαχίζω, ἀπαφίσκω, ἀραρίσκω, § 230.

1. βιβάζω, *to make go, to convey*, Fut. βιβάσω, Att. βιβῶ, -ᾶς, -ᾶ.

2. γίγνομαι (commonly γίνομαι) instead of γιγένομαι, § 155, 2, *to become*, (GEN-) Aor. ἐγενόμην; Fut. γενήσομαι (Pl. Parm. 141, e. γενήσεται, *fiet*, and moreover γενεθήσεται, *efficietur*); Perf. γεγένημαι, *I have become, factus sum, exstiti*, and γέγονα with a present signification, *I am*.

3. πίπτω, instead of πιπέτω, § 155, 2, *to fall*, Imp. πίπτε; (PIET-) Fut. πεσοῦμαι, § 154, 3; Aor. ἔπεσον (very seldom first Aor. ἔπεσα), § 154, Rem. 2; Perf. πέπτωκα with irregular vowel of variation (Part. πεπτῶς, πεπτῶτος Poet., § 194).

4. τετράω, *to bore*, Fut. τρήσω; Aor. ἔτρησα. More usual the secondary form τετραίνω, Fut. τετραῖνῶ; Aor. ἐτέτρηνα, § 149, Rem. 2; Perf. τέτρηκα, τέτρημαι.—Mid.

Several verbs of class IV, § 161, belong here, as γιγνώσκω, and several verbs in -μι, as δίδωμι.

§ 164. VII. *Verbs, whose Pure Stem-vowel α is strengthened in the Pres. and Impf. by ι.* (157.)

Here belong the dialectic verbs, mostly Epic and poetic, ἀγαλομαι, *to be indignant*, δαίω, *to divide and burn*, μαιόμαι, *to rage*, ναίω, *to dwell*. See § 230.

§ 165. VIII. *Verbs, whose Pure Stem takes ε in the Pres. and Impf.* (170.)

1. γαμέω, *to marry* (of the man), Perf. γγάμηκα; but Fut. γᾶμῶ; Aor. ἔγημα, γῆμαι (ἐγάμησα in Lucian.; γαμήσεας with the better reading γαμησεῖς in X. Cy. S. 4, 20). Mid. γαμοῦμαι (with the Dat.), *to marry* (of the woman, nubo), Fut. γαμοῦμαι; Aor. ἐγημάμην. Pass. in matrimonium ducor, Aor. ἐγαμήθην, etc., § 130, (d) 2.

2. γηθίω, usually Perf. γέγηθα, (also prose), *to rejoice*, Fut. γηθήσω.

3. δοκέω, *to seem, videor, to think*, Fut. δόξω; Aor. ἔδοξα; Aor. Pass. ἐδόχθην; Perf. Mid. or Pass. δέδογμαi, *visus sum*.

4. κτυπέω (Poet.), *to resound*, Fut. -ήσω, etc.; second Aor. ἔκτυπον (Epic and S. O. C. 1450); first Aor. ἐκτύπησα (ib. 1606).

5. μαρτυρέω, *to witness*, Fut. μαρτυρήσω, etc. But μαρτύρομαι, Dep. Mid. *to call as witnesses*.

6. ξυρέω, *to shave*, Mid. ξύρομαι; Aor. ἐξυράμην; but Perf. ἐξύρημαι.

7. ώθέω, *to push*, Impf. ἐώθουν; Fut. ὤσω and ὠθήσω; Aor. ἔωσα, ὤσαι; Perf. ἔωκα; Perf. Mid. or Pass. ἔωσμαι; Aor. ἐώσθην (Aug., § 122, 4).—Mid.

§ 166. *Verbs, whose Stem is Pure in the Pres. and Impf. but which assume an ε in forming the tenses.* (168.)

This change has taken place in the formation of verbs in -έω, partly from necessity, as is the case with verbs whose characteristic is ξ, ψ, partly for the sake of perspicuity, that the root may not wholly disappear by the introduction of consonants, as in verbs whose characteristic is σκ, χθ, and partly from mere choice or the desire of euphony, as in verbs whose characteristic is θ, τ, ζ, λ, ρ, π, κ, χ, α, αι, ε, οι. The ε is changed into η in inflexion. Exceptions: αἰδομαι, ἄχθομαι and μάχομαι, § 130, (d).

1. αἰδομαι, *to be ashamed* (Pres. and Impf. old poetic, in the Common language αἰδέομαι), Impf. αἰδόμην without Aug.; Fut. αἰδέσομαι and -ήσομαι; Aor. ἠδιδάμην, *to regard a suppliant*, and ἠδέσθην, *I was ashamed*.

2. ἀλέξω, *to ward off*, Fut. ἀλεξήσω; Mid. *to ward off from myself*, Fut. ἀλεξήσομαι, seldom ἀλεξομαι (from ἈΛΕΚ-); Aor. ἤλεξάμην (Inf. second Aor. ἀλκάθειν, used by the Trag., § 162).

3. αὖξω, *to increase*, see αὖξάνω, § 160, 4.

4. ἄχθομαι, *to be vexed*, Fut. ἀχθέσομαι; Aor. ἤχθέσθην, § 131; Fut. ἀχθεσθήσομαι having the same signification as ἀχθέσομαι.

5. βόσκω, *to feed*, Fut. βοσκήσω; Aor. ἐβόσκησα; Mid. *I fed*, intransitive.

6. βούλομαι, *to wish*, (second Pers. βούλει, § 116, 11), Fut. βουλήσομαι; Perf. βεβούλημαι; Aor. ἐβουλήθην and ἤβουλ. (Aug., § 120, Rem. 1).

7. δέω, *to want, to need*, usually Impers. δεῖ, *it is wanting, it is necessary*, § 137, 2, Subj. δέη, Part. δέον, Inf. δεῖν; Impf. ἔδει, Opt. δέοι; Fut. δεήσει; Aor. ἐδέησε(ν); Perf. δεδέηκε(ν); Mid. δέομαι, *to need*, Fut. δεήσομαι; Aor. ἐδεήθην.

8. ἐθέλω and θέλω, *to will*, Impf. ἤθελον and ἔθελον; Fut. ἐθελήσω and θελήσω; Aor. ἤθελησα and ἐθελήσα; Perf. only ἤθελναι.

9. *εἴλω, εἴλλω, ἴλλω*, also *εἰλέω*, *to press, to shut up*, Fut. *εἰλήσω*; Perf. Mid. or Pass. *εἴλημαι*; Aor. Pass. *εἰλήθην*.

10. *εἴλω*, *to drain*, Fut. *εἴξω* (which more commonly has the other form *εἰκύνσω* from *ΕΑΚΤΩ*); Aor. *εἴκνυσα*, § 122, 3, *εἰκύνσαι* (more common than *εἴλξα*); Aor. Pass. and Perf. Mid. or Pass. only *εἰκύνσθην, εἴκνυσμαι*.—Mid.

11. *ἔῖπωμαί*, Aor. *ἠρόμην*, *I inquired, ἐρέσθαι, ἔρωμαι, ἐροίμην, ἐροῦν, ἐρόμενος*; Fut. *ἐρήσομαι*. The other tenses are supplied by *ἔρωται*; but the Aor. *ἠρώτησα* is rejected.

12. *ἐρέω*, *to go forth*, Fut. *ἐρήσω*; Aor. *ἠρήσα*.

13. *εὕδω*, commonly *καθεύδω*, *to sleep*, Fut. *καθευδήσω* (Aug., §§ 121, Rem. and 126, 3). Verbal adjective *καθευδητέον*.

14. *ἔχω*, *to have, to hold*, Impf. *εἶχον*, § 122, 3; Aor. *ἔσχον*, instead of *ἔ-σεχον*, Inf. *σχεῖν*, Imp. *σχέε*, *παράσχε*s according to verbs in *μι* (in composition also *παράσχε*), Subj. *σχῶ, -ης, παράσχω, παράσχε*s, etc., Opt. *σχοίην* (*μι*, § 192, Rem.), Part. *σχαῖν*; Fut. *ἔξω* and *σχήσω*; Perf. *ἔσχηκα*; Aor. Mid. *ἑσχόμην*, Subj. *σχώμαι*, Opt. *σχοίμην*, Imp. *σχοῦ*, *παράσχου*, Inf. *σχέςθαι, παρασχέςθαι*, Pass. *σχόμενος*; Fut. *σχήσομαι*; Perf. Mid. or Pass. *ἔσχημαι*; Aor. Pass. *ἑσχήθην*. Verbal adjective *ἐκτός* and *σχετός*.

15. *ἔψω*, *to cook*, Fut. *ἐψήσω*. Verbal adjective *ἐφθός* or *ἐψητός*, *ἐψητέος*.

16. *ἵζω*, commonly *καθίζω*, *to seat, to sit*, Perf. *ἐκάθισον*, old Attic *καθίζον*; Fut. *καθιῶ*; Aor. *ἐκάθισα*, old Attic *καθῖσα*, § 126, 3; Perf. *κεκάθικα*; Mid. *I seat myself*, Fut. *καθιζήσομαι*; Aor. *ἐκαθισάμην*, *I seated for myself, I caused to sit*. But *καθεζομαι, I seat myself, I sit*, Impf. *ἐκαθεζόμην*; Fut. *καθεδοῦμαι*.

17. *κῆδω*, *to make anxious*, (Act. only Epic), Fut. *κηδήσω*; Perf. *κέκηδα*, *I am anxious*; Mid. *κῆδομαι, to be anxious* in prose only Pres. and Impf.; in Aesch. S. 138. is found Imp. Aor. Mid. *κῆδεσαι*.

18. *κλαίω*, *to weep*, Att. *κλάω* without contraction, Fut. *κλαύσομαι* (*κλανσοῦμαι*, § 154, 3, in Aristoph.), rarer *κλαιήσω* or *κλαήσω*; Aor. *ἔκλαυσα*; Perf. *κέκλανμαι* and *κέκλανσμαι*, § 131, 3. Comp. § 154, 2.—Mid.—Verbal adjective *κλανστός* and *κλαντός*, *κλανστέος*.

19. μάχομαι, *to fight*, Fut. μαχοῦμαι, § 154, 5; Aor. ἐμαχεσάμην; Perf. μεμάχημαι. Verbal adjective μαχετός and μαχητός.

20. μέλλω, *to intend, to consider, to be about to do, hence to delay*, Impf. ἔμελλον and ἤμελλον; Fut. μελλήσω; Aor. ἐμέλλησα; Pass. μέλλεσθαι, *to be put off*, (Aug. § 120, Rem. 1).

21. μέλει μοι, *curae mihi est* (rarely personal μέλω), Fut. μελήσει; Aor. ἐμέλησε(ν); Perf. μεμέληκε(ν); Mid. μέλομαι, commonly ἐπιμέλομαι (and ἐπιμελοῦμαι); Fut. ἐπιμελήσομαι (sometimes ἐπιμελήθωμαι); Aor. ἐπεμελήθην.

The compounds, e. g. μεταμέλει *poenitet*, are used as impersonals only. Epic Perf. μέμηλε, *I am concerned about*; μέμηλα has in prose the sense of the Pres. as well as of the Perf., *curo, curavi, μεμηλώς, caring for*.

22. μύζω, *to suck*, Fut. μυζήσω, etc.

23. ὀζω, *to smell*, Fut. ὀζήσω; Aor. ὤζησα; Perf. ὄδωδα with the meaning of the Pres., § 124, 2.

24. οἶμαι and οἶμαι, *to think*, second Pers. οἶει, § 116, 11; Impf. ᾔόμην and ᾔμην; Fut. οἰήσομαι; Aor. ᾔθην, οἰήθηναι, (Aug., § 122, 1).

The abbreviated forms, οἶμαι, ᾔμην, are used in prose as a mere parenthetic expression, like the Lat. *credo*, and hence are often employed in an ironical sense; οἶομαι, on the contrary, has such a sense, only when it is a governing verb; still, this difference of usage is not fully observed even by the best Attic writers.

25. οἶχομαι, *to go away, abiî*, Inf. ᾔχόμην, *I went away*; Fut. οἰγήσομαι; Perf. ᾔχηναι, in the Common language only as a compound, e. g. παρᾔχηναι, Ion. and Att. Poet. οἶχωκα, (so originate, οἶχα, οἶκ-ωχα, οἶχ-ωχα, comp. the Epic ὄκωχα from ἔχω, § 230).

26. ὀφείλω, *to be obliged, to owe, debeo*, Fut. ὀφειλήσω; Aor. ὀφείλησα; second Aor. ὤφελον, -ες, -ε(ν) (first and second Pers. Pl. not used), in forms expressing *wish, imprecation, utinam*.

27. παίω, *to strike*, Fut. παίσω (Att. secondary form παίησω in Aristoph.); Aor. ἐπάισα; Perf. πέπαικα; Pass. with σ, § 131, 2.—Mid.

28. πέρδω, *emittere flatum*, Aor. ἐπαρδον; Fut. παρδήσομαι; Perf. πέπορδα, § 140, 4.

29. πέτομαι, *to fly*, Fut. (πετήσομαι, Aristoph.) commonly πτήσομαι; Aor. ἐπτόμην, πτίσθαι (rarer ἔπτην and ἐπτάμην, § 192, 2); Perf. πεπότημαι.—Syncope, § 155, 1.

30. σκέλλω or σκελέω, *to dry*, Aor. ἔσκλην, § 192, 4, and Perf. ἔσκληκα and Fut. σκλήσομαι, intensive, *to dry up*. — Metathesis, § 156, 2.

31. τύπτω, *to strike*. Instead of τύψω the Attic dialect has τυπήσω, but Aor. ἔτυψα, second Aor. only in Eur. Ion. 766; Aor. Pass. ἐτύπην. Verbal Adj. τυπτητός.

32. χαίρω, *to rejoice*, Fut. χαρήσω; Aor. ἐχάρην (μυ, § 192, 8); Perf. κεχάρηκα, *I have rejoiced*, and κεχάρημαι, *I am glad*.

REMARK 1. Of the preceding classes, there belong here verbs in -άνω, § 160, and ὑπισχνέομαι, mentioned in § 159.

REM. 2. With these verbs several liquid verbs are classed, § 149, 6; still, these form the Fut. and the Aor. regularly, e. g.

μῖνω, *to remain*, Fut. μνωῶ; Aor. ἔμυνα; Perf. μεμίνηκα. Verbal Adj. μενετεός.

νίμω, *to divide*, Fut. νμῶ; Aor. ἔνιμα; Perf. νενέμηκα; Aor. Pass. ἐνεμήθη. — Mid. νίμομαι, Fut. νεμοῦμαι; Aor. ἐνεμάμην; Perf. Mid. or Pass. νενέμημαι. Verbal Adj. νεμητεός.

§ 167. *Verbs, whose Tenses are formed from different Roots, and which are classed together only in respect to Signification.* (171.)

1. αἰρέω, *to take, to capture*, e. g. a city, Impf. ἤρουν; Fut. αἰρήσω; Perf. ἤρηκα; Aor. (from ἔλ) εἶλον, ἐλεῖν; Aor. Pass. ἤρεθην; Fut. Pass. αἰρεθήσομαι, § 130, (d). — Mid. *to choose*, Fut. αἰρήσομαι; Perf. Mid. or Pass. ἤρημαι; Fut. Perf. ἤρήσομαι, Pl. Prot. 338, b. Verbal Adj. αἰρετός, -τεός.

2. ἔρχομαι, *to go, to come*, (the remaining modes and participals are borrowed from εἶμι, § 181, thus ἔρχομαι, ἴω, ἴθι, ἰέναι, ἰών), Impf. ἤρχόμην, commonly ἦεν and ἦα, Opt. ἴοιμι; Fut. εἶμι, *I shall go*, ἦξω, *I shall come*; — (ΕΛΕΥΘ-) Perf. ἐλήλυθα, § 124, 2; Fut. ἐλεύσομαι almost exclusively poetical and later prose, still also Lys. p. 165, § 11; Aor. ἦλθον, ἔλθω, ἔλθοιμι, ἐλθέ, § 118, 3, (a), ἐλθεῖν, ἐλθών. Verbal Adj. ἐλευστέον. — ἔρχομαι has in common the signification of *to come* and *to go*; the idea of *coming* commonly belongs to the form from ἐλθεῖν, and the idea of *going* to that of εἶμι. But in compounds, each of these three verbs expresses both ideas, and only the preposition limits it to the one or to the other signification.

3. ἐσθίω, *to eat*, Impf. ἥσθιον; (ἔδω, Ep.) Fut. ἔδομαι, § 154, 4;

Perf. ἐδήδοκα; Aor. ἔφαγον, φαγεῖν; Perf. Mid. or Pass. ἐδήδεσμαι, § 124, 2; Aor. Pass. ἠδέσθην. Verbal Adj. ἐδεστός.

4. ὁράω, *to see*, Impf. ὥρων; Perf. ὥρᾱκα, Poet. also ὄρακα, (Aug., § 122, 6); Aor. (from ἴδ-) εἶδον, ἴδω, ἴδοιμι, ἰδέ, § 118, 3, (a), ἰδεῖν, ἰδών. On the second Perf. οἶδα, ἴκνω, see § 195. Fut. (from ὀπ-) ὄψομαι, 2. p. ὄψει, § 116, 11. — Mid. or Pass. ὀρῶμαι; Perf. Mid. or Pass. ὥρᾱμαι or ὤμμαι, ὤψαι, etc.; Inf. ὄφθαι; Aor. Mid. εἰδόμην, ἰδέσθαι, ἰδοῦ (and with the meaning *ecce, ἰδοῦ*), as a simple only Poet.; Aor. Pass. ὤφθην, ὀφθῆναι; Fut. ὀφθήσομαι. Verbal Adj. ὀρατός and ὀπτός.

5. τρέχω, *to run*, (APEM-) Fut. δραμοῦμαι; Aor. ἔδραμον; Perf. δεδράμηκα; Perf. Mid. or Pass. δεδράμηναι.

θρέξομαι, ἔθρεξα very rare. — Epic second Perf. διδρῶμα (APEMΩ).

6. φέρω, *to bear*, (OI-) Fut. οἴσω (Aor. Imp. οἶσε, οἰσέτω, *bring*, in Aristoph., see § 230, under φέρω); — (EGK-) Aor. ἤνεγκον (rarer ἤνεγκα), -ες, -εν, -ομεν, -ετε, -ον (and -αμεν, -ατε, -αν), § 124, Rem. 2, Opt. ἐνέγκοιμι, etc. (rarer -αίμι, etc.), Inf. ἐνεγκεῖν, Part. ἐνεγκών and ἐνέγκας, Imp. ἐνεγκε, -έτω, etc.; — (ENEK-) Perf. ἐνήνοχα, § 124, 2; Perf. Mid. or Pass. ἐνήνεγμαι, -γξαι, -γξαι, or ἐνήνεκται; Aor. Mid. ἤνεγκάμην, ἐνεγκαι, -ασθαι, -άμενος; Aor. Pass. ἤνέχθην; Fut. ἐνεχθήσομαι, rarer οἰσθήσομαι. — Verbal Adj. οἰστός, οἰστέος, Poet. φερτός. — Mid.

7. φημί, § 178, *to say*, Impf. ἔφη with the meaning of the Aor., also φάναι and φάς, § 178, Rem. 2; — (EII-) Aor. εἶπον, εἶπω, εἶποιμι, εἶπέ, § 118, 3, (a), (the other forms of the Imp. are rarely or never used, compound πρόειπε), εἰπεῖν, εἰπών, first Aor. εἶπα, not very frequent in Attic writers, more frequent εἶπας, very frequent εἶπατε, rarely εἶπαν, Imp. εἶπον rarely, very frequent εἰπάτω, εἶπατον, εἰπάτων, and always εἶπατε; all other forms wanting in the Att. From the Epic Pres. εἶρω, come Fut. ἐρῶ, Perf. εἶρηκα, Perf. Mid. or Pass. εἶρημαι, § 123, 4; — (PE-) Aor. Pass. ἐρήθη (ἐρήθη appears to be not Attic), ἐρήθη, ἐρήθεις; Fut. Pass. ἐρήθισομαι and εἰρήσομαι. — Mid. only in compounds, Fut. ἀπεροῦμαι and first Aor. ἀπείπασθαι, *to deny, to despair*, like ἀπειπεῖν. — Verbal Adj. ῥητός, ῥητέος.

Compare ἀπαγορεύω, *to forbid*, ἀπείπον, *I forbade*; ἀντιλέγω, *to contradict*, ἀντίειπον, *I contradicted*, oftener than ἀπηγόρευσα and ἀντίεξα. So, ἀγορεύω τινά κακῶς, but ἀντίειπον κακῶς.

§ 168. *Conjugation of Verbs in -μΙ.* (172.)

1. Verbs in -μΙ are principally characterized by taking in the Pres. and Impf., (also in the second Aor. Act. and Mid. of several verbs) personal-endings, different from those of the conjugation in -Ω, and also by omitting the mode-vowel in the Ind. of the tenses just named. The formation of all the remaining tenses of these verbs is like that of verbs in -Ω, with a few exceptions.

2. Several verbs in -μΙ, which have a monosyllabic stem, take, in the Pres. and Impf., a reduplication, § 163, which consists in repeating the first consonant of the stem with ι, when the stem begins with a simple consonant, or with a mute and liquid; but, when the stem begins with στ, πτ, or with an aspirated vowel, ι with the rough Breathing is placed before the stem. These verbs are the following:

ΣΤΑ ἰ-στη-μι	ΠΑΡ πι-μ-πρη-μι
ΧΡΑ τι-χρη-μι	ΔΕ (δι-δη-μι) διδίδασι
ΒΑ (βι-βη-μι) βιβάζ	ΘΕ τι-θη-μι
ΠΑ ἰ-πα-μαι	Ε ἰ-η-μι
ΠΑΑ πι-μ-πλη-μι	ΔΟ δι-δω-μι.

REMARK. Most verbs in -μΙ do not follow this conjugation throughout in the three tenses above named, but only in some particular forms; four verbs, τίθημι, to place, ἵστημι, to station, δίδωμι, to give, and ἵημι, to send, have this conjugation complete, though even in these verbs there are forms in use (together with several forms of the inflexion in -μΙ), which are borrowed from the conjugation in -Ω. See § 172, Rem. 8.

§ 169. *Division of Verbs in -μΙ.* (173.)

Verbs in -μΙ are divided into two principal classes:

1. Such as annex the personal-ending to the stem-vowel. The stem of verbs of this class ends,

(a) in α, e. g. ἰ-στη-μι, to station,	Stem ΣΤΑ-
(b) " ι, " τι-θη-μι, to place,	" ΘΕ-
(c) " ο, " δι-δω-μι, to give,	" ΔΟ-
(d) " ι, " εἶμι, to go,	" Ἴ-
(e) " σ, " εἰμι, instead of ἐσμι, to be,	" ἘΣ-

2. Such as annex to their stems the syllable -ρῶ or -ρῦ, and then append to this syllable the personal-endings. The stem of verbs of this class ends,

A. In one of the four vowels, α, ε, ι, ο, and assumes -νῦ.

- (a) in α, e. g. *σπεῖν-νῦ-μι*, to scatter, Stem *ΣΠΕΛΛΑ-*
- (b) " ε, " *κορεῖν-νῦ-μι*, to satisfy, " *ΚΟΡΕ-*
- (c) " ι, only *τί-νῦ-μι*, to atone " *ΤΙ-*
- (d) " ο, e. g. *σπείν-νῦ-μι*, to spread out, " *ΣΤΠΟ-*.

B. In a consonant, and assumes -νῦ.

- (a) in a mute, e. g. *δείκν-νῦ-μι*, to show, Stem *ΔΕΙΚ-*
- (b) " liquid " *ὅμν-νῦ-μι*, to swear, " *ὍΜ-*.

REMARK 1. When a diphthong precedes the final consonant of the stem, then that consonant is omitted before the -νῦ, except it is a Kappa-mute, e. g.

*αἰ-νῦμαι* Stem *ἄΙΠ* (comp. *αἰ-νῶ*, *ἄ-νῦμαι*)  
*δαί-νῦμι* " *ΔΑΙΤ* (comp. *δαίς*, *δαίτ-ός*)  
*καί-νῦμαι* " *ΚΑΙΔ* from *ΚΑΔ* (comp. Perf. *κίκαδ-μαι*, *κίκασμαι*)  
*κτεῖ-νῦμι* " *ΚΤΕΙΝ* from *ΚΤΕΝ* (Fut. *κτεν-ῶ*); but  
*δείκν-νῦμι*, *εἰργ-νῦμι*, *ζεύγ-νῦμι*, *οἶγ-νῦμι*.

REM. 2. Verbs of the second class—those in -νῦ—form only the Pres. and Impf. like verbs in μῖ, and even in these tenses, forms in -νῦμι and -νῶ often occur indiscriminately, and in the Sing. Impf. the accompanying forms in -νῶ are predominant, and in the Pres. Subj. and in the Impf. Opt., these are the regular forms. The verb *σβέ-νῦν-μι* from the stem *ΣΒΕ-*, is the only verb of this class which forms the second Aor., namely *ἔσβην*; there are, also, several verbs in -νῶ, which form their second Aor. according to the analogy of these verbs, e. g. *δύω*, *ἰδύν*.

# § 170. Characteristic-vowel and Strengthening of the Stem of the Present. (174.)

1. In verbs of the first class, the short characteristic-vowel of the stem, ᾱ, ε, ο, is lengthened in the Pres., Impf. and second Aor. Act., as follows:

α and ε into η, and ο into ω.

Still, this prolongation extends in verbs in -ε and -ο only to the Sing. Ind. of the three tenses above named, but in verbs in -α, to the Dual and Pl. Ind., and also to the entire Imp. and Inf. of the second Aor. Act. In the second Aor. Inf. Act. of verbs in -ε and -ο, the -ε is lengthened into -ει, and -ο into -ου, e. g. *θεῖν-ναι*, *δοῦν-ναι*. In the second Aor. Mid., however, the short characteristic-vowel remains throughout.

2. In verbs of the second class in -νῦ, the stem ending in a vowel, and which annexes -νῦ, retains the short characteristic-vowel, except those whose stem ends in -ο, e. g. *σπείν-νῦμι*,



ΣΤΡΟ-; but the stem ending in a consonant, which annexes -ν, is strengthened in the Pres. by prolonging the stem-vowel, namely,

α becomes η, as in πηγ-νυμι, second Aor. Pass. ἐπαγγ-ην  
 α " αι, " αἶ-νυμι instead of ἄρνυμαι, stem ΑΡ, ΑΙΡ  
 ε " ει, " εἶκ-νυμι, stem ΔΕΚ, hence Ion. ἔδεξα  
 υ " ου, " ζεύγ-νυμι, second Aor. Pass. ἐζύγ-ην.

### § 171. Mode-vowels.

(175.)

1. The Ind. of the Pres., Impf. and second Aor. do not take the Mode-vowel, § 168, 1, and hence the personal-endings are annexed to the verb-stem, e. g.

ἰ-στα-μεν ἰ-τι-θε-μεν ἰ-δο-μεν  
 ἰ-στα-μεθα ἰ-τι-θε-μεθα ἰ-δο-μεθα.

2. The Subj. has, like verbs in -ω, the mode-vowels ω and η, but these vowels coalesce with the characteristic-vowel, so that the following deviations from the verbs in -ω in respect to contraction are to be noted, namely,

ἀη and ἄη coalesce into ᾗ and ῥῖ (not, as in contracts in -άω, into ᾶ and ῥῖ)  
 ὄη coalesces into ὦ (not, as in contracts in -όω, into οῖ), e. g.

ἰ-στά-ω = ἰ-σῶ ἰ-στά-ης = ἰ-σῆς ἰ-στά-η-ται = ἰ-σῆ-ται  
 στά-ω = σῶ στά-ης = σῆς  
 τι-θί-ω = τι-θῶ τι-θί-ης = τι-θῆς τι-θί-ω-μαι = τι-θῶ-μαι  
 δι-δό-ω = δι-δῶ δι-δό-ης = δι-δῆς δι-δό-η = δι-δῶ.

REMARK 1. This form of the Subj. of ἵστημι and τίθημι is like the Subj. of the two Aorists of the Pass. of all verbs, e. g. τυφθῶ, -ῆς, -ῇ, etc., τυπ-ῶ, -ῆς, -ῇ, from τύπ-τω, στα-θῶ, -ῆς, -ῇ, from ἵστημι.

REM. 2. The Subj. of verbs in -νυμι is like that of verbs in -νω, e. g. δεικνύω, -ύης, etc.

3. The Impf. and second Aor. Opt. have the mode-vowel ι, which is annexed to the characteristic-vowel, and with it forms a diphthong, e. g.

Opt. Impf. A. ἰ-στα-ι-ην = ἰ-σταί-ην Aor. II. A. σταί-ην Impf. M. ἰ-σταί-μην  
 τι-θε-ι-ην = τι-θεί-ην θεί-ην τι-θεί-μην  
 δι-δο-ι-ην = δι-δοί-ην δοί-ην δι-δοί-μην

REM. 3. The form of the Opt. of verbs in -ε (τίθημι) is like the Opt. of the Aorists Pass. of all verbs, e. g. στα-θεί-ην, τυφ-θεί-ην, τυπ-εί-ην.

REM. 4. The Impf. Opt. of verbs in -νυμι, like the Subj. Pres., follows the form in -ω, e. g. δεικνύοιμι. The few exceptions will be considered below.

§ 172. *Personal-endings.*

(176—178.)

1. The personal endings for the Act. are the following:

(a) Indicative Present,

Sing. 1.	-μ ι	ἴ-στη-μ ι
2.	-ς (properly -σι)	ἴ-στη-ς
3.	-σι(ν) properly -τι	ἴ-στη-σι(ν)
Dual 2.	-τον	ἴ-στα-τον
3.	-τον	ἴ-στα-τον
Plur. 1.	-μεν (properly -μες)	ἴ-στα-μεν
2.	-τε	ἴ-στα-τε
3.	[-νσι(ν)] (properly -ντι)	[ἴ-στα-ντι ἴ-στα-νσι(ν)].

The ending of the third Pers. Pl. -νσι(ν) is changed into -ᾶσι(ν), and then is contracted with the preceding stem-vowel of the verb. Still, the Attic dialect admits contraction only in the stems ending in -α, thus:

from ἴ-στα-νσι is formed	ἴ-σταᾶσι	(ἴ-σταᾶ-ᾶσι)
" τι-θι-νσι "	τι-θιᾶσι	Att. τι-θιᾶ-ᾶσι
" δι-δο-νσι "	δι-δοῦσι	" δι-δοῦ-ᾶσι
" δεικ-νυ-νσι "	δεικ-νῦσι	" δεικ-νῦ-ᾶσι.

REMARK 1. The uncontracted form in -ᾶσι, -ῶσι, -ῦσι, is the common form of the Attic writers, though it, also, occurs in the Ionic dialect; the contracted form in -ῆσι, -οῦσι, -ῦσι, is the usual form of the Ionic and of the older Attic writers, as, also, of writers in the Common language. From ἵημι—Stem *E*—*to send*, comes the Attic ἰᾶσι, contracted from ἴ-ῆ-ᾶσι.

(b) The personal endings of the Pres. and second Aor. Subj. do not differ from those of verbs in -ω.

(c) The following are used for the Impf. and second Aor. Ind.

Sing. 1.	-ν	Impf. ἴ-στη-ν	ἔ-τι-θη-ν
2.	-ς	ἴ-στη-ς	ἔ-τι-θη-ς
3.	-	ἴ-στη	ἔ-τι-θη
Dual 2.	-τον	A. II. ἔ-στη-τον	ἔ-θι-τον
3.	-την	ἔ-στη-την	ἔ-θι-την
Plur. 1.	-μεν (properly -μες)	ἔ-στη-μεν	ἔ-θι-μεν
2.	-τε	ἔ-στη-τε	ἔ-θι-τε
3.	-σαν	ἔ-στη-σαν	ἔ-θι-σαν.

REM. 2. The Ind. of the two Aorists Pass. of all verbs is like the second Aor. ἔστην, e. g. ἐτύκ-ην, ἐ-σταᾶ-θην, -ης, -η, -ητον, -ήτην, -ημεν, -ητε, -ησαν.

(d) The personal-endings of the Opt. Impf. and second Aor.—except the first Pers. Sing.—differ from those of the Opt. of the historical tenses of verbs in -ω only, that in verbs in -μ, η

precedes the endings mentioned under (c) above, comp. Opt. *βουλευόμην, βουλευέσασμαι*, etc. with

*σταί-ην ἰ-σταί-ην θεί-ην τι-θεί-ην δολ-ην δι-δολ-ην.*

REM. 3. In the Dual and Pl. Impf. Opt., the -η in the Attic dialect is commonly rejected, and the ending of the third Pers. Pl. -ησαν is regularly shortened into -εν, e. g.

*τιθεί-ημεν = τιθεῖμεν*      *ἰσταί-ητε = ἰσταῖτε*  
*τιθεί-ησαν = τιθεῖεν*      *διδοί-ησαν = διδοῖεν.*

The same holds of the Opt. of Pass. Aorists of all verbs, e. g. *παιδεύ-θειμεν = παιδεύθ-εῖμεν*—wholly like *τιθείην*.—On the contrary, in the second Aor. Opt. Act., the abbreviated forms are very rare, except the third Pers. Pl., which is commonly abridged.

REM. 4. The forms *διδῶην* and *θῶην* also occur.

(e) The endings of the Pres. and second Aor. Imp. are,

Sing. 2.	-θι	(ἴ-στα-θι)	(τι-θεί-θι)	(δι-δο-θι)
3.	-τω	ἰ-στά-τω	τι-θεί-τω	δι-δό-τω
Dual 2.	-τον	ἴ-στα-τον	τι-θεί-τον	δι-δο-τον
3.	-των	ἰ-στά-των	τι-θεί-των	δι-δό-των
Pl. 2.	-τε	ἴ-στα-τε	τι-θεί-τε	δι-δο-τε
3.	-τωσαν	ἰ-στά-τωσαν	τι-θεί-τωσαν	δι-δό-τωσαν
		or ἰ-σάντων	τι-θέντων	δι-δόντων.

REM. 5. The second Pers. Sing. Pres. Imp. rejects the ending -θι, and as a compensation lengthens the short characteristic-vowel, namely, α into ει, ε into ου, υ into ῡ,

*ἴ-στα-θι* becomes *ἴ-στε*      *τι-θεί-θι* becomes *τι-θεῖ*  
*δι-δο-θι*      “      *δι-δου*      *δείκ-νῦ-θι*      “      *δείκνῦ.*

The ending -θι in the Pres. is retained only in a very few verbs, e. g. *φάθι* from *φημι*, *ἴσθι* from *εἰμι*, *ἴθι* from *εἶμι*, and some others; also in simple forms of the Perf. of verbs in -ω, e. g. *τέθναθι*.

In the second Aor. of *τίθηναι, ἵκηναι* and *δίδωμι*, the ending -θι is softened into ς, thus *θεί-θι* becomes *θείς*, *ἔ-θι* = *ἔς*, *δό-θι* = *δός*; but in the second Aor. of *ἵστημι*, the ending -θι is retained, thus *στή-θι*, also in the two Aorists Pass. of all verbs, e. g. *τύπη-θι, παιδεύθηναι*, instead of *παιδεύθη-θι*, § 21, Rem. 3. In compounds of *στήθι*, in the Poet. dialect and in other Aorists belonging here, the ending -ῆθι is often shortened into ᾶ, e. g. *παράσῃ, ἀπόσῃ, πρόβῃ, κατάβῃ.*

(f) The ending of the Pres. and second Aor. Inf. is -ναι. This ending is appended in the Pres. to the short characteristic-vowel; but in the second Aor., to the lengthened vowel, α being lengthened into η, ε into ει, ο into ου, § 170, 1, thus,

Pres.      *ἰ-σταῖ-ναι*    *τι-θεί-ναι*    *δι-δό-ναι*    *δείκ-νῦ-ναι*  
 Second Aor.    *στή-ναι*    *θῆ-ναι*    *δοῦναι.*

REM. 6. The Inf. of Pass. Aorists of all verbs is like *στήναι*, e. g. *τυπῆ-ναι*, *βουλευθῆ-ναι*.

(g) The endings of the Pres. and second Aor. participle are -ντις, -ντσα, -ντι, which are joined to the characteristic-vowel according to the common rules, thus,

ἰ-στά-ντις	= ἰ-στάς, ἰ-σιᾶσα, ἰ-σιᾶν	στάς, σιᾶσα, σιᾶν
τι-θεί-ντις	= τι-θείς, -εῖσα, -έν	θείς, εἶσα, εἶν
δι-δό-ντις	= δι-δοῖς, -οῖσα, -όν	δοῖς, -οῖσα, -όν
δεικ-νύ-ντις	= δεικ-νύς, -ῦσα, -ῦν	

REM. 7. The participles of the two Pass. Aorists of all verbs are like the Part. *τιθείς* or *θείς*, e. g. *τυπ-είς*, -εῖσα, -έν, *βουλευθ-είς*.

2. The Personal-endings of the Mid. are like those of verbs in -ω, except that in the second Pers. Sing. Pres. and Impf. Ind., and in the Imp., the Personal-endings retain their full form, -σαι and -σο, almost throughout. Still, the following things are to be noted,

(a) The second Pers. Pres. Ind. of verbs in -α is, in the Attic prose writers, only -ασαι; the contracted form is found, from the earliest period, only in the poetic dialect, e. g. *ἐπίστα* from *ἐπίσταμαι*, in Aesch., *δύρη*—from the Ionic ending -εαι—instead of *δύρη*, in Soph. and Eurip.—In the second Pers. Imp. and in the Impf. *ἴστω*, *ἐπίστω*, *ῆπιστω*, *δύρω*, *ῆδύρω*, are explained by the old grammarians as used instead of the better Attic forms *ἴστασο*, *ἐπίστασο*, etc.; still they are very often found in the Attic poets.

(b) In verbs in -ε, both the uncontracted and contracted forms of the Pres. and Impf. are used, e. g. *τίθεται* and *τίθη*, *εἰθισο* and *εἰθου*, *τίθισο* and *τίθου*; the regular forms of the second Aor., both of verbs in -ε and -ο, are those which are contracted, e. g. *ἔθου*, *θοῦ*, *ἔδου*, *δοῦ*. But in verbs in -ο, the contracted forms are not used in the Pres. Ind., though in the Impf. and Imp. both forms occur: *ἐδίδοσο* and *ἐδίδου*, *δίδοσο* and *δίδου*.

(c) The contracted forms are uniformly employed throughout the Subj.; in the Opt., as in verbs in -ω, the σ is always omitted, yet the form remains uncontracted.

REM. 8. The Sing. Impf. Act. of *τιθημι* and *δίδωμι* is generally formed from *ΤΙΘΕΩ* and *ΔΙΔΩΩ* with the common contractions. Of verbs in -ύμι, the corresponding forms of -ῦω may be used throughout the Pres. and Impf., and exclusively in the Pres. Subj. and Impf. Opt., e. g. *δεικνύω*, *ὀμνύω*, *συμμύγω*, together with *δεικνυμι*, *ὀμνυμι*, *συμμύγωμι*.—In Attic poetry, there are also contracted forms of *τιθημι* and *ἵημι* in the second and third Pers. Sing. Pres. Ind. Act., e. g. *τιθείς*, *ίείς*, *τιθεῖ*, *ίει*.

## FORMATION OF THE TENSES.

§ 173. I. *First Class of Verbs in -μι.* (179.)

1. In forming the tenses of the Act., as well as of the Fut. and first Aor. Mid., the short characteristic-vowel is lengthened, namely, *α* into *η*, *ε* into *η*, and in the Perf. Act. of *τίθημι* and *ἵημι*, *ε* into *ει*, and *ο* into *ω*; but in the remaining tenses of the Mid., and throughout the Pass., the short characteristic-vowel is retained, with the exception of the Perf. and Plup. Mid. and Pass. of *τίθημι* and *ἵημι*, where the *ει* of the Perf. Act., *τέθεικα*, *τέθειμαι*, *εἶκα*, *εἶμαι*, is retained.

2. The first Aor. Act. and Mid. of *τίθημι*, *ἵημι* and *δίδωμι*, has *κ* for the characteristic of the tense, not *σ*, thus,

*ἔ-θη-κ-α*, *ἦ-κ-α*, *ἔ-δω-κ-α*.

The forms of the first Aor. Act. *ἔθηκα*, *ἦκα* and *ἔδωκα*, are, however, used only in the Ind., and, for the most part, only in the Sing.; in the other Persons, as well as in the other Modes and Participials, the Attic writers used the forms of the second Aor.; still, the first Aor. is sometimes employed in the Pl. Ind., and somewhat often in the third Pers. Pl., e.g. *ἔθήκαμεν*, X. C. 4. 2, 15. *ἔδώκαμεν*, O. 9, 9. 10. *ἔδώκατε*, Antiph. 138, 77. *ἔδωκαν*, X. Cy. 4. 6, 12. *ἔθηκαν*, H. 2. 3, 20. *ἀφῆκαν*, Cy. 4. 5, 14. Also the forms of the second Aor. Mid. of *τίθημι*, *ἵημι* and *δίδωμι*, are used by the Attic writers instead of the first Aor. On the con-

§ 175. *Paradigms of*

ACTIVE.						
Tenses.	Modes.	Numbers and Persons.	ΣΤΑ- to station.	ΘΕ- to place.	ΔΟ- to give.	ΔΕΙΚ- to show.
Present.	Indicative.	S. 1.	ἵσταν-μι	τί-θη-μι	δί-δω-μι	δείκ-νῦμι <sup>1</sup>
		2.	ἵσταν-ς	τί-θη-ς	δί-δω-ς	δείκ-νῦ-ς
		3.	ἵσταν-σι(ν)	τί-θη-σι(ν)	δί-δω-σι(ν)	δείκ-νῦσι(ν)
		D. 1.				
		2.	ἵσταῖ-τον	τί-θε-τον	δί-δο-τον	δείκ-νῦ-τον
		3.	ἵσταῖ-τον	τί-θε-τον	δί-δο-τον	δείκ-νῦ-τον
		P. 1.	ἵσταῖ-μεν	τί-θε-μεν	δί-δο-μεν	δείκ-νῦ-μεν
		2.	ἵσταῖ-τε	τί-θε-τε	δί-δο-τε	δείκ-νῦ-τε
		3.	ἵσταῖ-σι(ν)	τι-θέ-ᾱσι(ν)	δι-δό-ᾱσι(ν) and δι-δοῦσι(ν)	δεικ-νῦ-ᾱσι(ν) et δεικ-νῦσι(ν)
			(from ἵσταῖ-ασι)	and τι-θείσι(ν)		

<sup>1</sup> And *δεικνῦ-ω*, *-εις*, etc., especially *δεικνῦσιν(ν)*. Also Impf. *ἔδεικνῦον*.

trary, the forms of the second Aor. Ind. Act. of *τίθημι*, *ἵημι* and *δίδωμι*, namely, *ἔθην*, *ἦν*, *ἔδων*, are not in use.

3. The verb *ἵστημι* forms the first Aor. Act. and Mid., like verbs in -ω, with the tense-characteristic σ, e. g. *ἔστη-σ-α*, *ἔστη-σ-άμην*. The second Aor. Mid. *ἵσταμην* is not used. This tense is formed, however, by some other verbs, e. g. *ἐπτάμην*, *ἐπριάμην*.

REMARK 1. The second Aor. Mid. and the second Fut. Mid. are wanting in these verbs, also the Fut. Perf., except in *ἵστημι*, the Fut. Perf. of which is *ἵστηξω* old Att., and *ἵστηξομαι*, § 154, 6.

REM. 2. On the meaning of the verb *ἵστημι*, the following things are to be noted: the Pres., Impf., Fut. and first Aor. Act. have a Trans. meaning, *to station*; on the contrary, the second Aor., the Perf. and Plup. Act., and the Fut. Perf., have a reflexive or Intrans. meaning, *to station one's self*, *to stand*, namely, *ἔστην*, *I stationed myself*, or *I stood*, *ἵστηκα*, *I have stationed myself*, *I stand*, *στο*, *ἵστηκεν*, *staban*, *ἵστηξω*, *ἵστηξομαι*, *stabo*, — *ἀφελήξω*, *I shall withdraw*. The Mid. denotes either *to station one's self*, *to stand erect*, *to stand*, *consistere*, or *to let one's self be stationed*, i. e. *to be stationed*.

#### § 174. II. *Second Class of Verbs in -μι.* (179.)

The formation of tenses of verbs of the second class, § 169, 2, has no difficulty. All the tenses are formed from the stem, after the rejection of the ending -νν̄μι or -νν̄μι. Verbs in -ο, which in the Pres. have lengthened the ο into ω, retain the ω throughout the tenses, e. g. *στρώ-νν̄-μι*, *ζώ-νν̄-μι*, *ῥώ-νν̄-μι*, Fut. *στρώ-σω*, etc. But verbs, whose stem ends in a liquid, take, in forming some of the tenses, a *Theme* ending in a vowel, e. g. *ὄμ-νν̄-μι*, Aor. *ὤμ-ο-σα*, from *ὀμοῶ*. The second Aor. and the second Fut. Pass. occur only in a few verbs, e. g. *ζεύγ-νν̄-μι*. See § 182.

#### *Verbs in -μι.*

(180.)

MIDDLE.			
ΣΤΑ- to station.	ΘΕ- to place.	ΔΟ- to give.	ΔΕΙΚ- to show.
ἵ-σταῖ-μαι	τί-θε-μαι	δί-δο-μαι	δείκ-νῦ-μαι
ἵ-σταῖ-σαι	τί-θε-σαι and τί-θη	δί-δο-σαι	δείκ-νῦ-σαι
ἵ-σταῖ-ται	τί-θε-ται	δί-δο-ται	δείκ-νῦ-ται
ἵ-σταῖ-μεθον	τί-θεῖ-μεθον	δί-δό-μεθον	δείκ-νῦ-μεθον
ἵ-στα-σθον	τί-θε-σθον	δί-δο-σθον	δείκ-νν̄-σθον
ἵ-στα-σθον	τί-θε-σθον	δί-δο-σθον	δείκ-νν̄-σθον
ἵ-σταῖ-μεθα	τί-θεῖ-μεθα	δί-δό-μεθα	δείκ-νῦ-μεθα
ἵ-στα-σθε	τί-θε-σθε	δί-δο-σθε	δείκ-νν̄-σθε
ἵ-στα-νται	τί-θε-νται	δί-δο-νται	δείκ-νν̄-νται

-νν̄ς, -νν̄(ς), and the Participle usually *δαινῦ-ων*, -ούσα, -ον, § 172, Rem. 2.

## FORMATION OF THE TENSES.

§ 173. I. *First Class of Verbs in -μι.* (179.)

1. In forming the tenses of the Act., as well as of the Fut. and first Aor. Mid., the short characteristic-vowel is lengthened, namely, *α* into *η*, *ε* into *η*, and in the Perf. Act. of *τίθημι* and *ἵημι*, *ε* into *ει*, and *ο* into *ω*; but in the remaining tenses of the Mid., and throughout the Pass., the short characteristic-vowel is retained, with the exception of the Perf. and Plup. Mid. and Pass. of *τίθημι* and *ἵημι*, where the *ει* of the Perf. Act., *τέθεικα*, *τέθειμαι*, *εἶκα*, *εἶμαι*, is retained.

2. The first Aor. Act. and Mid. of *τίθημι*, *ἵημι* and *δίδωμι*, has *κ* for the characteristic of the tense, not *σ*, thus,

*ἔ-θη-κ-α*, *ἦ-κ-α*, *ἔ-δω-κ-α*.

The forms of the first Aor. Act. *ἔθηκα*, *ἦκα* and *ἔδωκα*, are, however, used only in the Ind., and, for the most part, only in the Sing.; in the other Persons, as well as in the other Modes and Participials, the Attic writers used the forms of the second Aor.; still, the first Aor. is sometimes employed in the Pl. Ind., and somewhat often in the third Pers. Pl., e.g. *ἔθήκαμεν*, X. C. 4. 2, 15. *ἔδώκαμεν*, O. 9, 9. 10. *ἔδώκατε*, Antiph. 138, 77. *ἔδωκαν*, X. Cy. 4. 6, 12. *ἔθηκαν*, H. 2. 3, 20. *ἄφηκαν*, Cy. 4. 5, 14. Also the forms of the second Aor. Mid. of *τίθημι*, *ἵημι* and *δίδωμι*, are used by the Attic writers instead of the first Aor. On the con-

§ 175. *Paradigms of*

ACTIVE.						
Tenses.	Modes.	Numbers and Persons.	ΣΤΑ- to station.	ΘΕ- to place.	ΔΟ- to give.	ΔΕΙΚ- to show.
Present.	Indicative.	S. 1.	ἵ-στη-μι	τί-θη-μι	δί-δω-μι	δείκ-νῦ-μι <sup>1</sup>
		2.	ἵ-στη-ς	τί-θη-ς	δί-δω-ς	δείκ-νῦ-ς
		3.	ἵ-στη-σι(ν)	τί-θη-σι(ν)	δί-δω-σι(ν)	δείκ-νῦ-σι(ν)
		D. 1.				
		2.	ἵ-στα-τον	τί-θε-τον	δί-δο-τον	δείκ-νῦ-τον
		3.	ἵ-στα-τον	τί-θε-τον	δί-δο-τον	δείκ-νῦ-τον
		P. 1.	ἵ-στα-μεν	τί-θε-μεν	δί-δο-μεν	δείκ-νῦ-μεν
		2.	ἵ-στα-τε	τί-θε-τε	δί-δο-τε	δείκ-νῦ-τε
		3.	ἵ-στα-σι(ν) (from ἵστα-ασι)	τι-θέ-σι(ν) and τι-θει-σι(ν)	δι-δό-σι(ν) and δι-δού-σι(ν)	δεικ-νῦ-σι(ν) et δεικ-νῦ-σι(ν)

<sup>1</sup> And δεικνῦ-ω. -εἰς, etc., especially δεικνῦσιν(ν). Also Impf. ἰδείν(ν)ον

<sup>1</sup> And *δεικνῦ-ω*, *-εις*, etc., especially *δεικνῦουσι(ν)*. Also Impf. *ἔδεικνυν*.

trary, the forms of the second Aor. Ind. Act. of *τίθημι*, *ἴημι* and *δίδωμι*, namely, *ἔθην*, *ἴν*, *ἔδων*, are not in use.

3. The verb *ἵστημι* forms the first Aor. Act. and Mid., like verbs in -ω, with the tense-characteristic σ, e. g. *ἔστη-σ-α*, *ἔστη-σ-άμην*. The second Aor. Mid. *ἱστάμην* is not used. This tense is formed, however, by some other verbs, e. g. *ἐπτάμην*, *ἐπριάμην*.

REMARK 1. The second Aor. Mid. and the second Fut. Mid. are wanting in these verbs, also the Fut. Perf., except in *ἵστημι*, the Fut. Perf. of which is *ἱστήξω* old Att., and *ἱστήξομαι*, § 154, 6.

REM. 2. On the meaning of the verb *ἵστημι*, the following things are to be noted: the Pres., Impf., Fut. and first Aor. Act. have a Trans. meaning, *to station*; on the contrary, the second Aor., the Perf. and Plup. Act., and the Fut. Perf., have a reflexive or Intrans. meaning, *to station one's self*, *to stand*, namely, *ἵστην*, *I stationed myself*, or *I stood*, *ἵστηκα*, *I have stationed myself*, *I stand*, *στο*, *ἱστήκειν*, *staban*, *ἱστήξω*, *ἱστήξομαι*, *stabo*, — *ἀφαιστήξω*, *I shall withdraw*. The Mid. denotes either *to station one's self*, *to stand erect*, *to stand*, *consistere*, or *to let one's self be stationed*, i. e. *to be stationed*.

#### § 174. II. *Second Class of Verbs in -μι.* (179.)

The formation of tenses of verbs of the second class, § 169, 2, has no difficulty. All the tenses are formed from the stem, after the rejection of the ending -νν̄μι or -νν̄μι. Verbs in -ο, which in the Pres. have lengthened the ο into ω, retain the ω throughout the tenses, e. g. *στρώ-νν̄-μι*, *ζώ-νν̄-μι*, *ῥώ-νν̄-μι*, Fut. *στρώ-σω*, etc. But verbs, whose stem ends in a liquid, take, in forming some of the tenses, a Theme ending in a vowel, e. g. *ὄμ-νν̄-μι*, Aor. *ὄμ-ο-σα*, from *ὀμοῶ*. The second Aor. and the second Fut. Pass. occur only in a few verbs, e. g. *ζεύγ-νν̄-μι*. See § 182.

#### *Verbs in -μι.*

(180.)

MIDDLE.			
ΣΤΑ- to station.	ΘΕ- to place.	ΔΟ- to give.	ΔΕΙΚ- to show.
ἵ-σᾶ-μαι	τί-θε-μαι	δί-δο-μαι	δείκ-νῦ-μαι
ἵ-σᾶ-σαι	τί-θε-σαι and τί-θη	δί-δο-σαι	δείκ-νῦ-σαι
ἵ-σᾶ-ται	τί-θε-ται	δί-δου-ται	δείκ-νῦ-ται
ἵ-σᾶ-μεθον	τι-θέ-μεθον	δι-δό-μεθον	δείκ-νῦ-μεθον
ἵ-στα-σθον	τί-θε-σθον	δί-δο-σθον	δείκ-νν̄-σθον
ἵ-στα-σθον	τί-θε-σθον	δί-δο-σθον	δείκ-νν̄-σθον
ἵ-σᾶ-μεθα	τι-θέ-μεθα	δι-δό-μεθα	δείκ-νῦ-μεθα
ἵ-στα-σθε	τί-θε-σθε	δί-δο-σθε	δείκ-νν̄-σθε
ἵ-στα-νται	τί-θε-νται	δί-δο-νται	δείκ-νν̄-νται

-νν̄, -ν̄(ν), and the Participle usually *δαινῦ-ων*, -ούσα, -ον, § 172, Rem. 2.



ACTIVE.						
Tenses.	Modes.	Numbers and Persons.	ΣΤΑ- to station.	ΘΕ- to place.	ΔΟ- to give.	ΔΕΙΚ- to show.
Present.	Subjunctive.	S. 1.	ἵ-στῶ	τι-θῶ	δι-δῶ	δείκ-νῶ-ω
		2.	ἵ-στῇ-ς	τι-θῇ-ς	δι-δῇ-ς	δείκ-νῶ-ης,
		3.	ἵ-στῃ	τι-θῃ	δι-δῃ	etc.
		D. 1.				
		2.	ἵ-στῇ-τον	τι-θῇ-τον	δι-δῶ-τον	
		3.	ἵ-στῃ-τον	τι-θῇ-τον	δι-δῶ-τον	
		P. 1.	ἵ-στῶ-μεν	τι-θῶ-μεν	δι-δῶ-μεν	
		2.	ἵ-στῃ-τε	τι-θῇ-τε	δι-δῶ-τε	
		3.	ἵ-στῶ-σθε(ν)	τι-θῶ-σθε(ν)	δι-δῶ-σθε(ν)	
	Imperative.	S. 2.	ἵ-στη (from ἵστασθαι)	τί-θει (from τίθεσθαι)	δί-δου (from δίδουσι)	δείκ-νῦ (from δείκνυσθαι)
		3.	ἵ-σταῖ-τω	τι-θέ-τω	δι-δό-τω	δείκ-νῦ-τω
		D. 2.	ἵ-σταῖ-τον	τί-θε-τον	δί-δο-τον	δείκ-νῦ-τον
		3.	ἵ-σταῖ-των	τι-θέ-των	δι-δό-των	δείκ-νῦ-των
		P. 2.	ἵ-σταῖ-τε	τί-θε-τε	δί-δο-τε	δείκ-νῦ-τε
		3.	ἵ-σταῖ-τωσαν et ἵ-στάντων	τι-θέ-τωσαν et τι-θέντων	δι-δό-τωσαν et δι-δόντων	δείκ-νῦ-τωσαν and δείκ-νύντων
	Infinitive.		ἵ-σταῖ-ναι	τι-θέ-ναι	δι-δό-ναι	δείκ-νῦ-ναι
	Part.		ἵ-σταῖς, ἄστα, αὐτὸς ὁ ἄνθρωπος	τι-θείς, εἰσά, ἐντὸς ὁ ἄνθρωπος	δι-δούς, οἰσά, ὄντὸς ὁ ἄνθρωπος	δείκ-νύς, ὡσα, ὅντὸς ὁ ἄνθρωπος
Imperfect.	Indicative.	S. 1.	ἵ-στη-ν	ἕ-τί-θουν	ἕ-δί-δουν	ἕ-δείκ-νυν
		2.	ἵ-στη-ς	ἕ-τί-θεις	ἕ-δί-δους	ἕ-δείκ-νύς
		3.	ἵ-στη	ἕ-τί-θει	ἕ-δί-δου	ἕ-δείκ-νῦ
		D. 1.				
		2.	ἵ-σταῖ-τον	ἕ-τί-θε-τον	ἕ-δί-δο-τον	ἕ-δείκ-νῦ-τον
		3.	ἵ-σταῖ-την	ἕ-τι-θέ-την	ἕ-δι-δό-την	ἕ-δείκ-νῦ-την
		P. 1.	ἵ-σταῖ-μεν	ἕ-τί-θε-μεν	ἕ-δί-δο-μεν	ἕ-δείκ-νῦ-μεν
		2.	ἵ-σταῖ-τε	ἕ-τί-θε-τε	ἕ-δί-δο-τε	ἕ-δείκ-νῦ-τε
		3.	ἵ-σταῖ-σαν	ἕ-τί-θε-σαν	ἕ-δί-δο-σαν	ἕ-δείκ-νῦ-σαν
	Optative.	S. 1.	ἵ-σταί-ην	τι-θεί-ην	δι-δοί-ην	δείκ-νῦ-οιμι
		2.	ἵ-σταί-ης	τι-θεί-ης	δι-δοί-ης	δείκ-νῦ-οις,
		3.	ἵ-σταί-η	τι-θεί-η	δι-δοί-η	etc.
		D. 1.				
		2.	ἵ-σταί-τον <sup>1</sup>	τι-θεί-τον <sup>1</sup>	δι-δοί-τον <sup>1</sup>	
		3.	ἵ-σταί-την	τι-θεί-την	δι-δοί-την	
		P. 1.	ἵ-σταί-μεν	τι-θεί-μεν	δι-δοί-μεν	
		2.	ἵ-σταί-τε	τι-θεί-τε	δι-δοί-τε	
		3.	ἵ-σταί-εν	τι-θεί-εν	δι-δοί-εν	
Aorist II.	Indicative.	S. 1.	ἕ-στη-ν, I	(ἕ-θη-ν) } A.I. (ἕ-δω-ν) } A.I. (ἕ-θη-ς) } used (ἕ-δω-ς) } used (ἕ-θη) } for it (ἕ-δω) } for it		
		2.	ἕ-στη-ς [stood,			
		3.	ἕ-στη			
		D. 1.				
		2.	ἕ-σθη-τον	ἕ-θε-τον	ἕ-δο-τον	wanting.
		3.	ἕ-σθη-την	ἕ-θη-την	ἕ-δό-την	
		P. 1.	ἕ-σθη-μεν	ἕ-θε-μεν	ἕ-δο-μεν	
		2.	ἕ-σθη-τε	ἕ-θε-τε	ἕ-δο-τε	
		3.	ἕ-σθη-σαν	ἕ-θε-σαν	ἕ-δο-σαν	

<sup>1</sup> See § 172, Rem. 3. <sup>2</sup> On the irregular accentuation of ἐπιστάμαι, etc., see § 176, 1.

MIDDLE.			
ΣΤΑ- to station.	ΘΕ- to place.	ΔΟ- to give.	ΔΕΙΚ- to show.
ἰ-στώ-μαι <sup>2</sup> ἰ-στη-ται ἰ-στώ-μεθον ἰ-στη-σθον ἰ-στη-σθον ἰ-στώ-μεθα ἰ-στη-σθε ἰ-στώ-νται	τι-θώ-μαι τι-θη-ται τι-θώ-ται τι-θώ-μεθον τι-θη-σθον τι-θη-σθον τι-θώ-μεθα τι-θη-σθε τι-θώ-νται	δι-δω-μαι δι-δω-ται δι-δω-ται δι-δω-μεθον δι-δω-σθον δι-δω-σθον δι-δω-μεθα δι-δω-σθε δι-δω-νται	δείκ-νύ-ωμαι δείκ-νύ-η, etc.
ἰ-στά-σο and ἰ-στω ἰ-στά-σθω ἰ-στα-σθον ἰ-στά-σθων ἰ-στα-σθε ἰ-στά-σθωσαν and ἰ-στά-σθων	τί-θε-σο and τί-θου τι-θέ-σθω τί-θε-σθον τι-θέ-σθων τί-θε-σθε τι-θέ-σθωσαν and τι-θέ-σθων	δί-δο-σο and δί-δου δι-δό-σθω δί-δο-σθον δι-δό-σθων δί-δο-σθε δι-δό-σθωσαν and δι-δό-σθων	δείκ-νύ-σο δείκ-νύ-σθω δείκ-νυ-σθον δείκ-νύ-σθων δείκ-νυ-σθε δείκ-νύ-σθωσαν and δείκ-νύ-σθ
ἰ-στα-σθαι	τί-θε-σθαι	δί-δο-σθαι	δείκ-νυ-σθαι
ἰ-στά-μενος, η, ον	τι-θέ-μενος, η, ον	δι-δό-μενος, η, ον	δείκ-νύ-μενος, ον
ἰ-στά-μην ἰ-στά-σο and ἰ-στω ἰ-στά-το ἰ-στά-μεθον ἰ-στα-σθον ἰ-στά-σθην ἰ-στά-μεθα ἰ-στα-σθε ἰ-στα-ντο	ἐ-τι-θέ-μην [θου ἐ-τί-θε-σο and ἐ-τί- ἐ-τί-θε-το ἐ-τι-θέ-μεθον ἐ-τί-θε-σθον ἐ-τι-θέ-σθην ἐ-τι-θέ-μεθα ἐ-τί-θε-σθε ἐ-τί-θε-ντο	ἐ-δι-δό-μην [δου ἐ-δί-δο-σο and ἐ-δί- ἐ-δί-δο-το ἐ-δι-δό-μεθον ἐ-δί-δο-σθον ἐ-δι-δό-σθην ἐ-δι-δό-μεθα ἐ-δί-δο-σθε ἐ-δί-δο-ντο	ἐ-δείκ-νύ-μην ἐ-δείκ-νύ-σο ἐ-δείκ-νύ-το ἐ-δείκ-νύ-μεθοι ἐ-δείκ-νυ-σθον ἐ-δείκ-νύ-σθην ἐ-δείκ-νύ-μεθα ἐ-δείκ-νυ-σθε ἐ-δείκ-νυ-ντο
ἰ-σταί-μην <sup>3</sup> ἰ-σταί-ο ἰ-σταί-το ἰ-σταί-μεθον ἰ-σταί-σθον ἰ-σταί-σθην ἰ-σταί-μεθα ἰ-σταί-σθε ἰ-σταί-ντο	τι-θοί-μην <sup>4</sup> τι-θοί-ο τι-θοί-το τι-θοί-μεθον τι-θοί-σθον τι-θοί-σθην τι-θοί-μεθα τι-θοί-σθε τι-θοί-ντο	δι-δοί-μην <sup>4</sup> δι-δοί-ο δι-δοί-το δι-δοί-μεθον δι-δοί-σθον δι-δοί-σθην δι-δοί-μεθα δι-δοί-σθε δι-δοί-ντο	δείκ-νύ-οίμην δείκ-νύ-οιο, etc.
(ἐ-στά-μην does not occur, but ἐ-πά-μην ἐ-πριά-μην)	ἐ-θέ-μην ἐ-θον (from ἐθεσο) ἐ-θε-το ἐ-θε-μεθον ἐ-θε-σθον ἐ-θε-σθην ἐ-θέ-μεθα ἐ-θε-σθε ἐ-θε-ντο	ἐ-δό-μην ἐ-δον (from ἔδοσο) ἐ-δο-το ἐ-δό-μεθον ἐ-δο-σθον ἐ-δο-σθην ἐ-δό-μεθα ἐ-δο-σθε ἐ-δο-ντο	wanting.

<sup>2</sup> On the accentuation in *ἐπίστασις*, etc., see § 176, 1.

<sup>4</sup> See § 176, 2.

ACTIVE.						
Tenses.	Modes.	Numbers and Persons.	ΣΤΑ- to station.	ΘΕ- to place.	ΔΟ- to give.	ΔΕΙΚ- to show.
Aorist II.	Subjunctive.	S. 1.	στώ <sup>1</sup>	θῶ <sup>1</sup>	δῶ <sup>1</sup>	
		2.	σῆς	θῆς	δῶς	
		3.	σῇ	θῇ	δῶ	
		D. 1.				
		2.	σῆ-τον	θῆ-τον	δῶ-τον	
		3.	σῆ-τον	θῆ-τον	δῶ-τον	
		P. 1.	στώ-μεν	θώ-μεν	δῶ-μεν	
		2.	σῆτε	θῆτε	δῶτε	
		3.	στώ-σι(ν)	θώ-σι(ν)	δῶ-σι(ν)	
	Optative.	S. 1.	σταί-ην	θεί-ην	δοί-ην	
		2.	σταί-ης	θεί-ης	δοί-ης	
		3.	σταί-η	θεί-η	δοί-η	
		D. 1.				
		2.	σταί-ητον <sup>2</sup>	θεί-ητον <sup>2</sup>	δοί-ητον <sup>2</sup>	
		3.	σταί-ητην	θεί-ητην	δοί-ητην	
	Imperative.	P. 1.	σταί-ημεν	θεί-ημεν	δοί-ημεν	
		2.	σταί-ητε	θεί-ητε	δοί-ητε	
		3.	σταί-εν	θεί-εν	δοί-εν	
		S. 2.	στέ-θι <sup>3</sup>	θείς (θείθι) <sup>4</sup>	δός (δόθι) <sup>4</sup>	
		3.	στέ-τω	θεί-τω	δό-τω	
		D. 2.	στέ-τον	θεί-τον	δό-τον	
	P. 2.	3.	στέ-των	θεί-των	δό-των	
		στέ-τε	θεί-τε	δό-τε		
		στέ-τωσαν and στέων	θεί-τωσαν and θέντων	δό-τωσαν and δόντων		
	Inf.		στέ-ναι	θεί-ναι	δοῦ-ναι	
	Part.		στάς, ᾄσα, ἄν	θείς, εἶσα, ἐν	δούς, οὔσα, ὄν	
		Gen. σάντος	Gen. θέντος	Gen. δόντος		
	Future.		στή-σω	θή-σω	δώ-σω	δείξω
	Aorist I.		ἔ-στησα, I stationed,	ἔ-θη-κα Instead of these forms the second Aor. is used in the Dual and Pl. Ind. and in the other Modes and Participials, § 173, 2.	ἔ-δω-κα	ἔ-δειξα
	Perfect.		ἔ-στη-κα <sup>5</sup> sto	τέ-θι-κα	δέ-δω-κα	δέ-δειχα
	Pluperfect.		ἔ-στή-κειν and εἰ-στή-κειν	έτε-θι-κειν	έδε-δω-κειν	έδε-δειχειν
	Fut. Perf.		ἔ-στήξω old Att.	wanting.	wanting.	wanting.
P A S						
Aor. I.		ἔ-στα-θην	ἔ-τέ-θην <sup>6</sup>	ἔ-δό-θην	ἔ-δείχ-θην	
<sup>1</sup> The compounds, e. g. ἀποστώ, ἐκθῶ, διαδῶ, have the same accentuation as the simples, e. g. ἀποστώσι, ἐκθῆτον, διαδῶμεν. <sup>2</sup> See § 172, Rem. 3. <sup>3</sup> In composition, παράστηθι, παρᾶστα; ἀπόστηθι, ἀπόστα, § 172, Rem. 5. <sup>4</sup> In composition, περίθεις, ἐνθεις; ἀπόδος, ἐκδος; περίδοτε, ἐκδοτε, § 118, Rem. 1. <sup>5</sup> See § 176, 3. <sup>6</sup> ἐτέθην and τετέσθαι instead of ἐτέθην						

MIDDLE.			
ΣΤΑ- to station.	ΘΕ- to place.	ΔΟ- to give.	ΔΕΙΚ- to show.
(στώ-μαι does not occur, but πρίω-μαι, -η, -ηται, etc.)	θῶ-μαι <sup>7</sup> θῆ θῆ-ται θώ-μεθον θῆ-σθον θῆ-σθον θώ-μεθα θῆ-σθε θώ-νται	δῶ-μαι <sup>7</sup> δῶ δῶ-ται δώ-μεθον δῶ-σθον δώ-σθον δώ-μεθα δώ-σθε δώ-νται	
(σταί-μην does not occur, but πρταί-μην, -αιω, -αιτο, etc.)	θοί-μην <sup>8</sup> θοῖ-ο θοῖ-το θοί-μεθον θοῖ-σθον θοῖ-σθην θοί-μεθα θοῖ-σθε θοῖ-ντο	δοί-μην <sup>8</sup> δοῖ-ο δοῖ-το δοί-μεθον δοῖ-σθον δοῖ-σθην δοί-μεθα δοῖ-σθε δοῖ-ντο	
(στά-σο or στώ does not occur, but πρία-σο or πρίω)	θον (θέσο) <sup>9</sup> θέ-σθω θέ-σθον θέ-σθων θέ-σθε θέ-σθωσαν and θέ-σθων	δον (δόσο) <sup>9</sup> δό-σθω δό-σθον δό-σθων δό-σθε δό-σθωσαν and δό-σθων	
(στά-σθαι) πρία-σ.	θέ-σθαι	δό-σθαι	
(στά-μενος) πρία-μενος	θέ-μενος, -η, -ον	δό-μενος, -η, -ον	
στή-σομαι	θή-σομαι	δώ-σομαι	δείξομαι
ἐ-στη-σάμην	(ἐ-θη-κά-μην) Instead of these forms the second Aor. Mid. is used by the Attic writers, § 173, 2.	(ἐ-δω-κά-μην)	ἐ-δείξάμην
ἐ-στά-μαι	τέ-θει-μαι	δέ-δο-μαι	δέ-δειγ-μαι
ἐ-στά-μην	έ-τε-θεί-μην	έ-δε-δό-μην	έ-δε-δείγ-μην
ἐ-στήξομαι	wanting.	wanting.	wanting.

## S I V E.

[Fut. I. | στα-θήσομαι | τε-θήσομαι <sup>6</sup> | δυ-θήσομαι | δειχ-θήσομαι  
and θεθήσομαι, § 21, 2. <sup>7</sup> Also in composition, ἐνθῶμαι, -ῆ, -ῆται, etc., ἀποθῶμαι, -ῆ, -ῆται, etc., ἐκθῶμαι, -ῶ, -ῶται, etc., ἀποθῶμαι, -ῶ, -ῶται, etc. <sup>8</sup> See § 176, 2. <sup>9</sup> In composition, κατάθισθαι, ἀπόθισθαι; περιθισθαι, ἀπόθισθαι; κατάθισθαι, περιθισθαι; ἐνθισθαι, πρόθισθαι; but ἐνθού, αἰςθού; προθού, ἐνθού, § 118, Rem. 1.]

§ 176. *Remarks on the Paradigms.*

1. The verbs δύναμαι, *to be able*, ἐπιστάμαι, *to know*, χρίσμαι, *to hang*, and πρῆσθαι, *to buy*, have a different accentuation from ἵσταμαι in the Pres. Subj. and Impf. Opt., namely, Subj. δύνωμαι, ἐπιστάωμαι, -ῃ, -ῇται, -ησθον, -ησθε, -ωνται; Opt. δυνάμην, ἐπιστάμην, -αιο, -αιτο, -αισθον, -αισθε, -αιντο; so also ὀναίμην, -αιο, -αιτο (§ 177, 4.)

2. The forms of the Opt. Impf. and second Aor. Mid. in -οι, viz. τιθείμην, θοίμην, are more common than those in -ει, viz. τιθείμην, -εῖο, -εῖτο, etc., θειμην, -εῖο, -εῖτο, etc. In compounds the accent remains as in simples, thus, ἐνθίμην (ἐνθίμην), ἐνθόιο (ἐνθόιο), etc. The same is true of compounds of δοίμην, e. g. διαδοίμην, διαδοῖο, etc.

3. On the abbreviated form of the Perf. and Plup.: ἔ-στα-τον, ἔ-στα-μεν, ἔ-στα-τε, ἔ-στα-σι(ν), see § 193.

4. The forms of the Impf. εἶδον, -εις, -ει, εἶδον, -ους, -ου, are constructed according to the Conjugation in -έω and -όω. The other forms, εἶ-θην, -ης, -η, εἶδων, -ως, -ω, are not used, § 172, Rem. 8.

5. Verbs in -ῶμι, as has been seen, form the Subj. and Opt. like verbs in -ῖω. Still there are some examples where these Modes follow the analogy of verbs in -μι, ὅπως μὴ δῖασκε δά ν ν ῖ τ α ι—instead of -ίηται.—Pl. Phaedon. 77, b. ψύχοιτό τε καὶ πεγνύτο (from ῖτο, instead of ῖτο) Ibid. 118, a.

6. In later writers the Perf. and Plup. are found with the Trans. meaning, *I have stationed*, namely ἔστακα, ἔστακειν.

## SUMMARY OF VERBS IN -μι.

1. Verbs in -μι which annex the Personal-endings to the Stem-vowel.

§ 177. (a) *Verbs in -α, (ῖ-στη-μι, ΣΤΑ-).* (183.)

1. κί-χρη-μι, *to lend, to bestow*, ΧΡΑ-, κυχράναι, Fut. χρήσω, etc. Mid. *to borrow*, Fut. χρήσομαι.—Aor. ἐχρησάμην in this sense is not used by the Attic writers. To the same stem belong,

2. χρεῖ, *oportet*, stem ΧΡΑ- and ΧΡΕ-, Subj. χρεῖ, Inf. χρεῖναι, Part. (τό) χρεῖων; Impf. ἐχρεῖν or χρεῖν, Opt. χρεῖη from ΧΡΕ-.

Inf. χρεῖν, ἀποχρεῖν, in Eurip., by contraction from χράειν.

3. ἀπόχρη, ἔ *suffices*, sufficit; besides those formed regularly from ΧΡΑΩ; ἀποχρώσιν, Inf. ἀποχρεῖν; Impf. ἀπέχρη; Aor. ἀπέχρησεν, etc. Mid. ἀποχρώμαι, *to have enough*, ἀποχρήσθαι, inflected like χράομαι, § 129, Rem. 2.

4. ὀνίνημι, *to benefit*, ὈΝΑ-, ὀνίναί; Impf. Act. wanting: Fut. ὀνήσω; Aor. ὤνησα, Inf. ὀνήσαι (for ὀνήναι, like στήναι, in Pl. Rp. 600, d.). Mid. ὀνίναμαι, *to be profited*, Fut. ὀνήσομαι; Aor. ὠνήμην (ὠνάμην later, but also in Eur. ὠνασθε), -ησο, -ητο, etc., Imp. ὀνησο, Part. ὀνήμενος (Hom.), Opt. ὀναίμην, -αιο, -αιτο, § 176,

1., Inf. ὄνασθαι; Aor. Pass. ὠνήθην instead of ὠνήμην. The remaining forms are supplied by ὠφελεῖν.

5. πί-μ-πλη-μ, to fill, ΠΛΑ-, πιμπλάναι; Impf. ἐπίμπλην; Fut. πλήσω; Aor. ἐπλησα; Mid. πίμπλαμαι, πίμπλασθαι; Impf. ἐπιμπλάμην; Perf. Mid. or Pass. πέπλησμαι; Aor. Pass. ἐπλήσθην § 131; second Aor. ἐπλήμην Poet. — Mid.

The μ in the reduplication of this and the following verb is usually omitted in composition, when a μ precedes the reduplication, e. g. ἐμπίπλαμαι, but ἐνεπιμπλάμην. Contrary to this rule, however, forms with and without μ are both used by the poets, according to the necessities of the verse.

6. πίμπρημι, to burn, Trans., in all respects like πίμπλημι.

7. ΤΑΗ-ΜΙ, to endure, Pres. and Impf. wanting, (instead of them ὑπομένω, ἀνέχομαι); Aor. ἔτλην, (τλώ,) τλαίην, τλήθι, τλάς; Fut. τλήσομαι; Perf. τέτληκα.

8. φη-μί, to say, (stem ΦΑ-), has the following formation:

## § 178. (184.)

Present.		ACTIVE.		Imperf.	
Indicative	S. 1.	φημί	Indicative.	S. 1.	ἔφην
	2.	φῆς		2.	ἔφης, us'y ἔφησθα
	3.	φησί(ν)		3.	ἔφη [§ 116, 2.
	D. 2.	φάτον		D. 2.	ἔφατον
	3.	φάτον		3.	ἐφᾶτην
	P. 1.	φᾶμέν		P. 1.	ἔφᾶμεν
	2.	φάτε		2.	ἔφατε
	3.	φᾶσί(ν)		3.	ἔφᾶσαν
Subj.	φῶ, φῆς, φῆ, φῆτον, φῶμεν, φῆτε, φῶσι(ν)		Opt.	φαίην, φαίης, φαίη, φαίητον and φαίτον, φαιήτην and φαιήτην, φαιήμεν and φαιήμεν, φαιήτε and φαιτε, -ιεν	
Imp.	φᾶθι or φᾶθι, φάτω, φάτον, φάτων, φάτε, φάτωνσαν and φάντων		Fut.	φήσω	
Inf.	φᾶναι		Aor.	ἔφησα.	
Part.	φάς, φᾶσα, φάν G. φάντος, φάσης				
MIDDLE.					
Perf. Imp. πεφάσθω, let it be said. Aor. Part. φάμενος, affirming. Verbal adjective φατός, φατέος.					

REMARK 1. In the second person φῆς, both the accentuation and the Iota subscript is contrary to all analogy. In compounds it retains the accent

on the ultimate, e. g. ἀντιφής, but σύμφημι, ἀπόφημι, σύμφαθι, etc. On the inclination of this verb in the Pres. Ind. (except φής), see § 33.

REM. 2. This verb has two significations, (a) *to say* in general, (b) *to affirm*, (aio) *to assert*, etc. The Fut. φήσω, however, has only the last signification; the first is expressed by λέξω, ἐρῶ. The Impf. ἔφην with φάσσι and φάς, is used also as an Aorist.

REM. 3. With φημι the verb ἤμι, *inquam* may be compared, which, like *inquam*, is used in the spirited repetition of what had been said; the imperfect ἦν, ἦ is used in the phrases ἦν δ' ἐγώ, *I said*, ἦ δ' ὅς, *he said*, to describe a conversation.

§ 179. *The following Deponents also belong here.*

(185.)

1. ἄγμαι, *to wonder*, Impf. ἡγάμην; Aor. ἡγάσθην; Fut. ἀγάσομαι.

2. δύναμαι, *to be able*, second Pers. δύνασαι (δύνῃ from the Ion. δύνει, Poet. and later,) Subj. δύνωμαι, § 176, 1, Imp. δύνασο, Inf. δύνασθαι, Part. δυνάμενος; Impf. ἐδυνάμην and ἦδυν; second Pers. ἐδύνω (-ασο more rarely), Opt. δυναιμην, δύναιο, § 176, 1; Fut. δυνήσομαι; Aor. ἐδυνήσθην, ἦδ. and ἐδυνάσθην, the last Ion. and in Xen. (Aug., § 120, Rem. 1.); Perf. δεδύνημαι. Verbal adjective δυνατός, *able* and *possible*.

3. ἐπίσταμαι, *to know*, (properly, *to stand upon something*, to be distinguished from ἐφίσταμαι), second Pers. ἐπίστασαι (ἐπίστα seldom and only Poet.), Subj. ἐπίστωμαι, § 176, 1, Imp. ἐπίστω (more seldom ἐπίστασο); Impf. ἡπιστάμην, ἡπίστω (more seldom ἡπίστασο), Opt. ἐπισταίμην, ἐπίσταιο, § 176, 1; Fut. ἐπιστήσομαι; Aor. ἡπιστήσθην, (Aug., § 126, 3). Verbal Adj. ἐπιστητός.

4. ἔραμαι, *to love*, (in the Pres. and Impf. only poetic, in prose ἐράω is used instead of it); Aor. ἡράσθην, *amavi*; Fut. ἐρασθήσομαι, *amabo*.

5. κρέμαμαι, *to hang*, pendeo, Subj. κρέμωμαι, § 176, 1, Part. κρεμάμενος; Impf. ἐκρεμάμην, Opt. κρεμαίμην, -αιο, -αυτο, § 176, 1, (Arist. Vesp. 298, κρέμωισθε, comp. μάρναμαι, § 230, and μεμνοίμην, § 154, 9; Aor. ἐκρεμάσθην; Fut. Pass. κρεμασθήσομαι, *I shall be hung*; Fut. Mid. κρεμήσομαι, pendebo, *I shall hang*).

6. πρίσθαι, *to buy*, ἐπριάμην, (the Attic writers employ an Aor. Mid. of this verb, instead of the Aor. of ὠνέομαι, viz. ὠνησάμην, which is not used by them, § 122, 4, Subj. πρίωμαι, § 176, 1; Opt. πριαίμην, -αιο, -αυτο, § 176, 1; Imp. πρίασο or πρίω; Part. πριάμενος.

§ 180. (b) *Verbs in -ε (τί-θη-μι, ΘΕ-)*. (186.)

*Τ-η-μι* (stem  $\epsilon$ -), *to send*. Many forms of this verb are found only in composition.

ACTIVE.	
Pres.	Ind. ἴημι, ἴης, ἴησι(ν); ἴετον; ἴεμεν, ἴετε, ἰᾶσι(ν) or ἰεῖσι(ν). Subj. ἰῶ, ἰῆς, ἰῆ; ἰῆτον; ἰῶμεν, ἰῆτε, ἰῶσι(ν); ἀφῖῶ, ἀφῖῆς, ἀφῖῆ (ἀφῖῆ in Xen.), etc. Imp. (ἰεθι), ἰει, ἰέτω, etc. — Inf. ἰέναι. — Part. ἰείς, ἰεῖσα, ἰέν.
Impf.	Ind. ἰόνν (from ἴΕΩ), ἀφίονν or ἡφίονν (seldom ἰεν, προῖεν, ἡφῖεν), ἰεις, ἰει; ἰετον, ἰετιν; ἰεμεν, ἰετε, ἰεσαν, ἡφῖεσαν. Opt. ἰείην (second Pers. Pl. ἀφίοιτε Plat.).
Perf. Aor.II.	εἶκα. — Plup. εἶκεν. — Fut. ἦσω. — Aor. I. ἦκα (§ 173, 2). Ind. Sing. is supplied by Aor. I. (§ 173, 2); Dual εἶτον, εἶτην; Plur. ἔμεν, commonly with Aug. εἰμεν, καθεἰμεν, ἔτε, commonly ἔτε, ἀνεῖτε, ἔσαν, commonly εἶσαν, ἀφῖεσαν. Subj. ὦ, ῆς, ἀφῶ, ἀφῆς, etc. Opt. εἶην, εἶης, εἶη; εἶτον, εἶτην; εἶμεν, εἶτε, εἶεν. Imp. ἔς, ἀφες, ἔτω; ἔτον, ἔτων; ἔτε, ἔτωσαν and ἔντων. Inf. εἶναι, ἀφεῖναι. — P. εἶς, εἶσα, ἔν, Gen. ἐντος, εἰσος, ἀφέντος.

REMARK 1. On the Aug. of ἀφίημι, see § 126, 3.

REM. 2. The form of the Impf. ἰην is very doubtful, and also the forms ἴης, ἴη are very rare. The form ἰεν has the ending of the Plup., as the Impf. of εἶμι, *to go*; it is Att. and Ion., a secondary form from ἰόνν.

MIDDLE.	
Pres.	Ind. ἴμμαι, ἴσαι, ἴεται, etc. — Subj. ἰῶμαι, ἀφῖῶμαι, ἰῆ ἀφῖῆ etc. Imp. ἴεσο or ἰον. — Inf. ἰεσθαι. — Part. ἰόμενος, -η, -ον.
Impf.	ἰέμεν, ἴεσο, etc. — Opt. ἰείμεν, Att. ἰοίμεν, ἰοῖο, ἀφῖοῖο, etc.
Aor.II.	Ind. εἶμην εἶσο, ἀφῖσο εἶτο, ἀφῖτο εἶμεθα, etc. Subj. ὦμαι, ἀφῶμαι, ῆ, ἀφῆ, ἦται, ἀφῆται Opt. προοίμεν, -οῖο, -οῖτο, -οῖμεθα, -οῖσθε, -οῖντο; (προεῖτο, προεῖσθε, προεῖντο are rarer forms), Imp. οὔ, ἔσθω, etc. Inf. ἔσθαι. — Part. ἔμενος, -η, -ον.
Perf.	εἶμαι, μεθεῖμαι; Inf. εἶσθαι, μεθεῖσθαι. — Plup. εἶμην, εἶσο, ἀφῖσο, etc. — Fut. ἦσμαι. — Aor. I. ἦκάμην, § 173, 2.
PASSIVE.	
A. I. εἶθην, P. εἶθεις. — Fut. εἶθήσομαι. — Ver. Adj. εἶτός, εἶτός, (ἀφείος).	

REM. 3. Besides the two verbs τίθημι and ἴημι, only the following dialectic verbs belong here, viz.  $\epsilon$ ΑΗ-ΜΙ,  $\Delta$ Ι- $\Delta$ Η-ΜΙ ( $\Delta$ Ε), (δι-δίουσι, however, from the last is found in X.), διζήμαι and ΔΙΗ-ΜΙ.



§ 181. (c) *Verbs in -ι, only εἰμι ('I), to go.*

**PRELIMINARY REMARK.** The verbs εἰμι, *to go*, and εἶμι, *to be*, are presented together, though the last, on account of its stem 'ΕΣ, does not belong here, in order to exhibit to the eye the agreement and disagreement of the two verbs in their formation.

PRESENT.			
Ind.S.1. εἰμί, <i>to be</i>	Subj. ὦ	Ind. εἶμι, <i>to go</i>	Subj. ἴω
2. εἶ	ῥς	2. εἶ	ῥς
3. ἐστί(ν)	ῖ	3. εἶσι(ν)	ῖ
D. 2. ἐστόν	ῖτον	D. 2. ἴτον	ῖτον
3. ἐστόν	ῖτον	3. ἴτον	ῖτον
P. 1. ἐσμέν	ώμεν	P. 1. ἴμεν	ῖωμεν
2. ἐστέ	ῖτε	2. ἴτε	ῖτε
3. εἰσί(ν)	ώσι(ν)	3. ἴασι(ν)	ῖωσι(ν)
Imp.S.2. ἴσθι	Inf. εἶναι	Imp. ἴθι, πρόσθι (seld. πρόσθι)	Inf. εἶναι
3. ἴστω		3. ἴτω, πρόσθι	Part. ἴών, ἰού-
D. 2. ἴστων	Part. ὦν, οὔσα,	D. 2. ἴτων	σα, ἰόν
3. ἴστων	όν	3. ἴτων	Gen. ἰόντος,
P. 2. ἴσθε	G. ὄντος, οὔσης	P. 2. ἴτε	ἰούσης.
3. ἴστωσαν and ἴστων (όντων Plat.)		3. ἴτωσαν or ἰόντων (ἴτων Aesch. E. 32.)	
IMPERFECT.			
Ind.	Opt.	Ind.	Opt.
S. 1. ἦν, <i>I was</i>	εἶην	S. 1. ἦεν or ἦα, <i>I went</i>	ἰοίμι or ἰοίην
2. ἦσθα, § 116, 2.	εἶης	2. ἦεις, us'ly ἦεισθα	ἰοίς
3. ἦν (from ἦε-ν)	εἶη	3. ἦει	ἰοί
D. 2. ἦστων (ἦτον)	εἶήτων	D. 2. ἦειτων, us'ly ἦτον	ἰοίτων
3. ἦστην (ἦτην)	εἶήτην [μεν]	3. ἦείτην, “ ἦτην	ἰοίτην
P. 1. ἦμεν	εἶήμεν (seld. εἶ-	P. 1. ἦεμεν, “ ἦμεν	ἰοίμεν
2. ἦσθε (ἦτε)	εἶητε (seld. εἶτε)	2. ἦειτε, “ ἦτε	ἰοίτε
3. ἦσαν	εἶησαν and εἶεν	3. ἦεσαν	ἰοίεν
Fut. ἔσομαι, <i>I shall be</i> , ἔσῃ or ἔσει, ἔσται, etc. — Opt. ἐσοίμην. — Inf. ἐσεσθαι. — Part. ἐσόμενος. — Verbal Adj. ἐστέον, συνεστέον.			
MIDDLE FORM, Pres. ἴεμαι, ἴεσαι or ἴη, ἴεται, etc., Imp. ἴεσο, Inf. ἴεσθαι, Part. ἴέμενος; The Impf. ἴέμην, ἴεσο, etc., signifying <i>to hasten</i> , ought probably to be written with the rough breathing, which is strongly confirmed by the manuscripts, and to be referred to ἴημι. — Verbal Adj. ἰτός, ἰτέον or ἰτητόν, ἰτητέον.			

REMARK 1. On the inclination of the Ind. of εἰμι, *to be* (except the second Pers. εἶ), see § 33. In compounds, the accent is on the preposition, as far back as the general rules of accentuation permit, e. g. πάρειμι, πάρει, πάρεισι, etc., Imp. πάρισθι; but παρήν on account of the temporal augment, παρίσται on account of the omission of ε (παρίσεται), παρίναι like infinitives with the ending -ναι, παρῶ, -ῆς, -ῆ, etc., on account of the contraction; the accentuation of the Part. in compound words should be particularly noted, e. g. παρών, Gen. παρόντος, so also παριών, Gen. παριόντος.

REM. 2. The compounds of εἰμι, εἶ, follow the same rules as those of εἰμι, *sum*; hence several forms of these two verbs are the same in compounds, e. g. πάρειμι, πάρει and πάρεισι, third Pers. Sing. of εἰμι and third Pers. Pl. of εἰμι; but Inf. παρίναι, Part. παριών.

REM. 3. The form εἴην, *esto, be it so, good*, shortened from εἶη and strengthened by a ν, must be distinguished from the shortened form εἴην instead of εἶσαν of the third Pers. Pl. Opt. Impf. A secondary form of the third Pers. Imp. ἦτω instead of ἔστω is found once in Pl. Rp. 361, c. The form of the first Pers. Impf. is often ἦ, among the Attic poets, and sometimes also in Plato; the form ἦμην is rare, e. g. X. Cy. 6. 1, 9. The form of the second Pers. Impf. ἦς is found frequently in the later writers, and rarely in lyric passages of the Attic poets. The Dual forms with σ are preferred to those without σ.

REM. 4. The form of the third Pers. Sing. Impf. ἦεν instead of ἦει is found in the Attic poets only before vowels, Arist. Plut. 696. προσῆεν (*Senarius*).

REM. 5. The Pres. of εἰμι, *to go*, particularly the Ind., also the Inf. and Part., among the Attic prose writers, has almost always a Future signification, *I shall or will go, or come*. Hence the Pres. is supplied by ἔρχομαι, § 167, 2.

II. Verbs in -μι which annex the Syllable ννῦ or νῦ to the Stem-vowel and append to this the Personal-endings.

§ 182. *Formation of the Tenses of Verbs whose Stem ends with α, ε, ο, or with a Consonant.*

(195.)

A. Verbs whose Stem ends with α, ε or ο.

Voice.	Tenses.	a. Stem in α.	b. Stem in ε.	c. Stem in ο (ω).
Act.	Pres.	σκέδᾶ-ννῦ-μι*	χορέ-ννῦ-μι *	στρώ-ννῦ-μι *
	Impf.	ἐ-σκέδᾶ-ννῦ-ν *	ἐ-χορέ-ννῦ-ν *	ἐ-στρώ-ννῦ-ν *
	Perf.	ἐ-σκέδᾶ-κα	κε-χόρε-κα	ἐ-στρω-κα
	Plup.	ἐ-σκέδᾶ-κειν	ἐ-κε-χορέ-κειν	ἐ-στρώ-κειν
	Fut.	σκέδᾶ-σω,	χορέ-σω,	στρώ-σω
	Aor.	Att. σκεδῶ, -ᾶς, -ᾶ ἐ-σκέδᾶ-σα	Att. χορῶ, -εῖς, -εῖ ἐ-χόρε-σα	ἐ-στρω-σα

<i>Mid.</i>	Pres.	σκεδά-ννῦ-μαι	κορέ-ννῦ-μαι	στρώ-ννῦ-μαι
	Impf.	ἐ-σκεδα-ννῶ-μην	ἐ-κορε-ννῶ-μην	ἐ-στρω-ννῶ-μην
	Perf.	ἐ-σκεδα-σ-μαι	κε-κόρε-σ-μαι	ἐ-στρω-μαι
	Plup.	ἐ-σκεδά-σ-μην	ἐ-κε-κορέ-σ-μην	ἐ-στρώ-μην
	Fut.		κορέ-σ-ομαι	
	Aor.		ἐ-κορε-σ-αμην	
	F. Pf.		κε-κορέ-σ-ομαι	
<i>Pass.</i>	Aor.	ἐ-σκεδά-σ-θην	ἐ-κορέ-σ-θην	ἐ-στρώ-θην
	Fut.	σκεδα-σ-θήσομαι	κορε-σ-θήσομαι	στρω-θήσομαι
Verbal Adj.		σκεδα-σ-τός	κορε-σ-τός	στρω-τός
		σκεδα-σ-τέος	κορε-σ-τέος	στρω-τέος.
* And σκεδα-ννύω, ἐσκεδά-ννυον — κορε-ννύω, ἐ-κορέ-ννυον — στρω-ννύω, ἐ-στρώ-ννυον (ν always short).				

## B. Verbs whose Stem ends with a Consonant.

Pres.	ὄλ-λῦ-μι, *perdo,	ὄλ-λῦ-μαι, pereō,	ὄμ-νῦ-μι *	ὄμ-νῦ-μαι
Impf.	ὤλ-λῦ-ν *	ὤλ-λῦ-μην	ὠμ-νῦ-ν *	ὠμ-νῦ-μην
Perf. I.	ὄλ-ώλε-κα ('ΟΛΕΣΣ), perdidī,		ὀμ-ώμο-κα ('ΟΜΟΣΣ)	ὀμ-ώμο-μαι
	§ 124, 2.		§ 124, 2.	
Perf. II.	ὄλ-ωλ-α, perii,			
Plup. I.	ὄλ-ωλέ-κειν, perdidēram,		ὀμ-ωμό-κειν	ὀμ-ωμό-μην
Plup. II.	ὄλ-ωλ-ειν, perieram,			
Fut.	ὄλ-ῶ, -εῖς, -εῖ	ὀλ-οῦμαι, -εῖ	ὀμ-οῦμαι, -εῖ	
Aor. I.	ᾤλε-σα	A. II. ᾔλ-όμην	ᾠμο-σα	ᾠμο-σάμην
			A. I. P. ᾠμό-σ-θην et ᾠμόθην	
			I. F. P. ὀμο-σ-θήσομαι.	
* And ὀλλύ-ω, ᾠλλυ-ον — ὀμνύ-ω, ᾠμνι-ον (always ῥ).				

REMARK. Ὀλλνμι comes by assimilation from ὄλ-νμι, § 18, Rem. For an example of a stem-ending with a mute, see δείκνμι above, under the paradigms, § 175. The Part. Perf. Mid. or Pass. of ὀμνμι is ὀμνοσ-μένος. The remaining forms of the Perf. and Plup. commonly omit the σ among the Attic writers, e. g. ὀμώμοται, ὀμώμοτο.

## SUMMARY OF THE VERBS BELONGING HERE.

The Stem ends,

A. In a Vowel and assumes -ννῦ.

## § 183. (a) Verbs whose Stem ends in α. (183.)

1. κερά-ννῦ-μι (poetic secondary form κερνάω, κέρνημι; Epic and Poet. κεράω), to mix, Fut. κερᾶσω, Att. κερῶ; Aor. ἐκέρᾶσα; Perf. κέρᾶκα; Perf. Mid. or Pass. κέρᾶμαι; Aor. Pass. ἐκέρᾶθην, Att. also ἐκέρᾶσθην. — Mid. — Metathesis, § 156, Rem.

2. *κρεμά-ννῦ-μι*, to hang, Fut. *κρεμάσω*, Att. *κρεμῶ*; Aor. *ἐκρέμασα*; Mid. or Pass. *κρεμάννυμαι*, I hang myself or am hung (but *κρέμαμαι*, to hang, § 179, 5); Fut. Pass. *κρεμασθήσομαι*; Aor. *ἐκρεμάσθην*, I was hung, or I hung.

3. *πετά-ννῦ-μι*, to spread out, to open, Fut. *πετάσω*, Att. *πετώ*; Perf. Mid. or Pass. *πέπτάμαι*, § 155, 2; Aor. Pass. *ἐπετάσθην*.

4. *σκεδά-ννῦ-μι*, to scatter, Fut. *σκεδάσω*, Att. *σκεδῶ*; Perf. Mid. or Pass. *ἐσκεδάσμαι*; Aor. Pass. *ἐσκεδάσθην*.

#### § 184. (b) Verbs whose Stem ends in ε.

PRELIMINARY REMARK. The verbs *ἔννυμι*, *σβέννυμι*, and also *ζώννυμι*, § 186, do not properly belong here, since their stem originally ended in σ, *ΕΞ-*, comp. *ves-tire*, *ΣΒΙΞ-*, comp. *ἄσβεσ-τος*, *ΖΩΞ-*, comp. *ζωσ-τήρ*, *ζώσ-τρον*, *ζώσ-της*, *ζώσ-τός*; but by the omission of the σ, they become analogous to verbs in -ε and -ο.

1. *ἔ-ννῦ-μι*, to clothe, in prose *ἀμφιέννυμι*, Impf. *ἀμφιέννυν* without Aug.; Fut. *ἀμφιέσω*, Att. *ἀμφιῶ*; Aor. *ἡμφιέσα*; Perf. Mid. or Pass. *ἡμφιέσμαι*, *ἡμφιέσαι*, *ἡμφιέσται*, etc., Inf. *ἡμφιέσθαι*; Fut. Mid. *ἀμφιέσομαι*, Att. *ἀμφιούμαι*. (Aug., §§ 126, 3. and 230). As in *ἀμφιέννυμι*, so generally in other compounds, the preposition is not elided, e. g. *ἐπιέσασθαι*.

2. *ζέ-ννῦ-μι*, to boil, Trans., Fut. *ζέσω*; Aor. *ἔξεσα*; Perf. Mid. or Pass. *ἔξεσμαι*; Aor. Pass. *ἐξέσθην*.—(*ζέω*, on the contrary, is usually intransitive).

3. *κορέ-ννῦ-μι*, to satiate, Fut. *κορέσω*, Att. *κορῶ*; Aor. *ἐκόρεσα*; Perf. Mid. or Pass. *κεκόρεσμαι*; Aor. Pass. *ἐκόρεσθην*.—Mid.

4. *σβέ-ννῦ-μι*, to extinguish, Fut. *σβέσω*; first Aor. *ἔσβεσα*, I extinguished; second Aor. *ἔσβην*, I ceased to burn; Perf. *ἔσβηκα*, I have ceased to burn.—Mid. *σβέννυμαι*, to cease to burn, Perf. Mid. or Pass. *ἔσβεσμαι*; Aor. Pass. *ἐσβέσθην*. No other verb in -ννυμι has a second Aor., § 191, 2.

5. *στορέ-ννῦ-μι*, to spread out, shortened form *στόρνυμι*, Fut. *στορέσω*, Att. *στορῶ*; Aor. *ἐστόρεσα*. The other tenses are formed from *στρώννυμι*; *ἔστρωμαι*, *ἐστρώθην*, *στρωτός* (not Att. *ἐστορέσθην* and *ἐστορήθην*). See § 182.

#### § 185. (c) Verbs, whose Stem ends in ι. (188.)

*τί-ννῦ-μι* (TI-), to expiate, Mid. *τί-ννῦ-μαι*, to punish, to avenge, second-

ary Epic form of *τινω* and *τινομαι*.—In Attic poetry the Mid. is often found and with one *ν*, *τινῦμαι*.

§ 186. (d) *Verbs in o, with the o lengthened into ω.*  
(199.)

1. *ζῶ-νῦ-μι*, to gird, Fut. ζώσω; Aor. ἔζωσα; Perf. Mid. or Pass. ἔζωσμαι, § 131.—Mid.

2. *ρῶ-νῦ-μι*, to strengthen, Fut. ρώσω; Aor. ἔρῶσα; Perf. Mid. or Pass. ἔρῶσμαι, Imp. ἔρῶσο, farewell, Inf. ἐρῶσθαι; Aor. Pass. ἐρῶσθην, § 131.

3. *σπρῶ-νῦ-μι*, § 182, to spread out, Fut. σπρώσω; Aor. ἔσπρωσα, etc. See *στορέννυμι*, § 184, 5.

4. *χρῶ-νῦ-μι*, to color, Fut. χρώσω; Aor. ἔχρωσα; Perf. Mid. or Pass. κέχρωμαι.

B. Verbs whose Stem ends in a Consonant and assumes  
-νῦ.

§ 187. (a) *In a Mute.*

(200.)

1. *ᾄγ-νῦ-μι*, to break, Fut. ᾄξω; Aor. ἔαξα, Inf. ᾄξαι (P. Lys. 100, 5. κατεᾄξαντες with the Aug.); second Perf. ἔαγα, I am broken; Aor. Pass. ἔαγην (Aug., § 122, 4.)—Mid.

2. *δείκ-νῦ-μι*, see § 175.

3. *εἴργ-νῦ-μι* (or *εἴρω*), to shut in, Fut. εἴρξω; Aor. εἴρξα, Inf. εἴρξαι, Part. εἴρξας (Pl. Polit. 285, b.), *περιέρξαντες* (Th. 5, 11), *ξυνέρξαντος* (Pl. Rp. 5. 461, b), Subj. *καθέρξῃς* (with the variation *καθέρξῃς*) Pl. Gorg. 461, d; Aor. Pass. εἴρχθην; Perf. εἴργμαι. (But *εἴρω*, *εἴρξω*, *εἴρξα*, *εἴρχθην*, to shut out, etc.)

4. *ζεύγ-νῦ-μι*, to join together, Fut. ζεύξω; Aor. ἔζευξα; Perf. Mid. or Pass. ἔζευγμαι; Aor. Pass. ἔζεύχθην and more frequently ἔζεύγην.

5. *μίγ-νῦ-μι*, to mix, (*μίσγω*, Poet. secondary form), Fut. μίξω; Aor. ἔμιξα, μῖξαι; Perf. Mid. or Pass. μέμιγμαι, μέμιχθαι; Aor. Pass. ἐμίχθην more frequently ἐμίγην; Fut. Perf. μεμίξομαι.

6. *οἶγ-νῦ-μι*, usually as a compound, *ἀνοιγνῦμι* (but instead of it *ἀνοίγω* is more frequently used in the Pres. and *ἀνέωγον* always in the Impf.), to open, Fut. ἀνοίξω; Aor. ἀνέφξα, ἀνοῖξαι (in X. Hell. ἤνοιγον, ἤνοιξα signifying to put to sea, to weigh anchor); first Perf. ἀνέφχα, I have opened; second Perf. ἀνέφγα, I stand

*open*, instead of which Att. *ἀνέωγμαι*; Impf. Mid. *ἀνεφγόμεην*; Aor. Pass. *ἀνεφχθην*, *ἀνοιχθῆναι* (Aug., § 122, 6).

7. *ὀμόεγ-νῦ-μι*, to wipe off, Fut. *ὀμόρξω*; Aor. *ὤμορξα*.—Mid.

8. *πήγ-νῦ-μι*, to fasten, Fut. *πήξω*; Aor. *ἔπηξα*; first Perf. *πέπηχα*, I have fastened; second Perf. *πέπηγα*, I stand fast; Mid. *πήγ-νῦμαι*, I stick fast; Perf. *πέπηγμαι*, I stand fast; Aor. Pass. *ἐπάγην* (more seldom *ἐπήχθην*); Fut. Pass. *παγήσομαι*.—Mid.

9. *ῥήγ-νῦ-μι*, to rend, Fut. *ῥήξω*; Aor. *ἔρρηξα*; second Perf. *ῥέρωγα*, I am rent, § 140, Rem. 3; Aor. Pass. *ἐρράγην*; Fut. *ῥάγῃσομαι*.

10. *φράγ-νῦ-μι*, secondary form of *φράσσω*, *φράττω*, § 143, 1, to shut up, Impf. *ἐφράγγυν* (Thuc. 7, 74); Fut. *φράξω*; Aor. *ἔφραξα*; Perf. Mid. or Pass. *πέφραγμαι*; Aor. Pass. *ἐφράχθην* (*ἐφράγην* among the later writers).—Mid.

§ 188. (b) *Verbs whose Stem ends in a Liquid.* (201.)

1. *αἶρ-νῦ-μαι* (Epic and also in Plato), to take, obtain, secondary form of *αἶρομαι*, and used only in particular phrases, to obtain, to acquire, namely, a reward, spoils, etc. Impf. *ἠρνέμην*. The remaining forms come from *αἶρομαι*.

2. *κτείν-νῦ-μι*, commonly written, *κτείννμι* in the Codd., to put to death, Att. prose secondary form of *κτείνω*, is used in the Pres. and Impf. The stem is *KTEIN*, lengthened from *KTEN*. The *ν* of the stem is omitted on account of the diphthong, § 169, Rem. 1.

3. *ὄλ-λῦ-μι* instead of *ὄλ-νῦ-μι*, to destroy. See § 182, B.

4. *ὅμ-νῦ-μι*, to swear. See § 182, B.

5. *στόρ-νῦ-μι*, to spread out. See *στορέννμι*, § 184, 5.

§ 189. *Inflection of the two forms of the Perf.*  
*κειμαι and ἤμαι.* (212.)

PRELIMINARY REMARK. The two forms of the Perf. *κειμαι* and *ἤμαι*, are so essentially different, in their formation, from the other verbs in *-μι*, that they require to be treated by themselves.

a. *Κεῖμαι, to lie.*

*Κεῖμαι*, properly, I have laid myself down, I am lying down, hence to lie, (e. g. *ἀνάκειμαι*, I am consecrated, *σύγκειται*, compositum est, constat, but *συντίθεται ὑπό τιος*, it has been agreed

*by some one*); this verb is a form of the Perf. without reduplication, from the stem *KEI-*, contracted from *KEE-*.

<i>Perf.</i>	Ind. <i>κείμει</i> , <i>κείσαι</i> , <i>κείται</i> , <i>κείμεθα</i> , <i>κείσθε</i> , <i>κείνται</i> ; Subj. <i>κείμεμαι</i> , <i>κείῃ</i> , <i>κείται</i> , etc. Imp. <i>κείσο</i> , <i>κείσθω</i> , etc.; — Inf. <i>κείσθαι</i> ; — Part. <i>κείμενος</i> .
<i>Impf.</i>	Ind. <i>ἐκείμεν</i> , <i>ἐκείσο</i> , <i>ἐκείτο</i> , third Pers. Pl. <i>ἐκείντο</i> . Opt. <i>κείμην</i> , <i>κείοι</i> , <i>κείοιτο</i> , etc.
<i>Fut.</i>	<i>κείσομαι</i> .
<i>Compounds</i>	<i>ἀνάκειμαι</i> , <i>κατάκειμαι</i> , <i>κατάκεισαι</i> , etc.; — Inf. <i>κατακείσθαι</i> ; — Imp. <i>κατάκεισο</i> , <i>ἐγκείσο</i> .

§ 190. b. *Ἦμαι*, *to sit*.

(203.)

1. *Ἦμαι*, properly, *I have seated myself, I have been seated*, hence *to sit*,—also Ion. and poetic of inanimate objects, instead of *ἰδρῦμαι*, *I have been established, erected*;—this verb is a Perf. form of the Poet. Aor. Act. *εἶσα*, *to set, to establish*. The stem is *ἦδ-*, comp. *ἦσ-ται* instead of *ἦδ-ται*, according to § 17, 5, and the Lat. *sed-eo*.

REMARK 1. The active Aorist forms of *εἶσα* are dialectic, § 230, and Poet., but the Mid. signifying *to erect, to establish*, belongs also to Attic prose, *εἰσάμην*; Part. *εἰσάμενος* Th. 3, 58. *εἰσάμενος*; Imp. *ἔσαι*, *ἔσσαι* (*ἐφίσσαι*); Fut. poetic *ἔσομαι*, *ἔσσομαι* (*ἐφίσσομαι*). The defective forms of this word are supplied by *ἰδρύω*.

<i>Perf.</i>	Ind. <i>ἦμαι</i> , <i>ἦσαι</i> , <i>ἦσται</i> , <i>ἦμεθα</i> , <i>ἦσθε</i> , <i>ἦνται</i> ; Imp. <i>ἦσο</i> , <i>ἦσθω</i> , etc.; — Inf. <i>ἦσθαι</i> ; — Part. <i>ἦμενος</i> .
<i>Plup.</i>	<i>ἦμην</i> , <i>ἦσο</i> , <i>ἦστο</i> , <i>ἦμεθα</i> , <i>ἦσθε</i> , <i>ἦντο</i> .

2. In prose, the compound *κάθημαι*, is commonly used instead of the simple. The inflection of the former differs from the latter in never taking *σ* in the third Pers. Sing., and in the Plup., only when it has the temporal Augment:

<i>Perf.</i>	<i>κάθημαι</i> , <i>κάθησαι</i> , <i>κάθηται</i> , etc.; — Subj. <i>κάθωμαι</i> , <i>κάθη</i> , <i>κάθηται</i> , etc.; — Imp. <i>κάθησο</i> , etc.; — Inf. <i>καθῆσθαι</i> ; — Part. <i>καθήμενος</i> .
<i>Plup.</i>	<i>ἐκαθήμην</i> and <i>καθήμην</i> , <i>ἐκάθησο</i> and <i>καθήσο</i> , <i>ἐκάθητο</i> and <i>καθήτο</i> , etc.; — Opt. <i>καθόμην</i> , <i>κάθοιο</i> , <i>κάθοιτο</i> , etc.

REM. 2. The defective forms of *ἦμαι* are supplied by *ἕσθαι* or *ἴσθαι*, prose *καθῆσθαι*, *καθίσθαι*.

VERBS IN -ω, WHICH FOLLOW THE ANALOGY OF VERBS IN -μ, IN FORMING THE SECOND AOR. ACT. AND MID., THE PERF. AND PRES. ACT.

§ 191. I. *Second Aor. Act. and Mid.* (204.)

1. Several verbs with the characteristic α, ε, ο, υ, form a second Aor. Act. and, though rarely, a second Aor. Mid., according to the analogy of verbs in -μ, since it wants the mode-vowel, and hence appends the personal-endings to the stem. But all the remaining forms of these verbs are like verbs in -ω.

2. The formation of this second Aor. Act., through all the modes and participials, is like that of the second Aor. Act. of verbs in -μ. The characteristic-vowel, with some exceptions, is lengthened, as in *ἔστην*, viz. *ᾶ* and *ε* into *η*, *ο* into *ω*, *ι* and *υ* into *ῑ* and *ῡ*. This lengthened vowel remains, as in *ἔστην*, throughout the Ind., Imp. and Inf. The third Pers. Pl. in -*ησαν* (Char. α) and -*υσαν* shortens the vowel, when the poets use the abridged form in -*ν*, instead of -*σαν*, e. g. *ἔβαν*, *ἔδυν*. The Subj., Opt. and Part., with some exceptions, which will be noticed in the following tables, are like verbs in -μ, e. g. *βαίην* (*σταίην*), *σβείην* (*θειέην*), *γνοίην* (*δοίην*), *γνούς* (*δούς*). The Imp., like *στέθι*, in the second Pers. Sing., takes the ending -*θι*, and the stem-vowel remains long through all the persons; in compounds of *βαίνω*, *βηθι* is also abridged into *βᾶ*, e. g. *κατάβᾶ*, *πρόβᾶ*, *εἰςβᾶ*, *ἐμβᾶ*, *ἐπίβᾶ* instead of *κατάβηθι*, etc.

Modes and Persons.	a. Character. α BA-Ω, βαίνω, to go.	b. Characteristic ε ΣBE-Ω, σβέννυμι, to extinguish.	c. Characteristic ο ΓNO-Ω, γινώσκω, to know.	d. Character. υ δύ-ω, to wrap up.
Ind.S. 1.	ἔ-βη-ν, I went,	ἔσβην, I ceased	ἔγνων, I knew,	ἔδυν, to go
2.	ἔ-βη-ς	ἔσβης [to burn,	ἔγnows	ἔδύς [in or
3.	ἔ-βη	ἔσβη	ἔγνω	ἔδυ [under,
D. 2.	ἔ-βη-τον	ἔσβητον	ἔγνωτον	ἔδυτον
3.	ἔ-βη-την	ἔσβητην	ἔγνώτην	ἔδυτην
P. 1.	ἔ-βη-μεν	ἔσβημεν	ἔγnowμεν	ἔδύμεν
2.	ἔ-βη-τε	ἔσβητε	ἔγnowτε	ἔδύτε
3.	ἔ-βη-σαν	ἔσβησαν	ἔγnowσαν	ἔδύσαν
	(Poet. ἔβαν)		(Poet. ἔγνων)	(Poet. ἔδυν)



Subj. S.	βῶ, βῆς, βῆ <sup>1</sup>	σβῶ, ῆς, ῆ <sup>1</sup>	γνῶ, γνῶς, γνῶ <sup>1</sup>	δύω, ῆς, ῆ <sup>1</sup>
D.	βῆτον	σβῆτον	γνώτον	δύητον
P.	βῶμεν, ἦτε, ὥσι(ν)	σβῶμεν, ἦτε ὥσι(ν)	γνώμεν, ὦτε, ὥσι(ν)	δύωμεν, ἦτε, ὥσι(ν)
Opt. S. 1.	βαίην	σβείην	γνοιίην <sup>2</sup>	
2.	βαίης	σβείης	γνοιίης	
3.	βαίη	σβείη	γνοιίη	
D. 2.	βαίητον et αἶτον	σβείητον et εἶτον	γνοιήτον et οἶτον	
3.	βαίητην et αἶτην	σβείητην et εἶτην	γνοιήτην et οἶτην	
P. 1.	βαίημεν et αἶμεν	σβείημεν et εἶμεν	γνοιήμεν et οἶμεν	
2.	βαίητε et αἶτε	σβείητε et εἶτε	γνοιήτε et οἶτε	
3.	βαίεν (seldom βαίησαν)	σβείεν	γνοίεν (rarely γνοιήσαν)	
Imp. S.	βῆθι, ἦτω <sup>3</sup>	σβῆθι, ἦτω <sup>3</sup>	γνῶθι, ὦτω <sup>3</sup>	δύθι, ἔτω <sup>3</sup>
D. 1.	βῆτον, ἦτων	σβῆτον, ἦτων	γνώτον, ὠτων	δύτον, ἔτων
P. 2.	βῆτε	σβῆτε	γνώτε	δύτε
3.	βῆτωσαν and βάντων	σβῆτωσαν and σβέντων	γνώτωσαν and γνόντων	δύτωσαν et δύντων
Inf.	βαῖναι	σβῆναι	γνώναι	δύναι
Part.	βάς, ἄσα, ἄν G. βάντος	σβείς, εἷσα, ἐν G. σβέντος	γνούς, οὔσα, ὄν G. γρόντος	δύς, ὕσα, ὕν G. δύντος

<sup>1</sup> Compounds, e. g. ἀναβῶ, ἀναβῆς, etc.; ἀποσβῶ; διαγνῶ; ἀναδύω,

<sup>2</sup> Aeschyl. Suppl. 230 (215) συγγνώη; but in the Mid. form συγγνοιτο.

<sup>3</sup> Compounds, e. g. ἀνάβηθι, ἀνάβητε; ἀπόσβηθι; διάγνωθι; ἀνάδυσθι.

REMARK. The Opt. form δύνην instead of δύνην, is not found in the Att. dialect, but in the Epic, § 227.

### § 192. Summary of Verbs with a second Aor. like Verbs in -μι.

(205—210.)

Besides the verbs mentioned above, some others have this form,

1. διδράσκω, to run away, § 161, 10, Aor. (ΔΡΑ-) ἔδραν, -ās, -ā, -ᾶμεν, -ᾶτε, -ᾶσαν (ἔδραν Poet.), Subj. δρῶ, δρῆς, δρῆ δρᾶτον, δρῶμεν, δρᾶτε, δρῶσι(ν), Opt. δραίην, Imp. δρᾶθι, -άτω, Inf. δρᾶναι, Part. δράς, -ᾶσα, -ᾶν.

2. πέτομαι, to fly, § 166, 29, Aor. (ΙΤΑ-) ἔπτην, Inf. πτῆναι, Part. πτάς; Aor. Mid. ἐπιτάμην, πτάσθαι.

3. πρίασθαι, see § 179, 6.

4. σκέλλω or σκελιώ, to dry, second Aor. (ΣΚΛΑ-) ἔσκλην, to wither, Intrans., Inf. σκληῖναι, Opt. σκληίην.

5. φθά-νω, to come before, to anticipate, § 158, 7, Aor. ἔφθην, φθῆναι, φθάς, φθῶ, φθαίην.

6. καίω, to burn, Trans. § 154, 2, Aor. (ΚΑΕ-) ἐκάην, I burned, Intrans.; but first Aor. ἔκαυσα, Trans.

7. ῥέω, to flow, § 154, 2, Aor. (ΡΤΕ-) ἐῤῥύην, I flowed.

8. χαίρω, to rejoice, § 166, 32, Aor. (ΧΑΡΕ-) ἐχάρην.

9. αἰλίσκομαι, Aor. (ΑΙΟ-) ἤλων, Att. εἰλῶν, § 161, 1.

10. βιώω, *to live*, Aor. ἐβίων, Subj. βιώω, -ῶς, -ῶ, etc., Opt. βιώην, (not βιοίην, as γνολίην, to distinguish it from the Opt. Impf. βιοίην), Inf. βιώωναι, Part. βιούς; but the Cases of βιούς are supplied by the first Aor. Part. βιώσας. Thus, ἀνεβίω, *to recall to life*, from ἀναβιώσκομαι, § 161, 3. The Pres. and Impf. are but little used by the Attic writers; instead of these, they employ ζῶ, of which only the Fut. ζήσιν was in good use among Attic writers; the remaining tenses were borrowed from βιώω; thus, Pres. ζῶ; Impf. ἔζων, § 137, 3; Fut. βιώσομαι, more rarely ζήσω; Aor. ἐβίων; X. O. 4, 18. has also ἐβίωσεν; Perf. βεβίωκα; Perf. Mid. or Pass. βεβίωται, Part. βεβιωμένος.

11. φῦω, *to produce*, second Aor. ἔφυν, *to be produced, to be born*, φύναι, φύς, Subj. φύω, Opt. wanting in the Attic dialect; but the first Aor. ἐφῦσα, *to produce*; Fut. φῦσω, *I will produce*. The Perf. πέφυκα, also has an intransitive sense, so also the Pres. Mid. φύομαι, and the Fut. φύσομαι.

REMARK. Here also belong the forms σχίς and σχοίην of the second Aor. ἔσχον from ἔχω, *to have*, § 166, 14, and πίθι of the second Aor. ἐπιον from πίνω, *to drink*, § 158, 5.

### § 193. II. *Perfect and Pluperfect.* (211.)

The Attic dialect, in imitation of the Epic, forms a few Perfects of pure verbs immediately from the stem, e. g. ἸΙ-Ω, *to fear*, δέ-δι-α, and then, in the Dual and Pl. Ind. Perf. and Plup., and also to some extent in the Inf., rejects the mode-vowel, e. g. δέ-δι-μεν instead of δε-δί-α-μεν. In this way, these forms of the Perf. and Plup. become wholly analogous to the Pres. and Impf. of verbs in -μι, e. g. ἴ-στα-μεν. The stem-vowel remains short, e. g. δέδιμεν, τέτλαμεν, τετλᾶναι; but in the third Pers. Pl. Perf., the mode-vowel is not rejected, e. g. δε-δί-ασι; with verbs in -άω, however, α is contracted with the stem-vowel, e. g. τε-τλά-ασι = τε-τλᾶ-σι.

REMARK 1. Except the forms of δεδιέναι and ἰσπάναι, all the other Perfects of this kind belong to poetry, particularly to the Epic.

REM. 2. The Imp. of these Perfects is also in use, since it not only wants the mode-vowel, but takes the ending -θι in the second Pers. Sing., thus conforming wholly to the analogy of the forms in -μι. So the Inf. Both append their terminations to the short stem-vowel; δεδιέναι is an exception. The Subj. Perf. and the Opt. Plup. of verbs whose stem-vowel is α, are formed like verbs in -μι, since the Subj. Perf. admits the contraction of the stem-vowel with the ending, and the Opt. Plup. ends in -αίην, e. g. ἰστιά-ω, ἰστιῶ, -ῆς, etc., τετλαίην. The Part. of verbs in -άω contracts the stem-vowel α with the ending -ώς and -ός, e. g. ἰστιάς = ἰστιάς, ἰστιά-ός = ἰστιάς and ἰστιάς, and also have a peculiar feminine form in -ῶσα, e. g. ἰστιάσα; all the Cases retain the ω, e. g. ἰστιάτος, ἰστιάσης, etc.

REM. 3. The uncontracted form in *s* is retained in some participles, in the Ionic dialect, e. g. *ἰστέως*, *standing firm*, and so *τεθνεώς* (never *τεθνώς*), together with *τεθνηκώς* from *τέθνηκα*, is retained in the Attic dialect also. In these forms, *ω* remains in all the Cases, e. g.

*ἰστέως*, *ἰστέωσα*, *ἰστέως*, Gen. *ἰστέωτος*, -ώσης.

*τεθνεώς*, *τεθνεῶσα*, *τεθνεώς*, Gen. *τεθνεώτος*, -ώσης.

*Βίβηκα* and *τέτληκα* never have this form of the participle.

	<i>Perfect.</i>	<i>Pluperfect.</i>	<i>Perf.</i>	<i>Plup.</i>
Ind. S. 1.	δέ-δι-α	ἔδεδιεν	ἔ-ΣΤΑ-Α	
2.	δέ-δι-ας	ἔδεδιεις		
3.	δέ-δι-ε(ν)	ἔδεδιει		
D. 2.	δέ-δι-τον	ἔδεδιτον	ἔ-στα-τον	ἔστατον
3.	δέ-δι-τον	ἔδεδιτην	ἔ-στα-τον	ἔστατην
P. 1.	δέ-δι-μεν	ἔδεδιμεν	ἔ-στα-μεν	ἔσταμεν
2.	δέ-δι-τε	ἔδεδιτε	ἔ-στα-τε	ἔστατε
3.	δέ-δι-ασι(ν)	ἔδεδισαν and ἔδεδιεσαν	ἔ-στα-σι(ν)	ἔστασαν
Imp.	δέ-δι-θι, δεδιτω, etc.		ἔ-στα-θι, etc., 3. pl.	
Subj.	δε-δί-ω, -ης, -η, etc.		ἔστατῶσαν and -άτων	
Inf.	δε-δί-έναι		ἔ-στα-ναι	
Part.	δε-δί-ώς, -νῖα, -ός, Gen. -ότος		ἔ-στώς, -ῶσα, -ώς and -ός, Gen. -ῶτος, -ώσης	
Subj. Pf.	ἔστω, -ῆς, -ῆ, etc.			
Opt. Plup.	ἔσταιην, Dual ἔσταιητον and -αῖτον, Pl. ἔσταιήμεν and -αῖμεν, etc., third Pers. Pl. ἔσταίεν,			

REM. 4. The Plup. of *ἵστημι*, in this form never takes the strengthened augment *σ*. The Imp. Perf. *ἵσταῖθι*, etc., and the Opt. Plup. *ἵσταίην*, etc., are poetic only. But the Inf. *ἵσταναι* seems to have taken the place of the full form *ἵστηναι* throughout.

#### § 194. Summary of Verbs with a Perfect like Verbs in -μι. (312.)

Besides these two, the following verbs have this form of the Perfect:

1. *γίγνομαι*, to become, ΓΕΓΑΑ, stem ΓΑ; Perf. (Sing. *γίγωνα*, -ας, -ε) *γίγαμεν*, -ατε, -άσιν, Inf. *γίγαμεν* (Epic), Part. *γίγώς*, *γίγῶσα*, *γίγώς*, Gen. *γίγῶτος*.

2. *βαίνω*, to go, Perf. *βίβηκα*, ΒΕΒΑΑ; Pl. *βίβαμεν*, -ατε, -άσι, third Pers. Pl. Subj. *ἔμβιβῶσι*, Pl. Phaedr. 252, e, Inf. *βίβειν*, Part. *βίβώς*, X. Hell. 7. 2, 3, *βίβῖα* (*βίβῶσα*, Pl. Phaedr. 254, b), *βίβώς*, Gen. *βίβῶτος*; Plup. *ἔβίβαμεν*, -ατε, -άσαν. These abridged forms are almost wholly poetic and dialectic, § 230.

3. *θνήσκω*, to die, *τέθνηκα*, ΤΕΘΝΑΑ; Pl. *τέθναμεν*, *τέθνατε*, *τεθνῶσι*, Imp. *τέθναθι*, Part. *τεθνηκώς*, *τεθνηκυῖα*, *τεθνηκώς*, or *τεθνεώς*, *τεθνεῶσα*,

Demosth. 40, 24., τεθνεώς, Inf. τεθναῖναι, Aesch. τεθναῖναι from τεθναίνειαι; Plup. ἐτέθνασαν, Opt. τεθναίην.

4. ΤΑΛΑΩ, to bear, Perf. τέτληκα, TETΛΑΑ; Dual τέτλατον, Pl. τέτλαμεν, τέτλατε, τετλάσ(ν), Imp. τέτλαθι, -άτω, etc., Subj. wanting, Inf. τετλάναι, but Part. τετληκώς; Plup. ἐτέτλαμεν, ἐτέτλατε, ἐτέτλασαν, Dual ἐτέτλατον, ἐτέτλατην, Opt. τετλαίην.

5. Here belong the two participles of,

βιβρώσκω, § 161, 6, to eat, Perf. βίβρωκα, poetic βιβρώς, Gen. -ώτος.

πίπτω, § 163, 3, to fall, πίπτωκα, Att. Poet. πεπτώς, comp. § 230.

REMARK. There are also found, in imitation of Homer, κέκραγεν and the Imp. κέκραχθι, from the poetic Perf. κέκραγα (from κράζω, to cry out); also the Imp. πέπεισθι, from πέποιθα, to trust (from πείθω, to persuade), is found in Aesch. Eum. 602. See § 230. The Perfects οἶδα and ἔοικα require a distinct consideration.

### § 195. Οἶδα and ἔοικα.

(215, 216.)

1. Οἶδα, Perf. from ἔειδον (second Aor. εἶδον, I saw, Inf. ἰδεῖν, videre), properly I have seen, hence I know. Its inflection is as follows:

PERFECT.				
Ind. S. 1.	οἶδα	Subj. εἰδῶ	Imp.	
2.	οἶσθα <sup>1</sup>	εἰδῆς	ἴσθι	Inf.
3.	οἶδε(ν)	εἰδῆ	ἴστω	εἰδέναι
D. 2. 3.	ἴστον, ἴστον	εἰδήτον, -ήτον	ἴστον, ἴστω	
P. 1.	ἴσμεν	εἰδῶμεν		Part.
2.	ἴστε	εἰδήτε	ἴστε	εἰδώς, -υῖα, ός
3.	ἴσασ(ν)	εἰδῶσι(ν)	ἴτωσαν	
PLUPERFECT.				
Ind. S. 1.	ᾔδειν <sup>2</sup>	Dual	Pl. ᾔδειμεν, Poet. ᾔσμεν	
2.	ᾔδεις and -εἰσθα <sup>1</sup>	ᾔδειτον, Poet. ᾔστον	ᾔδειτε	" ᾔστε
3.	ᾔδε(ν)	ᾔδείτην, "	ᾔστην	ᾔδεσαν " ᾔσαν
Opt. Sing.	εἰδείην, -ης, -η;	Dual εἰδείητον, -ήτην;	Pl. εἰδείημεν (seldom εἰδείμεν), εἰδείητε, εἰδείην, (seldom εἰδείησαν).	
Fut.	εἴσομαι (Ion. εἰδήσω, although Isocr. συνειδήσεις), I shall know. — Verbal Adj. ἰστέον.			
Σύννοιδα, compounded of οἶδα, I am conscious, Inf. συνειδέναι, Imp. σύνισθι, Subj. συνειδῶ, etc.				
<sup>1</sup> § 116, 2.				
<sup>2</sup> First Pers. ᾔδῃ, second ᾔδησθα, third ᾔδῃ, are considered as Attic forms; yet ᾔδην, ᾔδειςθα (also ᾔδεις), ᾔδει, are found in the best Attic writers. Οἶδμεν, οἶδατε, οἶδασι, instead of ἴσμεν, etc., are rarely found in the Attic writers. Comp. X. An. 2. 4, 6. Antiph. p. 115, 3. Pl. Alc. 141, e. Eur. Suppl. 1052. X. O. 20, 14. οἶδας occurs in X. C. 4. 6, 6.				

REMARK. The Perfect, *I have known*, is expressed by ἔγνωκα, and the Aorist, *I knew*, by ἔγνων.

2. Ἐοικα, *I am like, I seem*, Perf. from ἔΙΚΩ (εἶκε, the Impf. of which is used in Homer), poetic εἶκα instead of εἴοικα, εἰκέναι instead of εἰοικέναι, and (instead of εἴοικας) the anomalous Att. third Pers. Pl. εἴξασι, even in prose, Part. εἰκοῦς, in the Attic writers only in the sense of *like*, Att. εἰκοῦς, only in the sense of *probable, likely, right*, hence especially in the neuter εἰκός, as ὥς εἰκός, *as is natural*; Plup. εἴκειν, § 122, 5, Fut. εἴξω.

Here belongs the abridged form εἰοίγεμιν, among the Tragedians, instead of εἰοίκαμεν, comp. ἔσμεν. The poetic Mid. forms ἤϊξαι, Eur. Alc. 1065, second Pers. Sing. Perf., and ἤϊκτο, third Pers. Sing. Plup., are constructed according to the same analogy.

### § 196. III. *Present and Imperfect.* (218.)

There are also some Present and Imperfect forms, mostly in the Epic dialect, which, according to the analogy of verbs in -μι, take the personal-endings without the mode-vowel. See § 230, under ἀνύω, τανύω, ἐρύω, σεύω, ἔδω, φέρω; οἶμα, § 166, 24, of the Common language, belongs here.

### § 197. *Summary of all the Dependent Passives.*

#### § 102, 2, 3.

ἄγασμαι, to wonder,	διαλέγομαι, to converse,	ἠδομαι, to rejoice, [hol,
αἰδέομαι, to reverence,	διανοομαι, to think,	θέρομαι (Poet.), to become
αἰάομαι, to wander,	δύναμαι, to be able,	κρέμαμαι, to hang,
ἀμιλλάομαι, to contend,	δυσχερεστέομαι, to be dis-	μαίνομαι, to be mad,
ἀντιόομαι (Poet.), adversor,	satisfied,	μισνάττομαι, to loathe,
ἀπονοομαι, to be distracted,	ἐναντιόομαι, to resist,	νεμεσάομαι, (Poet.), to be
ἀποροομαι, to be perplexed,	ἐνθυμέομαι, to reflect,	justly indignant,
ἀριστοκρατέομαι, to have	ἐννοομαι, to consider,	οἶομαι, to suppose,
an aristocratic govern-	ἐπιμέλομαι and -έομαι,	ὀλιγαρχέομαι, to have an
ment,	to take care,	oligarchy,
ἀρνέομαι, to refuse,	ἐπινοομαι, to reflect upon,	πειράομαι, to try,
ἄχθομαι, to be displeased,	ἐπίσταμαι, to know,	προθυμέομαι, to desire,
βούλομαι, to wish,	ἐραμαι (Poet.), to love,	προνοομαι, to foresee,
βριγασμαι, to roar,	εὐθυμέομαι, to be happy,	σεβομαι, to reverence, Aor.
δέομαι, to want,	εὐλαβέομαι, to be cautious,	ἐπέφθην, Pl. Phaedr.
δέρκομαι (Poet.), to see,	εὐνομέομαι, bonis legibus	254, h. [tious,
δημοκρατέομαι, to have a	utor,	φιλοτιμέομαι, to be ambi-
democratic government,	εὐπορέομαι, to be opulent,	ὑποτοπέομαι, to conjecture.

REMARK 1. Αἰλιζομαι, to lodge, ἐπινοομαι, to reflect upon, λοιδορέομαι, to reproach, ὀρέομαι, to desire, have both a Mid. and Pass. form for their Aorist. Several verbs have a Mid. and Pass. form for their Future, e. g. διαλέγομαι, colloquor, has the Fut. διαλεχθήσομαι and διαλέξομαι; ἄχθομαι,

§ 156, 4; ἐπιμέλωμαι, § 166, 21; ἡδομαι, to rejoice, has only ἡσθήσομαι; the poetic ἐραμαι, § 179, 4, has ἐρασθήσομαι.

REM. 2. All the other Deponents are Middle Deponents, or are used only in the Pres. and Impf., and almost all are confined to poetry.

REM. 3. Among the Deponent Passives, are very many Active verbs, which in the Mid. express a reflexive or intransitive action, but have a Passive form for their Aorist; on the contrary, a Middle form for their Future, e. g. φοβίω, terreo, to terrify, φοβηθήναι and φοβήσεσθαι, timere, to fear. Here belong all verbs in -αίνειν and -ύνειν, derived from substantives and adjectives, almost all in -οῦν, and most in -ίζειν, e. g. εὐφραίνειν, to gladden, εὐφρανθήναι; εὐφρανείσθαι, to be happy, πεπαίνειν, to make ripe, πεπανθήναι, πεπανείσθαι, maturescere, to ripen, αἰσχύνειν, to shame, αἰσχυνθήναι, αἰσχυνείσθαι, to feel shame, ἐλαττοῦν, to make less, ἐλαττωθήναι, ἐλλαττώσεσθαι, to be inferior, to be conquered, χολοῦν, to make angry, χολωθήναι, χολώσεσθαι, succensere, to be angry, μαλακίζειν, to make effeminate, μαλακισθήναι, μαλακισθείσθαι, to make one's self effeminate, ὀργίζειν, to make angry, ὀργισθήναι, ὀργισθείσθαι, succensere, to be angry; there are very many others also, of which only those most in use will be mentioned here:

ἄγειν *	ἔστιῃν	λείπειν	πλανᾷν	στρέφειν
ἀγνύναι	εὐωχεῖν	λύειν	πλήττειν	σφάλλειν
ἀνιᾷν	ἡττιᾷν	μεθύσκειν	πορεύειν	σώζειν
αἰρεῖν	ἰδρύειν	μιγνύναι	ψιγνύναι	τρέπειν
ἀλλιάττειν	κινεῖν	μιμνήσκειν	φωρνύναι	τρέφειν
ἀρμόζειν	κλίνειν	ὀρμᾷν	σελεῖν	φαίνειν
ἀσχολεῖν	κοιμᾷν	ὀχεῖν	σήπειν	φέρειν
αὐθάνειν	κομίζειν	πεῖθειν	σκεδαννύναι	φθείρειν
βάλλειν	κρίνειν	πηγνύναι	σπᾷν	φοβεῖν
ἐπειγείν	λέγειν	πλάζειν	στέλλειν	χείν

§ 198. Summary of the Active Verbs most in use with a Middle Future, § 154, 1. (222.)

ἄγνοῶ, not to know,	γηράσκω, to grow old,	θηρεύω, θηρεύω, to hunt,
ᾄδω, to sing,	γιγνώσκω, to know,	θιγγάνω, to touch,
ἀκούω, to hear,	δακνω, to bite,	θνήσκω, to die,
ἀλαλάζω, to cry out,	δαρθάνω, to sleep,	θρῶσκω, to leap,
ἁμαρτάνω, to miss,	δεῖσαι, to fear,	κάμνω, to labor,
ἀπαντάω, to meet,	διδράσκω, to run away,	κλαίω, to weep,
ἀπολαύω, to enjoy,	διώκω, to pursue,	κλέπτω, to steal,
ἄρπάζω, to seize,	ἐγκωμιάζω, to praise,	κολάζω, to punish,
βαδίζω, to go,	εἶμι, to be,	κωμάζω, comissor,
βαίνω, to go,	ἐπαινέω, to praise, [self,	λαγχάνω, to obtain,
βίωω, to live,	ἐπιορκέω, to perjure one's	λαμβάνω, to take,
βλέπω, to see,	ἐσθίω, to eat,	λιχμάω, to lick,
βοάω, to cry out,	θαυμάζω, to wonder,	μανθάνω, to learn,
γελᾶω, to laugh,	τρέω, to run,	νέω, to swim,

\* From ἀνάγειν come ἀναχθήναι and ἀναγαγείσθαι in the sense of *in mare provehī*.

οἶδα, to know,	πλέω, to sail, [πνεύσω, to whistle, etc.,	
οἰμώζω, to lament,	πνέω, to blow (but συμ-	τίκτω, to produce,
ὀλολύζω, to howl,	πνίγω, to strangle,	τρέχω, to run,
ὅμνυμι, to swear,	ποθέω, to desire,	τρώγω, to gnaw,
ὄραω, to see,	προσκυνέω, to reverence,	τυγχάνω, to obtain,
παίζω, to sport,	ψέω, to flow,	τωθιάζω, to rail at,
πάσχω, to suffer,	σιγάω, to be silent,	φεύγω, to flee,
πηδᾶω, to leap,	σιωπῶω, to be silent,	φθάνω, to come before,
πίνω, to drink,	σκώπτω, to sport,	χάσκω, to gape,
πίπτω, to fall,	σπουδάζω, to be zealous,	χωρέω, to contain.

REMARK. Some have both the Active and Middle form for the Future ; the Middle, however, is preferred, e. g. ἀγνοῖω, διώκω, ἐπαινῶ, etc.

#### SECTION VII.

#### § 199. *Prepositions and Conjunctions.* (323.)

Besides the Substantive, Adjective, Pronoun, Numeral, Adverb and Verb, there are also the two following parts of speech, viz. Prepositions and Conjunctions. On the forms of these nothing need be said ; hence these parts of speech are treated in the Syntax, so far as it is necessary.

## PECULIARITIES OF THE DIALECTS,

PARTICULARLY OF THE EPIC DIALECT.

### A. SOUNDS.

#### § 200. *Digamma or Labial Breathing F.* (7.)

1. The Greek language had originally, in addition to the Spiritus Asper  $\sigma$ , and the Lingual Breathing  $\sigma$ , a Labial Breathing, the sound of which corresponds nearly to the Eng. *f*. In accordance with its form, *F*, which is like one Gamma standing upon another, it is named Digamma, and as the Æolians retained it longer than the other Grecian tribes, it is called the Æolic Digamma. It has the sixth place in the Alphabet, namely between  $\epsilon$  and  $\zeta$ , and is named *Baũ*. Comp. § 25, 2.

2. This character disappeared very early; but its sound, was in some cases changed, in some of the Dialects, into the smooth Labial  $\beta$ , e. g. *βίη*, vis, *Fίς*—later *ίς*; in other instances it was softened into the vowel *υ*, and after other vowels, coalesced with *υ* and formed the Diphthongs *αυ*, *ευ*, *ηυ*, *ου*, *ων*, e. g. *ναῦς*—*νάFίς*—*navis*, *χείω* (*χίFω*), Æol., *βοῦς*—*βόFίς*,—*bōvs*, *bōs*, Gen. *bōvis*; in others still it was changed, into a mere gentle breathing, which at the beginning of a word is denoted by the Spiritus Lenis, but in the middle of a word and before  $\rho$  is not indicated, e. g. *Fίς*, vis, *ίς*; *ὄFίς*, *ovis*, *ὄις*; *εἰλίω*, *volvo*; *ῥόδον*, *ρόδον*, etc; it was also changed in the beginning of some words, into a sharp breathing, which is denoted by the Spiritus Asper, e. g. *ἔσπερος*, *vesperus*, *ἐννυμι*, *vestio*.

3. In the Homeric poems no character exists to denote the Breathing *F*; but it is very clear that in the time of Homer, many words were sounded with the Digamma, e. g. *ἄγνυμι*, *ἄναξ*, *ἀνάσσω*, *ἀνδάνω*, *ἔαρ*, *ver*, the forms of *Εἰλαῖα*, *video*, *ἔοικα*, *εἴκοσι*, *viginti*, *εἶμα*, *vestis*, *εἰπεῖν*, *ἐκλος*, *ἐννυμι*, *vestio*, *έός* and *ὄς*, *suus*, *οὔ*, *sui*, *οἷ*, *sibi*, *ἔσπερος*, *vesperus*, *οἶκος*, *vicus*, *οἶνος*, *vinum*, etc.; this is obvious from the following facts; (a) words that have the Digamma cause no Hiatus, e. g. *πρὸ ξθεν* = *πρὸ Fίθεν*; (b) hence also a vowel capable of Elision, when placed before such a word, cannot be elided, e. g. *λίπεν δέ εἰ* = *δέ Fε*, *ἀπὸ ξο* = *ἀπὸ Fίο*; (c) the *υ* *ἐφελκυστικόν* is wanting before words which have the Digamma, e. g. *δαῖτέ οἱ* = *δαῖFί Fοι*;



—(d) οὐ instead of οὐκ or οὐχ, is not found before the Digamma, e. g. ἐπεὶ οὐ ἐθ' ἐν ἔστι χερσίων = οὐ Fεθεν;—(e) in compounds neither Elision nor Crasis (contraction) occurs, e. g. διασιπέμεν = διαFειπέμεν, ἀαγής = ἄFαγής;—(f) a word, having the Digamma, makes together with a preceding consonant, a vowel long by position, e. g. γὰρ ἐθεν;—(g) long vowels are not shortened before words that have the Digamma, e. g. κάλλι' τε στίλβων κα' εἵμασι = καὶ Fείμασι II. γ, 392.

### § 201. *Interchange of the Vowels.* (38.)

**PRELIMINARY REMARK.** The dialectic peculiarities in the change of vowels, as well as of consonants, never extend to all the words of a dialect, but are uniformly limited to certain words and forms.

1. The three vowels, ε, ο, ᾱ, called—§ 140, 2, and 4—vowels of *Variation*—(τρέφω, τέτροφα, εἰρούφην) undergo various changes in the dialects.

α is used instead of ε, Ion., e. g. τράπω, τάμνω, μέγαθος instead of τρέπω, τέμνω, μέγεθος; so also Doric τράφω, σκιαρός, Ἀριταμῖς instead of, τρέφω, σκιερός, Ἀριτεμῖς; and in several particles, e. g. ὅκα, τόκα, πόκα instead of ὅτε, τότε, πότε.

ε instead of α in the Ionic dialect in the following Liquids, e. g. τέσσαρες, ἔρσην, ὕελος, βέρεθρον, Ion., instead of τέσσαυρες, four, ἄρσην, α male, ὕαλος, glass, βάραθρον, gulf; besides in very many verbs in -αω, e. g. φοιτέω, ὀρέω, Ion., instead of φοιτάω, ὀράω.

ε instead of ο, Doric, e. g. ἐβδομήκοντα instead of ἐβδομήκοντα.

ο instead of α often, Æolic, e. g. στροτός instead of στρατός, army.

α instead of ο, Ion., in ἄρῳδεῖν instead of ὀρῳδεῖν.

2. The following cases are to be noted in addition: The long α is a special peculiarity of the Doric dialect, and causes, in particular, the so-called *Platiasm*, i. e. the broad pronunciation of the Dorians, e. g. ἡμέρα, κῆπος, ἄδύς, Δαμάτηρ. The Older and the later Ionic have softened this grave ᾱ into η. The Attic writers use the letters, ᾱ and ἠ, interchangeably, § 16, 7. Comp. Dor. ἡμέρα, Ion. ἡμέρη, Att. ἡμέρα; Ion. σοφίη, Dor. and Att. σοφία; Ion. θώρηξ, Dor. and Att. θώραξ.—So, also, α in the diphthong αυ, in the Ionic writers, is changed into η, νηῦς, γρηῖς, instead of ναῦς, γραῖς; likewise in the diphthong αι in the Dat. Pl. of the first Dec., ης and ησι Ion. instead of αῖς and αῖσι.—Still, in certain words, the Dorians retain the η, as the Ionians do the ᾱ.

η instead of εἰ Æolic and Doric, e. g. σαμῆον, τῆνος, ὀξῆα, so the Infinitives, e. g. λαβῆν, καλῆν instead of σημεῖον, κείνος, ὀξεία, λαβεῖν, καλεῖν.

α instead of εἰ, Doric, e. g. φθαίρω instead of φθείρω,

υ often instead of ο, Æolic, e. g. συμφός, ὄνυμα instead of σοφός, ὄνομα; so in Homer ἄγυρις instead of ἄγορά; and in the Common Language, εἰώνυμος, πανήγυρις, etc.

ω instead of ου before a Liquid and σ, and at the end of a word in the terminations of the second Dec., and in the stem of several words;—οι instead of ου before the Breathing σ in the third Pers. Pl. οισι(ν) instead of ουσ(ν) and in the Participle ending -οισα instead of -ουσα, and in *Μοῖσα* and *Ἀρέθοισα* instead of *Μοῦσα*, and *Ἀρέθουσα*; the first is Dor., yet not in Pindar; the last is Æolic and in Pindar, e. g.

*Τῷ ἐφάβω* instead of *τοῦ ἐφάβου*, ὦν (also Ion. and Pindar) instead of οὦν, δῶλος instead of δοῦλος, ὠρανός instead of οὔρανός, βῶς instead of βοῦς;—*τύπτοισι(ν)* instead of *τύπτουσι(ν)*, *τύπτοισα* instead of *τύπτουσα*, *φιλείοισιν* instead of *φιλοῦσιν*, *ἔχοισα* instead of *ἔχουσα*.

Some other instances will be considered below in treating of the Declensions and Conjugations.

§ 202. *Interchange of the Consonants.* (39, 40.)

The change of consonants in the different dialects depends on the two following laws:

Consonants of the same order—§ 5, Rem. 3,—interchange with each other; and the consonants which are called *homonymous*, § 5, Rem. 1, interchange with the *homonymous*.

§ 203. I. *Interchange of Consonants of the same order.*

A. THE MUTES; (a) The smooth Mutes π and κ. The interrogative and indefinite pronouns, πῶς, πότε, ποῖος, ὅποιος, etc., are in Ion. κῶς, κότε, etc.

κ instead of τ; πότε, ποτέ, ὅτε, τότε, ὅποτε, ἄλλοτε, are in Dor. πόκα, ποκά, ὅκα, τόκα, ὀπόκα (Poet. ὀπόκκα), ἄλλοκα; so ὅκᾱ (shortened from ὅκακα) instead of ὅταν. On the contrary τ instead of κ, e. g. τῆνος Dor. instead of κτενος, ἐκτενος.

π instead of τ Æol. and Dor., e. g. πέμπτε instead of πέντε.

(b) The Medials β and γ; e. g. βλήχων, *penny-royal*, Att., is in Ion. γλήχων, βλέφαρον, *eye-lash*, is γλέφαρον.

δ instead of γ Dor., e. g. δᾱ instead of γῆ; hence Δημήτηρ instead of Γημήτηρ.

δ instead of β, Dor., in ὀδελός instead of ὀβελός.

β instead of δ in the Æol. words βελφίν, Βελφοί instead of δελφίν, Δελφοί.

(c) The Aspirates θ and φ; e. g. θήρ, *beast*, θῆρ, θλίβειν, οὐθαρ, *udder*, are in Dor. φήρ, φῆρ, φλίβειν, οὐφαρ (uber); φήρ and φλίβειν also in Homer.

χ instead of θ; ἔθμα is in Dor. ἔχμα and ὄρνιθος, etc. (from ὄρνις) is ὄρνωχος, etc.

B. THE LIQUIDS; (a) The Liquids interchange with one another: ν instead of λ before θ and τ often in the Dor. dialect, e. g. ἦνθον, βέντιστος Dor. instead of ἦλθον, βέλτιστος; also Ion. and Att. πλεύμων, *pulmo*, instead of πνεύμων, λίτρον instead of νίτρον.

ρ is rarely used instead of λ, e. g. κρῖβαρος, *oven*, Att., instead of κλῖβαρος.

(b) The Liquid ρ and the Breathing σ in the Later and often in the Mid. Attic; ρῥ instead of the Ion. and old Attic ρσ, e. g. ἄρσσην and ἄρρῆν, *a male*, κόρση and κόρρῆ, *back*.

§ 204. II. *Interchange of the so called Homonymous Consonants.*

(a) The Palatals γ and κ, e. g. κναφεύς, *fuller*, is preferred by the Attic writers to the other form, γναφεύς.

κ and χ in δέχομαι, Ion., instead of δέχομαι.

(b) The Linguals θ and τ, e. g. αὔτις Ion. and Epic, instead of αὐθις, *again*.

REMARK. In some words a change of the aspiration, from one syllable to the other, occurs, e. g. κιδών Ion., instead of χιτών, ἐνθαῦτα, hic, ἐνθαῦτεν, hinc Ion., instead of ἐνταῦθα, ἐντεῦθεν; κύθρη Ion., instead of χύτρα, *pot*.

σ and τ, e. g. Ποτειδάν, ἔπειτον, εἴκατι, τύ, τέ Dor., instead of Ποσειδών, ἔπεισον, εἴκοσι, σύ, σέ. The Attic forms τεῦτλον, *bed*, τηλία, *sieve*, (from σήθω), τύρβη (from σύρω), turba, τήμερον, *to-day*, and τῆτες, *this year*, (the two last only in the comedians, but in tragedians and in other Attic writers σήμερον, σῆτες), is in the Ion. and Common Language σεῦτλον, σηλία, σύρβη.

σσ and ττ. The Later, and often, also, the Middle Attic dialect uses, in most words, ττ, instead of σσ, which are employed by the older and the later Ionic, and in most other dialects, e. g. τάσσω, γλώσσα; but Att. τάττω, γλώττω. Still, the Ionic forms prevail, not only in the older Attic writers, but are, also, found in other authors, as some words always have σσ, e. g. πάσσω, *to scatter*, πτήσσω, *to crouch*, βίσσος, *a deep*, πτίσσω, *to stamp*, πτίσσω, *to fold*, βράσσω, *to move*, πτώσσω, *to cower*, ἐρέσσω (*ἐρέττω* is rejected), etc.

σ and ν in the Dor. verb-ending -μεν, e. g. τύπτομεν, instead of the common form τύπτομεν, see § 220, 6; also αἶς Dor. instead of αἶν.

δδ instead of ζ in the Lacon. dialect, e. g. μουνιδδεν instead of μυθίζεν, μάδδα instead of μάζα.

σδ instead of ζ Æol., so also in Theoc., but only in the middle of words, e. g. μελίσσεται, μίσδων instead of μελίζεται, μέζων or μεζων, not at the beginning of words, nor if θ precedes, or σ follows, e. g. μοχθίζοντι, ἐπιφθύζοισα.

ζ and ττ, συρίττειν, ἀρμόττειν Att., instead of συρίζειν, ἀρμόζειν.

Here belong,

ξ and σ and σσ, e. g. ξύν Epic and old Attic instead of σύν; διξός and τριξός Ion. instead of δισός, τρισός; κλάξ Dor. instead of κλαῖς (κλαῖς); even

in the Fut. and Aorists, the Dorians, and also Homer, in several verbs, use ξ instead of σ, see § 234, 4.

(c) The Labials φ and π,—the first Att., the last Ion.—e. g. ἀσφάραγος Att., ἀσπάραγος Ion. So Æol. and Dor. π, instead of φ, e. g. ἀπι Æol., instead of ἀφι; hence in the Common language, ἀπέχειν, etc.

μ and π, e. g. πεδά Dor., instead of μετά.

(d) The double consonants ξ and ψ and the two of which they are composed, though transposed, in the Æol. dialect, e. g. σκίνος, σπάλις instead of ξένος, ψαλίς, but only at the beginning of a word. So σφ and ψ, e. g. ψέ Dor. instead of σφέ.

#### CHANGE OF THE VOWELS.

#### § 205. *Contraction and Diaeresis.* (10—12.)

1. In the Dialects, the following contractions, which differ from those mentioned in § 9, are to be noted;—εο and εου, sometimes, also, οο and ος are contracted into ευ in Dor. and Ion.—not, as commonly, into ου; so αο, σου and οου Ion. are contracted into ευ—not, as is usual, into ω and ου, e. g. φιλεῦ from φιλέου = φιλοῦ; πλεῦνες from πλέονες; πληρεῦντες from πληρόοντες = πληροῦντες; ἐδικαίεν from ἐδικαίος = ἐδικαίου; εἰρώτευν from εἰρώταον = εἰρώτων; γελεῦσα from γελάουσα = γελάωσα; δικαιοῦσι from δικαιοῦσι = δικαιοῦσι. But commonly the Dorians contracted ος into ω—instead of ου—e. g. τυρόεντα = τυρῶντα instead of τυροῦντα, ῥιγῶν instead of ῥιγοῦν.

2. Αο, σου and αω are contracted in the Dor. dialect into ᾱ—instead of ω,—namely, in verbs in -άω, in genitives in -αο and -άων, in substantives in -άων, Gen. -άονος, and in proper names in -λαος, e. g. φυσῶντες, χαλᾶσι, γελᾶν from φυσάοντες, χαλάουσι, γελᾶν; — τᾶν κορᾶν from τάων κοράων = τῶν κορῶν; — Ποσειδᾶν, — ᾄνος, Att. Ποσειδῶν, — ᾠνος; — Μενέλᾶς, Ἀρκσιλᾶς, Gen. -α, Dat. -α.

3. Αε and αει are contracted in the Dor. (but not in Pindar) into η and η instead of ᾱ and α, in verbs, e. g. ἐφοίτη, φοιτῆς instead of ἐφοίτα, φοιτῆς. See § 222, III, (1). See 221.

4. The Attic dialect is the opposite of the other dialects, particularly of the later Ionic, as it almost always admits contractions, while the other dialects, and the later Ionic commonly, avoid them. The tendency of the later Ionic towards uncontracted syllables is so great, that it even resolves the long sounds (which are never resolved in the other dialects) into their simple elements, e. g. φιλέει instead of φιλή, which had been contracted from φιλέη. Epic poetry often uses, indiscriminately, contracted and uncontracted forms, according to the necessity of the verse, e. g. ἀέκων and ἄκων.

5. On the contrary, it is a special peculiarity of the Ionic dialect, that while it delights to avoid contractions, it still, in particular cases, admits

them, where the Attic dialect does not, e. g. ἰρός (ῖ), ἰρεύς, ἰρεύσασθαι Ion., instead of ἰερός, etc., and especially the contraction of *ση* into *ω*, particularly in the verbs *βοᾶν* and *νοεῖν*, e. g. ἔβωσα, ἔνωσα, (ἀγνώσασκεν Hom. from ἀγνοῖω), ἐννένωκα, instead of ἐβόησα, ἐνόησα, ἐννεόηκα; so ὀγδώκοντα in Homer, instead of ὀγδοήκοντα.

6. The opposite of contraction is diaeresis—*διαίρεσις*—which separates a diphthong into its vowels. Diaeresis is specially used in the Æol. dialect. The use of it in Homer, also, is not rare, where it is found, most frequently, in such words as separate the two vowels by means of the Digamma, namely, *ai* in *παῖς*; *au* in *ἀντιμή*, *breath* (from *ἄτμη*), *ἄσταλός*, *dirty*; *ei* in *εἰσκα*, *to make like*, *ἔικτο*, *ἔικτορ*, *ἔικτην*; *eu* very often in the adverb *εὖ* (= *εὔ*, *well*), e. g. *εὖ κρίνας*, *εὖκτιμενος*; when *μ*, *ν*, *ρ* or *σ* follows *εὖ* in compounds then they are doubled, e. g. *εὖμμελής*, *εὖννητος*, *εὖφφους*, *εὖσσελμος*; *oi* in *οῖς* (*οῖς*, *οῖα*), *οἴομαι* (comp. *opinor*), *οἴστός*, *οἴξα*, *οἴξαν* (from *οἴγνυμι*).

#### § 206. *Crasis, Synizesis, Elision, Nepheloxystikón.*

##### *Hiatus.*

(15, 16, 17, 19, 21.)

1. In particular instances the Dialects differ from the laws of Crasis stated in §§ 10 and 11; namely, in the Ionic dialect and in Pindar and Theoc., the *o* of the Article coalesces with *ā* and forms *ω*, and with *ai* and forms *ωι*, e. g. *τὸ ἄγαλμα* = *τῶγαλμα*, so *τὸ ἀληθές*, *τῶντό*, *ὠνήρ*, *ὠνδρες*, *ὠνθρωποι*, *ῥηπόλοι*, from *τὸ ἀληθές*, *τὸ αὐτό*, *ὁ ἀνὴρ*, *οἱ ἄνδρες*, *οἱ ἄνθρωποι*, *οἱ αἰπόλοι*. In Herodot. occur, *ὠριστος*, *ὠντός*, *ὠλλοι*, with the Spiritus lenis, instead of the Spiritus asper (from *ὁ ἄριστος*, *ὁ αὐτός*, *οἱ ἄλλοι*); Homer uses the Crasis seldom, namely, only in *ὠριστος*, *ὠντός*, *τᾶλλα*, *οὐμός* instead of *ὁ ἔμός*, *τοῦνεκα*, *οὔνεκα* instead of *οὗ ἔνεκα*; *καγώ* is doubtful.

2. Instances of Crasis in Doric are, *τῶλγος*, *τῶντρω* instead of *τοῦ ἄλγος*, *τῶ ἄντρω*; so *o* and *ε* = *ω*, *αι* and *ε* = *η*, e. g. *ὁ ἔλαφος* = *ὠλαφος*, *ὁ ἔξ* = *ὠξ*, *καὶ ἐκ* = *κῆκ*, *καὶ εἶπε* = *κῆπε*, *καὶ εἰάν* or *ῆν* = *κῆν*, which last is also Ion.

3. Ionic writers admit the common Crasis in *ου*, in the Masc. and Neut. of the Art. and in *ἕτερος*, e. g. *οὔτερος*, *τοὔτερον*.

4. The use of Synizesis, § 12, is very frequent in the Homeric poems,

(a) In the middle of words, it is oftenest found in the following connected vowels, *εα*, *εη*, *αια*, *εας*; *εα*, *εοι*, *εου*; *εω*, *εω*; e. g. *στήθεα*, *ἡμέας*, *θεοί*, *χρυσεῖς*, *τεθνεῶτε*; much rarer in *αε*, *ια*, *ιαι*, *ιη*, *ιηι*, *ιο*, e. g. *ἀεθλεύων*, *πόλιας*, *πόλιος*; *οο* only in *ὄγδοον*; *υοι* only in *θακρυῖοι*; *ηι* in *δηῖοιο*, *δηῖων*, *δηῖοισι*, *ῆια*;

(b) Between two words in the following connected vowels, *η α*, *η ε*, *η η*, *η ει*, *η ου*, *η οι*; *ει ου*; *ω α*, *ω ου*; The first word is either

ῆ, ῆ̄, δῆ, μῆ and ἐπεῖ, or a word with the inflexion-endings, η, φ, e. g. ῆ, οὐ, δῆ ἀφνειότατος, μῆ ἄλλοι, εἰλαπίνῃ ῆ̄ γάμος, ἀσβέστω οὐδ' νιόν.

5. Elision, §§ 13 and 14, is found very often in Homer; namely,

- (a) The α in the Pl. Neut. and the Acc. Sing. of the third Dec., rarely in the Aor. ending -σα, e. g. ἄλειψ' ἐμέ Od. μ, 200; commonly in the particle ἄρα;
- (b) The ε in the personal-endings, -έμε -με -σέ, etc., in the Voc. of the third Dec., in the Dual of the third Dec., in verb-endings and in particles, e. g. δέ, τί, τότε, etc.—but never in ἰδέ;
- (c) The ι in the Dat. Pl. of the third Dec.; much rarer in the Dat. Sing., and only when it could not be mistaken for the Acc. e. g. χαῖρε δέ τῳ ὄρνιθ' Ὀδυσσεύς, Il. κ, 277; in ἄμμι, ἔμμι, and σφι; in adverbs of place in -θι, except those derived from substantives; in εἰσοι; finally in all verb-endings;
- (d) The ο in ἀπό, ὑπό, but never in πρό, in δύο, in the Neut. of pronouns, except those in -τό, and in all verb-endings;
- (e) The αι in the verb-endings -μαι, -ται, -σθαι, — -σαι only in ἦσ' ὀλιγῇ-πελίῳ Il. ο, 245, and αι in the Nom. of the first Dec. in ὄξεϊ ὀδύναι Il. λ, 272;
- (f) The οι in μοι, το με, and in the particle, τοι.

6. The ν ἐφέλκυστικόν, § 15, is commonly rejected in Ion. prose, e. g. παῦσι ἔλεξα.

7. The Hiatus, § 8, is admitted by Homer in the following cases,

- (a) In long vowels or diphthongs either in the Arsis\* of the verse, e. g. ἀντιθέ | φ' Ὀδυ | σῆϊ; or in the Thesis, in which case the long vowel or diphthong is short, e. g. οἴκοι ἔ | σαν;
- (b) When the vowel does not admit Elision, or but rarely, e. g. παιδὶ ἄμν-  
νεν;
- (c) When two words are separated by a punctuation-mark, e. g. ἀλλ' ἄνα,  
εἰ μίμονάς γε;
- (d) In the Fem. Caesura, (i. e. the caesura succeeding a short syllable) after the first short syllable of the third foot of the verse, e. g.  
κρινῇ | δέ τρυφί | λεια || ἄμ' | ἔσπετο | χειρὶ πα | χεῖρ Il. γ, 376.  
τῶν οἱ | ἔξ ἐγέ | γοντο || ἔ | νι μεγά | ροισι γε | ρέθλη Il. ε, 270.
- (e) In the Diaeresis (i. e. the division of the verse which is occasioned by a foot ending with a word) after the first and fourth foot of the verse, e. g.

\* Arsis is that part of a foot on which the weight or stress of the voice falls. The rest of the foot is called Thesis. The Arsis is on the long syllable of a foot. E. g. the Arsis of the Iambus μένω is on ω; the Arsis of the Dactyle πίνομεν is on πι.—TΑ.

ἔγχει | Ἰδομενῆος ἄγανού Δευκαλίδας II. μ, 117.

πέμψαι ἐπ' Ἀτρείδῃ Ἀγαμέμνονι | οὔλον Ὀνειρον II. β, 6. Comp. ζ, 422;

(f) Where the first word has the apostrophe, e. g. δένδρε' ἔθαλλεν;

(g) Sometimes in proper names;

(h) Words, which have the digamma occasion no Hiatus, § 203, 3, e. g.

οὐ | δὲ οὐς | παῖδας ἔ | ασκεν (= οὐδὲ Φούς).

### § 207. *Lengthening and Shortening of the Vowels.*

1. The following vowels are lengthened:

*A* in Homer is sometimes lengthened into *αι*; this occurs in αἰτός, αἰεῖ, ἀγυῖομαι, instead of αἰτός, etc.; so also παρὰ (also καταιβηται), in the Tragedians διαί, and the analogous form ὑπαί instead of παρὰ, διαί, ὑπό.

*ǣ* into *η* in Homer in ἡγρέθονται, ἡγερέθονται, ἡγεμόεις in the Arsis, consequently on account of the metre.

*ā* into *αι* before *σ*, Æol., in the Acc. Pl. of the first Dec. as also in μέλαις and τάλαις instead of μέλας, τάλας, ταῖς instead of τάς, καλαῖς instead of καλές; in Pindar in the first Aor. Act. Part., e. g. τύψαις, -αῖσα instead of -ᾶς, -ᾷσα; but always πᾶς.

*Av* into *ωῦ*, Ion., in τραῦμα, θαῦμα, and its derivatives, e. g. in τρώῦμα, θῶῦμα, θαῦμάζω, and in pronouns compounded with ἀντός, e. g. ἐωῦτοῦ, στωῦτοῦ, ἐμωῦτόν instead of ἑαντοῦ, etc.; so also τωῦτό instead of ταῦτό.

*E* into *ει* in the Ion. writers before a Liq. in a number of words, e. g. εἶνεκα—also in Attic prose—κρινός, ζῆνος, στεινός, εἰρωτάω. Homer uses this lengthened syllable according to the necessities of the verse in other words also, which in Ionic prose have *ε*, e. g. εἶν, ὑπεῖρ, πείρας, ἐνδ, φρεῖατα, from φρέαρ, *a well*; also before vowels in adjectives in -εος, e. g. χρῆσιος, in substantives and pronouns, e. g. σπιῖος, ἐμῖο, in verbs in -εω, e. g. τελέω, πνέω, also in εἶως instead of ἔως, ὑπὸ, sometimes also in the Augment and Reduplication, e. g. εἰλήλουνθα, εἰοικνῆται, δεῖδια, δειδέχεται.

*E* into *η*, in Hom. and in the Dor. dialect, in the Dec. of substantives in -εῖς, e. g. βασιλεύς, Gen. -ῆος, etc.; further, also, Ion., in adjectives in -εῖος, e. g. βασιλῆῖος, *regius*; finally, in single words, e. g. κληῖς, κληῖος, etc., instead of κλέης, Ion., in very many substantives, e. g. ἀληθῆϊ instead of ἀλήθεια.

*H* sometimes into *αι*, Æol., e. g. θναίσκω instead of θνήσκω.

*O* into *οι*, Ion. and Hom., before a vowel in several words, e. g. ποίη, ποιήεις, χροῖή, φροῖή, etc.; in Homer in the Gen. of the second Dec., e. g. Θεοῖο instead of Θεοῦ, and in φοῖνιος, χοροῖενπλή, ὁδοῖόριον, ἀγκοῖνησιν and ἡγνοῖησε.

O is changed into ou, Ion. and Hom., before a Liq. or Sigma, still only in a certain number of words, and, in the Dor., before a Liq. into ω, e. g.

κόρος Ion. κοῦρος Dor. κῶρος      μόνος Ion. μοῦτος  
ὄνομα “ οὔνομα “ ὠνομα      Ὀλυμπος “ Οὔλυμπος;

also the oblique cases of δόρυ and γόνυ. But substantives, which have the vowel of variation o, cannot be thus lengthened, e. g. πόνος from πένομαι, δόμος from δέμω.

O into ω in Homer, on account of the verse, in Διώνυσος, κητώεις, τρωχάω, πωτάομαι, and also τροχάω, ποτάομαι.

T into ou often, Dor., e. g. θουγάτηρ instead of θυγάτηρ. In Homer in εἰλήλουθα.

2. The Epic dialect resolves the contracted sounds, namely, ā into αα, ǣ into αα; η into εη, ειη, ηη; ω into οω, ωο, ωω; particularly in declining verbs, e. g. ὀράας instead of ὀρᾶς, κρήηνον instead of κρήνον, ὕρώω instead of ὕρῳ, γελῶοντες instead of γελῶντες, ἡβῶωσι instead of ἡβῶσα; also φῶω instead of φῶς, light, from φάος, and proper names in -φῶν, e. g. Δημοφῶν.

3. The Epic dialect has a different lengthening of the vowel, which arises from the resolution of an original Digamma or a Spiritus Asper into a vowel, e. g. εὔκηλος and ἔκηλος (Ἑκκηλος) οὔρος instead of ὄρος, bound, οὔλος instead of ὄλος, ἡέλιος instead of ἥλιος, ἔισος instead of ἴσος, εἰλίσσω instead of ἑλίσσω, comp. volvo, ἡώς instead of ἦως. In the Ionic, and sometimes in the Epic dialect, the ω, contracted from ao and αω, is resolved by ε, e. g. ἰκέτω instead of ἰκέταο, πυλίων instead of πυλίων.

4. The following vowels are abridged,

Αι into ᾱ before a vowel often in the Æol. dialect, e. g. ἀρχᾱος, Ἀλκᾱός, instead of ἀρχαῖος, Ἀλκαῖος; in Homer in εἰᾱρος, εἰᾱρη, εἰᾱρίζεσθαι.

Ει into ε before liquids in the Ion., and in Hom., in the forms χερός, χερῖ, from χεῖρ, hand, so also Att. χεροῖν, χερσί; also Ion. and Dor. before a vowel, in a Proparoxytone in -ειος, and in Properispomena in -εῖα; in Homer only in a few Fem. adjectives in -υς, e. g.

ἐπιτήδεος, -εῖη, -εον Ion. instead of -ειος      ὠκεία instead of ὠκεῖα from ὠκίς  
τέλεος, -εῖη, -εον “ “ -ειος      βαθείη “ βαθεῖα “ βαθύς  
εὐρέη from εὐρύς “ “ -εῖα      δασείη “ δασεῖα “ δασύς;

so also in Hom. Ἑρμεία instead of Ἑρμεία; also ει in Ion. is abridged into ε, when two consonants follow which make the vowel long by position, e. g. ἀπόδεξις instead of ἀπόδειξις, μέζων instead of μεζων, κρέσσων instead of κρείσσων; finally in the Dor. verb-forms, e. g. αἰίδεις instead of αἰίδεις.

REMARK 1. In the Æol. dialect, ει before a liquid is very often shortened into ε, and the Liq. is doubled, e. g. κτέννω, σπέρεψω, ὠτελλά, instead of κτείνω, σπείρω, ὠτειλή.



*Η* is changed into *ε* in Hom. in ἄργετε, ἄργετα, from ἀργής, -ήτος, shining, and in the Subj. ending -ετε instead of -ητε, so also -ομεν instead of -ωμεν, e. g. εἶδετε, θωρήξομεν.

*Οι* into *ο* often in the Dor. and Æol. dialects, e. g. ποῶ instead of ποιῶ.

*Ου* into *ο* in Hom. in the compounds of ποίς, e. g. ἀελλόπος, ἀρτίπος; often in Theocritus in the Acc. Pl. of the second Dec., e. g. τοῖς λίκος instead of τοὺς λίκον; also Æol. βόλλα instead of βουλή, and so also in Hom. βόλεται, βόλεσθε from βούλομαι.

5. On the Ionic-Attic change of the vowels, see § 16, 5.

6. Homer often uses Syncope, § 16, 8, namely, in verb-forms, as will be seen below; he also has τίπτε instead of τίποτε, γλακτοφάγος instead of γαλακτοφάγος.

7. Apocope—ἀποκοπή—is the rejection of a short ultimate vowel before a word beginning with a consonant. It is employed by the Epic and Doric poets, sometimes also by the Ionic, and in a few single forms even by Attic prose writers. It occurs in the prepositions, e. g. ἀνά, κατά, παρά, rarely in ἀπό and ἐπό, and in the Epic conjunction ἄρα. The accent is then thrown back; ἄν before β, π, φ, μ, is changed into ἄμ, § 19, 3, e. g. ἄμ βομοῖσι, ἄμβαινειν, ἄμ πέλαιος, ἄμ φόρον, ἀμμένω; the τ in κατ is always assimilated to the following consonants, except that the corresponding smooth mute stands before the aspirate, § 17, 4, e. g. καδ δύναιμι, κάπ φάλαρα, κάκ κεφαλῆς, κάγ γόνυ; examples of ἀπό and ἐπό are, ἀππέμψει, ἐββάλλειν, Hom.; examples from Attic prose, ἀμβάτης, ἀμβολάς, X. Cy. 4. 5, 46. 7. 5, 12, ἄμπωτις.

REM. 2. In the concurrence of three consonants, assimilation is omitted, and one consonant is rejected, e. g. κάκτανε, κάσχεθε, ἀμνάσει, instead of κάκκτανε, κάσσχθε, ἀμμνάσει.

8. The Prothesis, § 16, 10, occurs in Homer in ἀστεροπή and στεροπή, ἐθέλω and θέλω, ἐκῆνος and κῆνος, ἐρύομαι and ῥύομαι; Homer also often resolves the *F* into the vowel *ε*, namely, ἐέρση, ἔειδνα, ἐέκοσι, ἔϊνος, ἔειπον, ἐείδομαι, ἐερμένος.

9. Sometimes, for the sake of the metre, Homer inserts *ε*, e. g. ἀδελφεός, κενός, instead of ἀδελφός, κενός; so also in the Gen. Pl. Fem. αὐτίων, πρωτίων. To prevent the accumulation of short syllables, he inserts in several compound words an *η* in place of a short vowel, e. g. τανηλεγέος, ἐπήβολος, ἐπηετανός, ὀλιγηπελῆω, ἐλαφηβόλος, instead of τανυλ., ἐπίβ., ἐπιετ., ὀλιγοπ., ἐλαφοβόλος. An *ι* is found in Homer after *οι* in ὁμοίους instead of ὅμοιος, and in the Dual -οιιν instead of -οιν.

10. The Later Ionic, also, sometimes inserts an *ε* before a long vowel, namely, (a) in the Gen. of some substantives, in Fem. pronouns before *ω*, and in οὔτος, τοιοῦτος and αὐτός before long inflection-endings, e. g. ἀν-

δράων, γηγένων, ἐκρινένων, τουτέων, αὐτέων, αὐτέω; (b) in some verb-forms before a long vowel, e. g. ἰστιάσι, δυνέωμαι, δυνώνεται; (c) some verbs in -ω have forms as if from -έω, e. g. βάλλω συμβαλλέμενος, ὑπερβαλλέειν; πείζω πιεζέμενος (also in Hom. πιέζειν instead of ἐπιέζειν); also ἔψεε, ἐνείχεε, ὤφλεε, from ἔψω, ἐνέχω, ὠφλον; finally the three forms of the Perf. in -εε instead of -ε, οἰχώκεε, ὀπώπεε, ἐώθεε.

§ 208. *Changes of the Consonants.* (25, 36, 37.)

1. In the Ion. dialect, the rough Breathing has no effect on the preceding smooth mute, e. g. ἀπ' οἷ, ἐπήμερος, οὐκ ὁσίως, etc.

2. In the Hom., Ion. and Dor. dialects, a δ or θ remains before μ in certain words and phrases, contrary to § 19, 1, e. g. ὀδμή instead of ὀσμή, ἰδμεν ἱρρηθμός, ἐπέπιθμεν, κεκορυθμένος; also in the Hom. dialect, the ν remains before σ, contrary to § 20, 2, in ἀνσιός, ἀνσχεθείν, πανσυνδίη instead of πασσυνδίη; finally χ before μ, contrary to § 19, Rem. 1, in ἀκαχμένος, *acule*.

3. The Metathesis, § 22, of ρ often occurs in Hom. and in other poets, e. g. καρδίη instead of καρδία, *heart*, κάρτερος and κράτερος, *strong*, κάρτιστος, βάρδιστος, from βραδύς, *slow*, also in the second Aorists ἐπραθον, ἔδραθον, ἔδρακον, from πέρθω, *perdo*, θαρθάνω, *to sleep*, δέρομαι, *to see*; here belong also ἡμβροτον instead of ἡμρατον = ἡμαρτον, according to § 24, 2.

4. Homer doubles a consonant, comp. § 23, Rem., after a short vowel, according to the necessities of the verse, namely, in the following cases:

- (a) The liquids and Sigma on the addition of the augment, mostly when there are three successive short syllables, e. g. ἔλλαβον, ἔμμαθον, ἔννεον, ἔσσενα;
- (b) In compounds, also, the liquids and Sigma are doubled, e. g. νέολλουτος, from νέος and λούω; ἄμμορος, φιλομμείδης; ἀννέφλος, ἔννητος; βαθύρρύος; εὐσσελμος;
- (c) In the inflection of the Dat. in -σι, and of the Fut. and Aor., e. g. νέκυσι, δάμασι; κάλεσσα, ὀμόσσει, φράσσομαι, ἐξίνισσα;
- (d) In the middle of several words, e. g. ὕσσον, τόσσον, ὀπίσσω, πρόσσω, μέσσοις, νιμέσσα, νειμεσσηθείς, θυσσανόεις.

Homer doubles the mute π in Interrogative pronouns which begin with ὅπ, e. g. ὅπως, etc.; — κ in πέλεκκον, πελεκκάω; — τ in ὅτι, ὅτιεο, ὅτιεν; — δ in ἔδδεις, περιδδίσασα, ἄδδεις, ἄδδην.

REMARK. The doubling of ρ, which always takes place in the Common language when the augment is prefixed, and in compounds when a short vowel precedes, may be omitted in the Epic dialect, according to the necessities of the verse, e. g. ἔρεζον from ῥέζω, χρενσόρυτος. For the same reason, one of the consonants, which is elsewhere doubled, is omitted in the Epic dialect, though rarely, e. g. Ὀδυσσεύς, Ἀχιλλεύς, φάρυγος, instead of Ὀδυσεεύς, Ἀχιλλεεύς, φάρυγγος.

5. Homer often places a consonant before a syllable, so as to make a

short syllable long by position, namely, *ν* in *νώνυμος*, *ἀπάλαμνος*, *ἰδρύνθη*, *ἀμύνθη*, *ὑπεμνήμυκε*; a *τ* after *π* in *πτύλεμος*, *πτόλις*, *πτολίεθρον*; a *θ* after *χ* in *χθάμαλος*, *διχθά*, *τριχθά*, *τετραχθά*, and after *λ* or *ρ* in *μάλθακος*, *ἐγρηγόρθασι*; or he places a *γ* before *δ* in *ἐρίγδουπος*, *ἐγδούπησε*, and a *σ* before *μ* and *κ* in *σμηρός* (also Att., § 24, 4), *σκεδάννυμι*, comp. *κίδνημι*, *σμογερώς*, comp. *μογερώς*, *σμερδάλειος*. Here belongs the Epic prefix of *μ* (= *ν*, according to § 24, 3), before words compounded with *-βροτός*, so as to strengthen the long syllable, e. g. *ἄμβροτος*, *τερψίμβροτος*, and in *ἀμφασίη* instead of *ἀφασίη*.

### § 209. Quantity.

(45.)

1. In Epic poetry, a mute with a liquid, § 27, 4, commonly makes a syllable long by position; a shortening of the vowel occurs, for the most part, only when the form cannot otherwise be suited to the verse, e. g. *τειχισί-πλήϊα*.

2. The final syllable of a word in verse, is uniformly long by position, (a) when it ends with a consonant, and the following word begins with a consonant, e. g. *κάθι | σὸν Τρῶ | ας*; also (b) when the final syllable ends with a short vowel, but the following word begins with a double consonant, or with two single consonants, which are not a mute and liquid, e. g. *ἄδμή | την, ἦν | οὔπω ὕ | πὸ ζυγὸν | ἦγαγεν | ἀνὴρ* Il. x, 293. But a mute and a liquid in this case, always make the syllable in the Arsis long; on the contrary, the syllable in the Thesis, may be either long or short, according to the necessities of the verse; e. g. *μή μοι | δῶρ' ἐρα | τὰ πρόφει | ρε χρευ | σέης Ἀφρο | δίτης* Il. γ, 64; on the contrary, in the Thesis, *ἀνταρ' ὅ | πλησίον | ἐστέ | κει* Il. δ, 329; but *ἄνδρα | θνητὸν ἐ | ὄντα, πύ | λαι πε | πρω- μίνον | αἴση* Il. π, 441.

REMARK 1. In the names *Σκάμανδρος*, *Ζάκυνθος*, *Ζέλεια*, *σκ*, and *ζ* even, do not make a syllable long by position in Homer; *ἔπ | ειτὰ σκέ | παρνον* Od. ε, 237, also occurs.

3. A long vowel, or a diphthong at the end of a word, in Homer commonly becomes short before a word beginning with a vowel, when it is in the Thesis, but it remains long when it is in the Arsis, or when the following word has the digamma, e. g. *ἡμὲν ἢ | ἐν βέν | θισσιν* Il. α, 358. *νῆες, ὅ | μὲν Κτεά | τοῦ, ὃ δ' ἄρ' | Εὐρύτου | Ἀκτορ | οινος* Il. β, 621. *αὐτὰρ ὅ | ἔγνω | ῆσιν ἐ | νὶ φρεσὶ | φώνη | σέν τε (ῆσιν = Fῆσιν)*. Exceptions sometimes occur of the shortening of a long vowel in the Thesis before words which have not the digamma, namely, in the fourth foot of an Hexameter, e. g. *τῷ μὴ | μοι πατέ | ρας ποθ' ὅ | μοι ἦ | ἔνθεο | τιμῇ* Il. δ, 410, and before a punctuation-mark, e. g. *κείσθαι, | ἀλλ' ἐπ' | μυνον* Il. ε, 685.

4. A long vowel or a diphthong before a following vowel is shortened by

the poets in the middle of a word, yet seldom, and, for the most part, in certain words and forms; thus, e. g. in Homer,  $\acute{\epsilon}\pi\epsilon\iota\eta$  ( $\cup\cup-$ ),  $\xi\mu\pi\alpha\iota\omicron\varsigma$  ( $-\cup\cup$ ),  $\omicron\iota\omicron\varsigma$  ( $\cup\cup$ ),  $\beta\acute{\epsilon}\beta\lambda\eta\alpha\iota$  ( $\cup\cup-$ ), and often in the Iambuses of the Attic dramatists, e. g.  $\omicron\iota\omicron\varsigma$ ,  $\pi\omicron\iota\omicron\varsigma$ ,  $\tau\omicron\iota\omicron\upsilon\tau\omicron\varsigma$ ,  $\tau\omicron\iota\omicron\varsigma\delta\epsilon$ ,  $\omicron\iota\epsilon\iota$  (from  $\omicron\iota\omicron\mu\alpha\iota$ ),  $\pi\omicron\iota\alpha\tilde{\iota}\nu$ ; and always before the demonstrative  $\acute{\iota}$  in pronouns, e. g.  $\tau\omicron\upsilon\tau\omicron\upsilon\acute{\iota}$ ,  $\alpha\tilde{\iota}\tau\alpha\iota\acute{\iota}$ .

5. A short syllable, which is in the Arsis, and which is regarded in Epic poetry as long, may stand at the beginning of a word, e. g.  $\acute{\alpha}\sigma\pi\acute{\iota}\delta\omicron\varsigma$  |  $\acute{\alpha}\kappa\acute{\alpha}\mu\alpha$  |  $\tau\omicron\nu$   $\pi\tilde{\upsilon}\rho$  Il.  $\epsilon$ , 4; or at the end, in which case it is followed either by a liquid,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\rho$ , or a  $\sigma$  or a  $\delta$ , the sound of which is easily doubled in pronunciation, or by a word with the digamma, e. g.  $\kappa\alpha\iota$   $\pi\epsilon\delta\acute{\iota}$  |  $\acute{\alpha}$   $\lambda\omega$  |  $\tau\epsilon\tilde{\iota}\nu\tau\alpha$  Il.  $\mu$ , 283.  $\theta\upsilon\gamma\alpha\tau\acute{\epsilon}$  |  $\rho\acute{\alpha}$   $\tilde{\eta}\nu$  (=  $F\tilde{\eta}\nu$ ) Il.  $\lambda$ , 226.

REM. 2. A syllable in itself short, may be used as long or short in the same word, according as it is or is not, in the Arsis, e. g.  $\acute{\alpha}\rho\epsilon\varsigma$   $\acute{\alpha}$  |  $\rho\epsilon\varsigma$   $\beta\rho\omicron\tau\omicron$  |  $\lambda\omicron\iota\gamma\acute{\epsilon}$ ;— $\acute{\alpha}\nu\theta\rho\epsilon\varsigma$   $\acute{\iota}$  |  $\sigma\alpha\sigma\iota\nu$  and  $\pi\lambda\acute{\epsilon}\iota\omicron\nu\alpha$  |  $\acute{\iota}\sigma\alpha\sigma\iota\nu$ .

6. Not unfrequently in Homer a short vowel is measured as long in the Thesis, when a short vowel stands between two long vowels, from the mere necessities of the verse. This occurs in the middle of a word, and oftenest in  $\iota$ , e. g.  $\acute{\upsilon}\pi\omicron$  |  $\delta\acute{\epsilon}\xi\tilde{\iota}$  |  $\eta$  Il.  $\iota$ , 73.  $\tilde{\eta}\sigma\iota$   $\pi\rho\omicron$  |  $\theta\upsilon\mu\acute{\iota}$  |  $\eta\sigma\iota$  Il.  $\beta$ , 588; this is rarely the case at the end of a word, e. g.  $\pi\upsilon\kappa\upsilon\tilde{\alpha}$  |  $\acute{\rho}\omega\gamma\alpha\lambda\acute{\epsilon}$  |  $\eta\nu$  Od.  $\rho$ , 198.  $\tau\tilde{\eta}$   $\delta'$   $\acute{\epsilon}\pi\acute{\iota}$  |  $\mu\acute{\epsilon}\nu$   $\Gamma\omicron\rho$  |  $\gamma\acute{\omega}$   $\beta\lambda\omicron\sigma\upsilon\nu$  |  $\rho\acute{\omega}\pi\acute{\iota}\varsigma$  |  $\acute{\epsilon}\sigma\tau\epsilon\varphi\acute{\alpha}$  |  $\nu\omega\tau\omicron$  Il.  $\lambda$ , 36.

## B. DIALECTIC FORMS.

### § 210. Homeric Suffix $\varphi\iota$ ( $\varphi\iota\nu$ ).

(236.)

1. In the Homeric dialect there is, together with the marks for the Cases, a Suffix,  $\varphi\iota\nu$ , which properly and originally denotes the indefinite *where*, like the *local* Dat., see the Syntax, but which is, also, used to express other relations of the Dat., namely, the Dat. of the instrument, and which may also be used in connection with prepositions, (that in the Lat. govern the Abl.) instead of the Gen.

2. The Suffix  $\varphi\iota$  is found in substantives of the three declensions, and is always annexed to the unchanged stem of the word;

I. *Declension* only in the Singular: (a) Dat.  $\acute{\alpha}\gamma\acute{\epsilon}\lambda\eta\text{-}\varphi\iota$ ,  $\acute{\alpha}\gamma\lambda\alpha\tilde{\iota}\tau\eta\varphi\iota$ ,  $\theta\acute{\upsilon}\rho\eta\varphi\iota$  (in several ancient editions  $\eta\varphi\iota$  is incorrectly written with an Iota Subs.  $\eta\varphi\iota$ ); (b) Gen. (Lat. Abl.)  $\acute{\alpha}\pi\omicron$   $\nu\epsilon\iota\eta\varphi\iota\nu$   $\acute{\iota}\acute{\alpha}\lambda\lambda\epsilon\iota\nu$ ,  $\acute{\epsilon}\xi$   $\acute{\epsilon}\nu\eta\varphi\iota$   $\theta\omicron\rho\acute{\epsilon}\iota\nu$ .

II. *Declension* both Singular and Plural. All these forms, without respect to the accentuation of the Nom., are paroxytone ( $-\acute{\omicron}\varphi\iota\nu$ ), (a) Dat.  $\delta\alpha\kappa\rho\upsilon\acute{\omicron}\varphi\iota\nu$ ,  $\theta\epsilon\acute{\omicron}\varphi\iota\nu$ , *before the gods*;—(b) Genitive (Abl.)  $\acute{\alpha}\pi\omicron$  or  $\acute{\epsilon}\kappa$   $\pi\alpha\sigma\sigma\alpha\lambda\acute{\omicron}\varphi\iota\nu$ ,  $\acute{\epsilon}\kappa$   $\theta\epsilon\acute{\omicron}\varphi\iota\nu$ ,  $\acute{\alpha}\pi'$   $\acute{\epsilon}\sigma\tau\epsilon\acute{\omicron}\varphi\iota\nu$ .

III. *Declension* almost exclusively in the Pl. *Φιν* is here used in a small number of neuter substantives in *-ος*, (Gen. *-τος*), also in *κοτυληδών* and *ναῦς*, e. g. *κοτυληδονόφιν* (with the union vowel *ο*), *ναῦφι*; in words in *-ος*, the ending *-ος*, must always be restored to its original form *-ες*, since *φι* is always annexed to the pure stem, thus *ὄχεσφι(ν)*, *σὺν ὄχεσφι*, *καὶ ὄρεσφι*, *ἀπὸ, διὰ, ἐκ στήθεσφιν*.

### § 211. *First Declension.*

(235.)

1. (a) The Epic and Ionic writers use *η* instead of the original long *α*, (which the Dorians use) through all the Cases of the Sing. e. g. *τιμᾶ*, *-ᾶς*, *-ᾷ*, *-ᾶν* Dor.; *σοφίη*, *-ης*, *-ῆ*, *-ῆν*, *θύρη*, *-ης*, *νεανίης*, *-ῆ*, *-ῆν* Epic and Ion.; so *Πηνελόπειης*, *Πηνελόπειη*, from *Πηνελόπεια*, *φρήτη*, *Βορέης*, *Βορέη*, *Βορέην*.

Exceptions in Homer are *Θεῖα*, goddess, *-ᾶς*, *-ᾷ*, *-ᾶν*, *Ναυσικάα*, *Φειᾶ*, also *Αἰνείας*, *Ἀνγείας*, *Ἑρμείας*, and some other proper names in *-ας* pure. The Voc. of *νύμφη* is *νύμφα* instead of *νύμφη* Il. γ, 130. Od. δ, 743.

(b) In substantives in *-εια* and *-οια*, derived from adjectives in *-ης* and *-ους*, as also in certain other feminines, the short *-α* in the Epic and Attic dialects is changed into *-η*, e. g. *ἀληθείη*, *ἀναιδείη*, *εὐπλοίη*, *κνίσση* instead of *ἀλήθειᾶ*, *ἀναιδείᾶ*, *εὐπλοιαῖ*, *κνίσσᾶ*.

(c) The Æol. and some other dialects have *-ᾶ* instead of *-ης*, as the Masc. ending Nom. Sing., like the Latin. The Epic also uses this form, according to the necessities of the verse, in a great number of words, particularly in *-ταῖ*, e. g. *ἱππότηᾶ*, *αἰχμητᾶ*, *κνανοχαῖτα*, *νεφελιγερέτᾶ*, *ἱππηλάτᾶ*, *μητίετα*, *εὐρύοπα*. The Voc. retains the ending *-ᾶ* in all these words.

2. The Gen. Sing. of masculines in *-ης* and *-ας* originally ended in *-ᾶο*; *-ᾶο* was then contracted into *-ω* (Dor. into *-ᾶ*). In Hom. both the uncontracted and contracted form is found; besides, Hom. resolves the *-ω*, originating from *-αο*, by means of *ι*, comp. § 207, 3; it is further to be remarked, that the *-ω* in respect to accent is considered short, § 29, Rem. 5, and the *ι* is always pronounced with the Synizesis; *-εω* becomes *-ω* when a vowel or *ρ* precedes (still *Αἰνείω* Il. ε, 534). Thus there occur in Homer *Ἑρμείας*, Gen. *Ἑρμείᾶο* and *Ἑρμείω*; *Βορέης*, Gen. *Βορέῖο* and *Βορέω*; *Ἀτρεΐδης* *Ἀτρεΐδᾶο* and *Ἀτρεΐδew*, *ἱκέτιο* and *ἱκέτιω*; *εὐμμελίω*, *Ἀσίω*. The Gen. ending *-εω*, becomes, in the Ion. writers, the usual ending, e. g. *πολίτew*, *Ἀτρεΐδew*.

3. The Acc. Sing. and Pl. of masculines in *-ης* is commonly found in the Ion. dialect like the third Dec., e. g. *τὸν δεσπότηα*, *τοὺς δεσπότεας* from *δεσπότης*, *-ου*, *Μιλτιάδεα* from *Μιλτιάδης*, *-ου*.

4. The Gen. Pl. of all the endings was originally in *-ᾶων*; *-ᾶων* was afterwards contracted into *-ῶν* (Dor. into *-ᾶν*). Homer uses both the uncontracted and contracted forms, e. g. *Θεῖων* and *Θεῶν*, *παρειᾶων* and *παρειῶν*.

He also, in the Gen. Sing., again resolves the  $-\tilde{\omega}\nu$  originating from  $-\acute{\alpha}\omega\nu$ , by means of  $\epsilon$ ; thus  $-\acute{\epsilon}\omega\nu$ , which is commonly pronounced with the Synizesis, e. g.  $\piυλέων$ ,  $\thetaυρέων$ ,  $\acute{\alpha}γορέων$ . The Gen. ending  $-\acute{\epsilon}\omega\nu$  becomes in the Ion. writers, the common form, e. g.  $\text{Μουσείων}$ ,  $\text{τιμέων}$ .

5. The Dat. Pl. originally ended in  $-\alpha\iota\sigma\iota(\nu)$ ; the same ending is found, also, in Homer, in the Dor. writers, in the Att. poets, and even in the older Att. prose writers; in the Ion. writers,  $-\alpha\iota\sigma\iota$  was changed into  $-\eta\sigma\iota(\nu)$  and  $-\eta\varsigma$ ; and in the Att. and Common Language,  $-\alpha\iota\sigma\iota$  was shortened into  $-\alpha\iota\varsigma$ . These three endings are, also, found in Homer, yet the last only in  $\theta\epsilon\alpha\iota\varsigma$  and  $\acute{\alpha}\kappa\tau\alpha\iota\varsigma$ .

6. The Acc. Pl., in the  $\text{\AE}ol.$ , ends in  $-\alpha\iota\varsigma$ , (as in the second Dec. in  $-\alpha\iota\varsigma$  instead of  $-\alpha\iota\varsigma$ ), and Dor. in  $-\alpha\acute{\varsigma}$ , as in the second Dec. in  $-\alpha\varsigma$  instead of  $-\alpha\iota\varsigma$ , e. g.  $\tau\alpha\iota\varsigma$   $\text{\AE}ol.$ , instead of  $\tau\acute{\alpha}\varsigma$   $\text{\AE}ol.$ , but Dat. Pl.  $\text{τιμαῖσι}$ ;  $\text{πᾶσας}$   $\text{Dor.}$ , instead of  $\text{πάσας}$   $\text{Dor.}$ .

### § 212. *Second Declension.*

(243.)

1. Nominative Sing. Proper names in  $-\lambda\alpha\alpha\varsigma$  are changed in the Dor. dialect into  $-\lambda\tilde{\alpha}\varsigma$ , (Gen.  $\tilde{\alpha}$ , Dat.  $\tilde{\alpha}$ ), e. g.  $\text{Μενέλᾱς}$  instead of  $\text{Μενέλαος}$ ,  $\text{Νικόλᾱς}$ ,  $\text{Ἀρχεσιλᾱς}$ .

2. Genitive Sing. Homer uses both the common form in  $-\alpha\iota\alpha$ , and that in  $-\alpha\iota\alpha$ ; the tragedians, also, in the lyric passages, use the ending  $-\alpha\iota\alpha$ . Theocritus has the Dor. ending  $-\alpha$ .

3. Genitive Sing. and Pl. There are some forms of the genitive analogous to the first Dec. (a) Herodotus has some Masc. proper names in  $-\alpha\varsigma$  with the ending  $-\epsilon\omega$  of the Gen. Sing., e. g.  $\text{Βάττιεω}$  instead of  $\text{Βάττιου}$ ,  $\text{Κροίσεω}$ ,  $\text{Κλειομβρότεω}$ ,  $\text{Μεμβλιύρεω}$ , and some Masc. common nouns with the ending of the Gen. Pl.  $-\acute{\epsilon}\omega\nu$ , e. g.  $\text{πισσέων}$ ; (b) The ending  $-\acute{\alpha}\omega\nu$  instead of the Ion.  $-\epsilon\omega\nu$  belongs to the Dor. (comp.  $\alpha\iota\gamma\tilde{\alpha}\nu$  instead of  $\alpha\iota\gamma\acute{\alpha}\omega\nu$  from  $\alpha\iota\tilde{\gamma}$ , § 213, 5).

4. The Gen. and Dat. Dual in the Epic dialect ends in  $-\alpha\iota\alpha$  instead of  $-\alpha\iota\alpha$ , e. g.  $\tilde{\alpha}\muοι\alpha$  instead of  $\tilde{\alpha}\muοι\alpha$ , § 207, 9.

5. The Dat. Pl. originally ended in  $-\alpha\iota\sigma\iota(\nu)$ . This form is found, together with the abridged form in  $-\alpha\iota\varsigma$ , in Homer and in all the poets, and in the Ion. prose.

6. The Acc. Pl. ends, in the Dor. writers, except Pindar, in  $-\alpha\varsigma$ , and in  $-\alpha\varsigma$ , like  $-\alpha\acute{\varsigma}$  in the first Dec., § 211, 6, e. g.  $\tau\acute{\omega}\varsigma$   $\text{νόμω}\varsigma$ ,  $\text{νόμω}\varsigma$ , so also  $\tau\acute{\omega}\varsigma$   $\text{λαγός}$ , the hare;  $\text{\AE}ol.$  in  $-\alpha\iota\varsigma$ , e. g.  $\text{πασσάλοι}\varsigma$  instead of  $-\alpha\iota\varsigma$ .

7. Attic Declension. The Gen. Sing. in the Epic dialect ends in  $-\tilde{\alpha}\omega$  instead of  $-\alpha$  in  $\text{Πηνελόω}\text{ Il. } \xi, 489$ ; still, most Codd. have  $\text{Πηνελόω}\text{ Il. } \xi, 489$  from  $\text{Πηνέλεω}\varsigma$ , and  $\text{Πετεω}\varsigma$  from  $\text{Πέτεω}\varsigma$ . In  $\text{γύλω}\varsigma$ , sister-in-law,  $\text{Ἀθω}\varsigma$  and  $\text{Κῶ}\varsigma$ , the  $\omega$  originating by contraction, is resolved, in the Epic dialect, by means

of *ο*, γαλώως, Ἀθώως, Κόως, Gen. -όω. On the words γέλως, ἰδρώς, ἔρως, see § 213, 7.

8. Contracted forms of the second Dec. are rare in Homer, namely, νοῦς only Od. κ, 240, (elsewhere νόος), χεῖμαρῶν Il. λ, 493, yet ν, 138. χεῖμαρῶς and χεῖμαρῶι Il. δ, 452, also Πάνθους, Πάνθου, Πάνθω. Homer does not contract other words; in words in -εος, -εον, he lengthens either the *ε* into *ει*, § 207, 1, or employs Synizesis, as the measure requires.

§ 213. *Third Declension.* (265, 266.)

1. In the Dor. dialect the long *α* here takes the place of *η*, e. g. μάν, μᾶ-ρός, etc., Ἐλλᾶν, Ἐλλᾶνες, ποιμᾶν instead of ποιμήν, Gen. -ένος, νεότης, -ᾠτος instead of νεότης, -ητος.

Excepted from this usage of the Dor. are αἰθήρ, θήρ, θήρες and all names of persons in -τήρ.

2. In the Epic and Ion. dialects, on the contrary, *η* commonly takes the place of the long *α*, as, also, elsewhere, e. g. θώρηξ, οἶηξ, ἱρήξ instead of ἰέραξ.

3. The Dat. Pl. in the Epic dialect, ends, according to the necessities of the measure, in -σι(ν), -σσι(ν), -εσι(ν) and -εσσι(ν). The ground-form is -εσι(ν) and the strengthened form is -εσσι(ν). This ending is always annexed, like the other Case-endings, to the pure stem, e. g. κύν-εσσι from κίων, Gen. κυν-ός, νεκύν-εσσι from νέκυς, -ν-ος. The ending -εσι is found in Homer only in ἔνεσιν, οἴεσιν, χεῖρεσιν and ἀνάκτι-εσιν from ἄναξ, ἄνακτ-ος. In Neuters, which have a radical *σ* in the Nom., the *σ* is omitted when it stands between two vowels, § 25, 1, e. g. ἐπέ-εσσι instead of ἐπέσ-εσσι from τὸ ἔπος, δεπᾶ-εσσιν from τὸ δέπας. In stems in -αν, -εν, -ον (*αF*, *εF*, *οF*) the *ν* (*F*) must be omitted, according to § 25, 2, thus βό-εσσι instead of βόF-εσσι, ἱππῆ-εσσι instead of ἱππῆF-εσσι. The ending -σσι is annexed almost exclusively to the stems which end in a vowel, e. g. νέκυ-σσι from νέκυς, -ν-ός; but also ἱρι-σσιν from ἱρίς (-ιδος) and commonly ποσσί from ποός (ποδ-ός). The Dat. form in -ᾠσι does not admit this doubling of *σ*. The ground-form -εσι is exclusively used by the Dor. poets and prose-writers; also the Ion. prose has this form frequently in stems ending in -ν, e. g. μῆν-εσι.

4. The Gen. and Dat. Dual ends in -οιιν (as in the second Dec., § 212, 4), in the Epic dialect, e. g. ποδοῖιν, Σειρήνοιν.

5. The Gen. Pl. in the Ion. dialect often ends in -έων, e. g. χηρέων, ἀνδρέων, § 207, 10. In Theocrit. occur τᾶν αἰγᾶν instead of τῶν αἰγῶν from ἡ αἰξ, a goat, after the analogy of the first Dec.

6. The Epic dialect sometimes forms the Acc. Sing. of nouns in -υς (stem *υ*) in *α* instead of *ν*, e. g. εὐρέα πόντιον, ἰχθία, νία from ναῦς.

7. The words *γέλως*, *laughter*, *ιδρώς*, *sweat*, *ἔρως*, *love*, which are properly like the third Dec., follow in Homer, in particular instances, the Attic second Dec., e. g. *ιδρῶ*, *ιδρῶ* instead of *ιδρῶτα* and *ιδρῶτι*, *γέλω* and *γέλων*, *γίλω* instead of *γέλωτα* and *γέλωτι*, *ἔρω* instead of *ἔρωτι*.

8. To § 54,\* (c) belong *-ις*, Gen. *-ιδος*. The Hom., Ion. and Dor. dialects often inflect these substantives, particularly proper names, in *-ιος*, e. g. *μήνιος* Hom., *Θέμιος* Herod., *Θέτιος*, Dat. *Θέτι* Hom. Of those ending in *-ις*, *-ιδος*, the Epic dialect has the Dat. only in *-ι* instead of *-δι*. The substantives in *-ητις*, *-ητιδος*, are sometimes contracted in the inflection, by the poets, e. g. *παρητις*, *παρηδος*, *Νηρητις*, *Νηρηδεις*.

9. § 54, (c). The Neut. *οὔς*, *ὠτός*, *ear*, is in Dor. *ὦς*, *ὠτός*, etc., and in Homer *οὔας*, Gen. *οὔατος*, Pl. *οὔατα*; the Neuters, *στιάρα*, *fat*, *οὔθαρα*, *udder*, and *πῆραρα*, *end*, have *-ατος* in the Gen., namely, *στιάατος*, *οὔθαατα*, *πείραατα*, *πείρασι*. In the words *τέρας*, *κῆρας*, *κρέας*, the Epic writers reject *τ*, e. g. *τέραα*, *-άων*, *-άεσσι*; *κῆρα* Dat.; Pl. *κῆρα*, *κράων*, *-άεσσι* and *-ασι*; Pl. *κρέα*, *κρέων*, *κρεῶν* and *κρεῶν*, *κρέασι*. Among the Ion. writers these words are like *βρέτας*, etc., § 61, Rem. 1. The *α* is often changed into *ε*, e. g. *κέρτος*, *βέρτα*, *κρεῶν*, *τὰ τέρεα*, *κρέεσσι*.

10. § 55, 2, *πατήρ*; etc. In words of this kind, Homer either retains or rejects the *ε* through all the Cases, according to the necessities of the verse, e. g. *ἀνέρος* and *ἀνδρός*, *ἀνέρι* and *ἀνδρί*, etc., but only *ἀνδρῶν*, *ἀνδράσι* and *-άσσι*; *γαστήρ*, *γαστέρος*, *-έρι* and *γαστρός*, *γαστρί*, *γαστέρα*, *γαστέρες*; *Δημήτηρ*, *-έρος* and *-ητρος*, *Δημητέρα*; *Θυγάτηρ*, *-τέρος* and *-τρός*, etc., *Θυγατέρεςσι*, but *Θυγατῶν*; *μήτηρ* and *πατήρ*, *-τέρος* and *-τρός*, etc.

11. § 56. In Homer, the word *ἰχώρ*, *blood of the gods*, has in the Acc. *ἰχῶ* instead of *ἰχώρα*, and *κυκεών*, *δ, mixed drink*, has in the Acc. *κυκεῶ* or *κυκειῶ*. Comp. § 56, Rem. 1.

12. § 57, *-αυς*, *-ευσ*, *-ους*. From *γραῦς* in Homer, there occur only the Nom. *γρηῦς* and *γρηῦς*, Dat. *γρηῖ* and the Voc. *γρηῦ* and *γρηῦ*. In the Ion. dialect, also, the long *α* is changed to *η*, thus, Gen. *γρηός*, Pl. *γρηῖς*; this, also, appears in *ναῦς*, *navis*, see the Anomalies. The word *βοῦς*, does not admit contraction in the Epic and Ion. dialects. On the Epic Dat. *βόεσσι*, see No. 3. In Doric, the Nom. is *βῶς*, Acc. *βῶν*. This form of the Acc., also, occurs in the Il. η, 238, in the sense of *bull's hide*, *a shield made of a bull's hide*.

13. In common nouns in *-εύς*, and in the proper name *Ἀχιλλεύς*, *η* is used instead of *ε* in the Epic dialect in all the forms in which *υ* (*F*) of the stem is omitted, in order, by the length of the vowel, to compensate for the omitted *υ* (*F*), thus, *βασιλεύς*, Voc. *-εῦ*; Dat. Pl. *-εῦσι* (except *ἀριστήεσσιν* from

\* These references are to the sections in the first part of the Gram.—Tr.



ἀριστεύς), but -ῆος, -ῆϊ, -ῆᾶ, -ῆεις, -ῆων, -ῆῦς. Yet in the Att. dialect the long *α* in the Acc. -εᾶ, -εᾶς, again becomes short. Of proper names, the following are to be specially noted, e. g. Ὀδυσσεύς, Gen. Ὀδυσσῆος or Ὀδυσῆος and Ὀδυσσείος, also Ὀδυσσεύς Od. ω, 398, Dat. Ὀδυσσῆϊ and Ὀδυσσεῖ, Acc. Ὀδυσσῆα and Ὀδυσσεῖα, also Ὀδυσσῆ Od. τ, 136; Πηλεὺς, Πηληῖος and Πηληῖος, Πηληῖϊ and Πηληῖ, Πηληῖας; the remainder, as Ἀτρεΐς, Τυδεΐς, retain the -ς for the most part, and contract -εος in the Gen., by Synizesis, and sometimes -εα in the Acc., into -η, thus Τυδεός, -εῖ, -εα and -ῆ. The inflection with *η* in common nouns in the Ion. of Herodotus, is very doubtful; in proper names, the *ς* is regular, e. g. Περσείος, Δωριέες, Φωκίων, Αἰολέας.

14. § 59, -ης, and -εος, Gen. -εος. In Homer, the Gen. Sing. remains uncontracted. In the Epic and Ion. dialects, both the uncontracted form -εος, and the contracted form -εις is used for the Nom. Pl. The Gen. and Dat. remain uncontracted (except when a vowel precedes the ending -έων; contraction then takes place, e. g. ζαχρηῶν from ζαχρηέων); also the Acc. Pl. ending -εας for -εις. Ἀρης has in Homer Ἀρηος and Ἀρεος, Ἀρηῖ or Ἀρη, Ἀρεῖ, Ἀρη and Ἀρην Il. ε, 909, Ἀρεος and Ἀρεος, § 209, Rem. 2.

15. In proper names in -κλῆς, the Epic dialect contracts *εε* into *η*, e. g. Ἡρακλῆς, -κλῆος, -ῆϊ, -ῆα, Voc. Ἡράκλεις; but in adjectives in -έης it varies between -εῖ and -η, e. g. ἀγακλῆς, Gen. ἀγακλῆος, but εὐκλειᾶς (Acc. Pl.) from εὐκλῆς, εὐκλέης, Gen. εὐκλέϊος. The Ion. and Dor. writers, and sometimes the poets for the sake of the verse, reject an *ς* in these words, e. g. Περικλῆος, -εῖ, etc.; so also in Homer, δυκλῆᾶ Il. β, 115, and ἱπερδῆα Il. ρ, 330.

16. § 60, (a) -ωος, -ωος. In Homer, the contracted forms, ἦρω Dat. and Μίνω Acc. occur. (b) -ώος and -ω, Gen. -όος. Words of this kind have, also, in the Epic and Ion. writers, as well as in the Attic, always the uncontracted form, except χρώς and its compounds, e. g. χροός, χροῖ, χροά. The Ion. dialect forms the Acc. Sing. in -οῦν instead of -ω, e. g. ἰώ, ἰοῦν, ῥώος, ῥοῦν. The Æol. Gen. ends in -ωος, e. g. αἰδωος, Σάπφωος instead of αἰδοῦς, Σαπφούς, thus in Moschus, τᾶς Ἀχῶος.

17. § 61, (a) -ας, Gen. -αος. In Homer, the Dat. Sing. is either uncontracted or contracted, according to the necessities of the verse, e. g. γῆραι and γήρα, δῆπα, σῆλα. But the Nom. and Acc. Pl. is always contracted, e. g. δῆπα. On those in -ας, Gen. -εος, see above § 61, Rem. 1.

(b) -ος, Gen. -εος. The Epic dialect, according to the necessities of the verse, has sometimes the uncontracted and sometimes the contract forms, except in the Gen. Pl., which is always uncontracted. The Gen. Sing. is also uncontracted, except in some substantives which contract -εος, as in the Dor., into -εως, thus Ἐρέβως, Θάρσως, γένως, Θάμβως, Θέρως; Dat. Sing. Θέρει and Θέρει, κάλλει and κάλλει. Nom. and Acc. Plurals in -εα, commonly remain uncontracted, but they must be pronounced with Syni-

zesis, i. e. as one syllable, e. g. *νείκεα*, *βέλεα*. The Ion. dialect is like the Epic. In *σπείος*, *κλέος*, *δέος*, *χρέος*, the Epic dialect lengthens ε, sometimes into ι, sometimes into η, e. g. Gen. *σπείλους*, Dat. *σπῆϊ*, Acc. *σπείος* and *σπειῖος*, Gen. Pl. *σπείων*, Dat. *σπέσσι* and *σπήσσι*; *χρέος* and *χρεῖος*; *κλέϊ* and *κλεῖα*.

18. § 62. -ῖς, Gen. -ῖος; -ῦς, Gen. -ῦος. The Epic dialect contracts those in -ῦς, in the Dat. Sing., e. g. *ὄϊνι*, *πληθύνι*, *νέκνι*; the Acc. Pl. appears with the contracted or uncontracted forms, according to the necessities of the verse, although more usually contracted, e. g. *ἰχθύς* instead of *ἰχθύας*, *δρυς*; *νέκνας* is always uncontracted; the Nom. Pl. never suffers contraction, but is pronounced with Synizesis. The Dat. Pl. ends in -ύσσι and -έσσι (dissyllable), e. g. *ἰχθύσσι* and *ἰχθέσσι*.

19. § 63. -ῖς and -ῖ, Gen. -ῖος, Att. -εως; -ῦς and -ῦ, Gen. -ῦος, Att. -εως.

(a) The words in -ῖς, Att. Gen. -εως, in the Epic and Ionic dialect, retain ι of the stem through all the Cases, and in the Dat. Sing. always suffer contraction, and usually in the Acc. Pl. in the Ionic writers, and sometimes also in Homer, viz. -ιι = -ι, -ιας = -ις, e. g. *πόλις*, -ιος, -ι, -ιν, -ιες, -ίων, -σι, -ιας and -ις. In the Dat. Sing., however, the ending -εῖ and -ει is found in Homer, e. g. *πόσει* and *πόσει* from *πόσις*; in some words, the ι of the stem is changed into ε in other Cases also, e. g. *ἐπάλξεις* instead of *ἐπάλλεις*, *ἐπάλξιν*, especially in *πόλις*, which, moreover, according to the necessities of the verse, can lengthen ε into η, thus, Gen. *πόλιος*, *πόλειος* and *πόληος*, Dat. *πόλει*, *πόλει* and *πόληϊ*, Nom. Pl. *πόλεις* and *πόληες*, Gen. *πολλίων*, Dat. *πολλίσι*, Acc. *πόλιας*, *πόλεις*, *πόληας*; from *οῖς*, *οῖς*, Dat. Pl. *οἴεσιν*, *οἴεσιν*, *οἴεσιν*.

(b) The words in -ῦς, whose Gen. in the Attic ends in -εως, in the Ionic make the Gen. in -εος, e. g. *πήχεος*, except *ἐγγέλνυς*, Gen. -υος; in the Dat. Sing., both the contracted and uncontracted forms are found in Homer, e. g. *εὐρεῖ*, *πήχει*, *πλατεῖ*. In the Nom. Pl., the form can be either contracted or uncontracted; in the Acc. Pl., the uncontracted form in -εας is regular, which, when the verse requires, can be pronounced as a monosyllable, e. g. *πελέμεας* (trissyllable).

§ 214. *Anomalous and Defective Words.—Metaplasts.* (370.)

1. *Γόρυ*, τὸ, *knee*, and *δόρυ*, τὸ, *spear*, § 54, are declined in Homer as follows:

Sing.	<i>γούνατος</i> and <i>γυνός</i>	<i>δούρατος</i> and <i>δουρός</i>	<i>δούρατι</i> and <i>δουρι</i>
Pl. Nom.	<i>γούνατα</i> “ <i>γοῦνα</i>	<i>δούρατα</i> “ <i>δοῦρα</i>	Dual <i>δοῦρε</i>
Gen.	<i>γούνων</i>	<i>δούρων</i>	
Dat.	<i>γούνασι</i> and <i>γύνεσι</i>	<i>δούρασι</i> and <i>δούρεσσι</i>	

The form *γούνασσι* Il. ι, 488. ρ, 451, 569, has little authority.

2. The following forms of *κᾶρα*, τὸ, *head*, § 68, 6, are found in the Homeric dialect,

Sing. Nom.	κάρη	Gen.	κάρητος	καρήατος	κρατός	κράατος
		Dat.	κάρητι	καρήατι	κρατί	κράατι
		Acc.	κάρη, τὸν κᾶρα	Od. θ, 92, and ἐπὶ κάρ Il. π, 392.		
Pl. Nom.	κάρᾱ	καρήατα; secondary form κᾶρηνα				
Gen.	κᾶρων	" κᾶρηνων				
Dat.	κᾶρσι	"				
Acc.	κᾶρατα	" κᾶρηνα.				

3. *Λᾶα*ς, ὁ, *stone*, Hom., instead of λᾶς, Gen. λᾶος, Dat. λᾶϊ, Acc. λᾶαν, Gen. Pl. λᾶων, Dat. λᾶεσσι.

4. *Μεῖς*, ὁ, *month*, Gen. μηνός, Ion., instead of μήν, -ός, but also in Plato.

5. *Ναῦς*, ἡ, *ship*, is inflected in the Epic, Ionic and Doric dialects as follows:

Sing. Nom. Ep. and Ion.	νηῦς	νηῦς	Dor. ναῦς
Gen.	νηός (also Tragic)	νεός	ναός (also Trag.)
Dat.	νηϊ		ναϊ
Acc.	νηᾱ	νεᾱ	ναῦν and νᾶν
Dual Nom. Acc. Voc.	νηε		ναε
Gen. and Dat.	νεοῖν		ναοῖν
Pl. Nom.	νηες	νεες	ναες
Gen.	νηῶν (ναῦφι only Ep.)	νεῶν	ναῶν
Dat.	νηυσί	" "	νηεσσι, νεεσσι
Acc.	νηας	νεας	ναυσί

6. *Ὀρνις*, ὁ ἡ, *bird*, Gen. ὄρνιθ-ος, Doric ὄρνιχ-ος, etc., § 203.

7. *Χεῖρ*, ἡ, *hand*, Ion. χερός, χερή, χέρα, Dual χεῖρε, χεροῖν, Poet. also χεῖροϊν, Pl. χέρες, χερῶν (χερσί, χεῖρεσιν and -εσσιν in Homer), χέρας.

REMARK 1. Metaplastm, § 72, occurs in Homer in the following words, ἀλκή, ἡ, *strength*, Dat. ἀλκῇ from Nom. ἄλῃ; Ἀΐδης, -ου, ὁ, Gen. αἰδός, Dat. αἰδὶ, ἄλῃ; Ἀντιφάτης, -ας, ὁ, Acc. Ἀντιφατῆα, ἈΝΤΙΦΑΤΕΤΣ; ἰωκή, ἡ, *pursuit*, Acc. ἰῶκα, ἰῶῃ; ὑσμίνη, ἡ, *battle*, Dat. ὑσμνὶ (ὑσμῖς); — Πάτροκλος, Gen. Πατρόκλου and -κλῆος, Acc. -κλον and -κλῆα, Voc. -κλεις, ΠΑΤΡΟΚΛΗΣ; ἀνδράποδον, τὸ, *slave*, Dat. Pl. ἀνδραπέδεσσι; πρόσωπον, τὸ, *face*, Pl. προσώπατα, προσώπασσι; νῆος, ὁ, *son*, has from ΤΙΕΤΣ and ΤΙΣ the following forms, Gen. νῆος and νῆος, Dat. νῆεῖ and νῆι, Acc. νῆεα and νῆα; Dual νῆε; Nom. Pl. νῆεις and νῆεις and νῆες, Dat. νῆασι, Acc. νῆεας and νῆας; — Οἰδιπός, Gen. Οἰδιπόδαο, ΟΙΔΙΠΟΔΗΣ.

REM. 2. The following are defective in Homer, λιτὶ Dat. and τὰ λίτα, *linen*; λῖς and λῖν = λῆων and λῆοντα; μάστι and μάστιν = μάστιγι and -α; στιχός, στιχες, στιχας, *row*; ὕσσε, τῶ, Nom. and Acc. Dual, *both eyes*; ὄφελος, *advantage*, and ἡδός, *pleasure*, in the Nom. only; ἡρα, *something pleasing*, and δέμας, *form*, in the Acc. only; ἡλός, *befooling*, Voc. ἡλέ and ἡλέε, *be-fooled*; finally, δῶ, κῆ, ἄλφι, as Nom. and Acc. Sing., from which come the forms δῶμα, *house*, κῆνῃ, *barley*, ἄλφιτον, *dried barley*.

## § 215. ADJECTIVES.

(279, 282.)

1. Some adjectives in *-us*, *-eia*, *-u*, have sometimes in the Homeric dialect, the feminine form *-ea* or *-eh*, viz. βαθείης and βαθείης, βαθέην, ὠκία; so also in Herodotus, *-ea*, seldom *-eia*, e. g. βαθεία, *-eh* and *-eia*, βαρεία, εὐρεία, ἰθύς, *-ea* and *-eia*, θήλεα from θήλυς, ἡμίσεια.

REMARK. In the Epic and Doric poetry, some adjectives of this kind, and also some in *-όεις* and *-ήεις*, are of the common gender, e. g. Ἰρηθήλυς εὔοσα Il. τ, 97; so ἡδὺς αὐτμή Od. μ, 309, and the irregular πολὺς, πολὺν ἐφ' ὑγρὴν Il. κ, 27; so ἡμαθόεις, ἀνθεμόεις, ἀργινόεις, ποιήεις, agreeing with feminine substantives. The Epic εὖς or ἡῦς, Neut. ἡῦ—εῦ and ἡῦ only in an adverbial sense—wants the feminine form; in Il. ω, 528, is found δώρων οἷα δίδωσι κακῶν, ἕτερος δὲ ἑάων (sc. δώρων), therefore ἑάων as the Gen. Pl. Neut., unless perhaps from δώρων the cognate δόσεων is to be supplied for ἑάων to agree with, as in δωτήρες ἑάων sc. δόσεων; Gen. Sing. is ἑῆος.

2. Adjectives in *-ήεις*, *-ήισσα*, *-ῆεν*, are often found in Homer in the contracted form *-ῆς*, *-ῆσσα*, *-ῆν*, e. g. τιμῆς and τιμήεις, τιμῆντα; those in *-όεις*, *-όισσα*, *-όεν*, contract *-ος* into *-εν*, e. g. πεδία λωτεῖντα.

3. In the Epic dialect, πολὺς is regularly inflected in the masculine and neuter, viz. Nom. πολὺς and πουλὺς, Neut. πολὺ, with the secondary forms πολλός, πολλόν, Gen. πολέος, Acc. πολύν and πουλύν, πολὺ and πολλόν; Nom. Pl. πολίεις and πολεῖς, Gen. πολέων, Dat. πολέσιν, πολέσσιν and πολίσσι, Acc. πολέας and πολεῖς. The Ionic dialect inflects πολλός, *-ή*, *-όν*, regularly throughout.

4. Compound adjectives in *-ος* often have in Homer a feminine ending, viz. *-η*, e. g. ἀθανάτη, ἀσβέστη, πολυφόρβη, ἀριζήλη (but also ἀριζήλοι ἀνγαί Il. κ, 27), ἀμφιβρότη, ἀγχιάλη, ἀργυροπέξα, ἀμφιρέτη; on the contrary, κλυτός as a feminine is found in Il. β, 742. Od. ε, 422, from the simple κλυτός, *-ή*, *-όν*. Also the ending *-ος* of the superlative is sometimes found as feminine, e. g. ὀλοάτατος ὀδμή Od. δ, 442. κατὰ πρῶτιστον ὑπωπὴν H. Cer. 157. Comp. § 78, Rem. 1.

5. Compound adjectives in *-πους*, *-πουν*, Gen. ποδος, in the Epic dialect, can shorten *-πους* into *-πος*, e. g. Ἴρις ἀελλόπος Il. θ, 409. τρίπος Il. κ, 443.

6. Ἐρήρεις from ἐρήρος, ἐρυσάρματες and *-ας* from ἐρυσάρματος, are examples of Metaplastic forms of adjectives in Homer.

## § 216. Comparison.

(294, 296.)

1. In the Epic dialect, the endings *-ώτερος* and *-ώτατος* are used for the sake of the metre, even when the vowel of the preceding syllable is long, e. g. ὀξὺρώτερος, ὀξὺρώτατος, κακοξενώτερος, λαρώτατος. Ἄνηρός, *troublesome*, has the Comparative ἀνιηρότερον Od. β, 190, and ἄχαρις, *disagreeable*,

ἀχαρίστερος Od. v, 392. Comp. § 82, Rem. 6. Adjectives in -ης and -ρος, in the Homeric dialect, form the Comparative and Superlative in -ίων, -ιον and -ιστος, -η, -ον, sometimes also regularly, e. g. ἐλαχὺς, *little*, ἐλάχιστος, γλυκὺς γλυκίων, βαθὺς βάθιστος, κυδρὸς κύδιστος, οἰκτρὸς οἰκτιστος and οἰκτρότατος, παχὺς πάχιστος, πρέσβυς πρέσβιστος, ὠκύς ὠκιστος.

2. Besides the anomalous forms of comparison mentioned under § 84, the following Epic and dialectic forms require to be noticed,

ἀγαθός, Com. ἀρείων, λωϊών, λωϊότερος, (Ion. κρέσσων, Dor. κάφρων,) Sup. κάρτιστος.

κακός, κακώτερος, χειρότερος, χειρίων, χειριώτερος (Dor. χειρήων, Ion. ἔσσων), Sup. ἥκιστος, (Il. ψ, 531, with the variation ἥκιστος, which Spitzner prefers).

ὀλίγος, ὀλίζονες ἦσαν, populi suberant statura minores, Il. σ, 519; μήων Bion, 5, 10.

φῆϊδος Ion., Com. φῆϊτερος (Ion. φῆϊών), Sup. φῆϊτατος and φῆϊστος.

βαρὺς, slow, Com. βράσσων, Sup. βριψιδιστος (by Metathesis).

μακρός, long, μάσσων; — παχύς, thick, πάσσων.

REMARK 1. The positive *XEPILS* (χέρη, χέρηα, χέρηες, χέρηα) found in Homer, and belonging to *χερίων*, always has the signification of the Comparative, *less, baser, weaker*. The Pl. πλείς and Acc. πλείας are found in Homer from the Com. πλέων.

REM. 2. In the Epic dialect, the forms of the Comparative and Superlative, in many instances, are derived from Substantives; some of these forms have been transferred to the common language: ὁ βασιλεύς βασιλειώτερος; τὸ κέρδος, gain, κέρδιον, *more lucrative*, κέρδιστος; τὸ ἅλγος, pain, ἀλγίων, *more painful*, ἄλγιστος; τὸ ψῖγος, cold, ψίγιον, *colder*, more dreadful, ψίγιστος; τὸ κῆδος, care, κήδιστος, *most dear*; ὁ ἡκύων, dog, κύντερος, *more shameless*, κύντατος.

## § 217. PRONOUNS.

(301. 308.)

1. S.N.	ἐγώ and (before a vowel) ἐγών Epic; ἔγω and ἔγων Æolic	σύ Epic; τὺ Dor. and Æol.; τὴν Epic	
G.	ἐμέο, ἐμεῦ, μεῦ (μεν) Epic and Ion. ἐμεῖο Epic ἐμέθεν Epic ἐμεῦς, ἐμοῦς Doric	τεῦ Dor.; σέο (σεο), σεῦ (σεν), Ep. and Ion. σεῖο and τεοῖο Epic σέθεν Epic τεῦς, τεοῦς Dor.	ἐο (έο), εὔ (εῦ) Epic and Ion. εῖο Ep.; εῖτο later Ep. ἐθεν (έθεν) Epic εοῦς Dor.
D.	ἐμοί, μοῖ (μοι), ἔμοι Æol. ἐμῖν Doric	σοί Epic τῖν Dor.; τεῖν Dor. et Ep. (usually Orthot.). τοί (τοι) Ep. and Ion. σί (σε) Ep.; τέ Dor. τύ (τυ) Dor. τῖν in Theocritus	ῖν Dor. (usually orthotone) δοῖ, οἷ (οἰ) Ep. (Reflex.) ἐδ, ἔ (έ) (as Neut. Il. α, 236.) νῖν (νιν) Dor. (and Att. Poet.) ( <i>him, her, it</i> ) μῖν (μιν) Ion. ( <i>him, her, it</i> ; seldom Pl.) σφε Dor. et Att. Poet.
A.	ἐμέ, μέ (με) Epic		

D. N.	νῶϊ	} Epic	σφῶϊν (σφῶϊν)	} σφῶϊν, σφῶϊν σφῶϊ, σφῶϊ σφῶϊ, σφῶϊ σφῶϊ, σφῶϊ	} σφῶϊν, σφῶϊν σφῶϊ, σφῶϊ σφῶϊ, σφῶϊ
G. D.	νῶϊν		σφῶϊ, σφῶϊ		
A.	νῶϊ, νῶ		σφῶϊ, σφῶϊ		
P. N.	ἡμεῖς Epic; ἡμεῖς Ion. ἄμες Dor.; ἄμμες Ep.	} Epic	ἡμεῖς Ep.; ἡμεῖς Ion. ἡμεῖς Dor.; ἡμμες Ep.	} σφῶϊν, σφῶϊν Ion. and Epic σφῶϊν Epic σφῶϊν Epic	} σφῶϊν, σφῶϊν Ion. and Epic σφῶϊν Epic σφῶϊν Epic
G.	ἡμέων Ion. and Epic		ἡμέων Ion. and Epic		
	ἡμέων Epic ἡμέων Æol.; ἡμῶν Dor.		ἡμέων Epic ἡμέων Æol.		
D.	ἡμῖν, ἡμιν, ἡμίν Epic	} Epic	ἡμῖν, ἡμιν, ἡμίν Epic	} σφῶϊ, σφῶϊ Ion.; σφῶϊσι, σφῶϊσι, σφῶϊν, σφῶϊν, σφῶϊ, σφῶϊ Ep.; ἡσφῶϊ Æol.	} σφῶϊ, σφῶϊ Ion.; σφῶϊσι, σφῶϊσι, σφῶϊν, σφῶϊν, σφῶϊ, σφῶϊ Ep.; ἡσφῶϊ Æol.
	ἡμῖν(ν) Æol. and Ep.; ἡμῖν and ἡμίν Dor.		ἡμῖν(ν) Epic		
	ἡμῖσι Æol.				
A.	ἡμέας Ion. and Epic	} Epic	ἡμέας Epic and Ion.	} σφῶϊας, σφῶϊας Ion. and Epic σφῶϊας, σφῶϊας Epic σφῶϊ Epic (Il. τ, 265.) ἡσφῶϊ Æol.	} σφῶϊας, σφῶϊας Ion. and Epic σφῶϊας, σφῶϊας Epic σφῶϊ Epic (Il. τ, 265.) ἡσφῶϊ Æol.
	ἡμας, ἡμάς Epic ἡμμες Epic; ἡμέ Dor.		ἡμας, ἡμάς Epic ἡμμες Epic; ἡμέ Dor.		

REMARK. The forms susceptible of inclination are those written without an accent.

2. The compound forms of the reflexive pronouns, *ἐμῶντοῦ, σεαυτοῦ*, etc. are never found in Homer; instead of them, he uses the personal pronouns and the pronoun *αὐτός* together, e. g. *ἐμ' αὐτόν, ἐμοὶ αὐτῷ, ἐμεῦ αὐτῆς, ἐ αὐτήν, οἱ αὐτῇ*. When the pronoun *αὐτός* stands first, it signifies *himself, herself, itself, even*. But the Ion. writers use the compound forms *ἐμεῶντοῦ, σεαυτοῦ*, etc., Comp. § 207, 1.

3. Possessive pronouns; *τέός, -ή, -όν* Dor. and Epic, instead of *σός*; *έός, -ή, -όν* and *ός, ἡ, ὅν*, *suus*, Epic; *ἄμός, -ή, -όν* Dor. and Epic, *ἄμμος, ἄμμετερος* Æol., instead of *ἡμέτερος*; *νῶϊτερος, of us both*, Epic; *ἡμός, -ή, -όν* Dor. and Epic, *ἡμμος* Æol., instead of *ἡμέτερος*; *σφῶϊτερος, of you both*, Il. α, 216; *σφός, -ή, -όν* Æol. and Epic, instead of *σφέτερος*.

4. Demonstrative pronouns; (a) *ὁ ἡ τό*; Dor. *ᾗ* instead of *ἡ*; Gen. *τῷ* Dor., *τοῖο* and *τεῦ* Epic, *τᾶς* Dor.; Dat. *τᾷ* Dor.; Acc. *τάν* Dor.; Pl. *τοί* and *ταί* Dor. and Epic; Gen. *τάων* Epic, *τᾶν* Dor.; Dat. *ταῖσι, ταῖσι, τῇσι* and *τῇσι* Epic; Acc. *τῶς, τός* Dor.

(b) *ὅδε*; Epic Dat. Pl. *τοῖςδεσι* and *τοῖςδεσι* instead of *τοῖςδε*; Epic Dat. *τοισίδε* instead of *τοῖςδε* is found also in the tragedians.

(c) *οὔτος* and *αὐτός*; an *ε* stands before the long inflection-endings

in the Ion. dialect, § 207, 10, e. g. *τουτίου, ταυτίης, τουτίη, τουτίους, αὐτίη, αὐτίων*.

(d) *ἐκῆνος* is written in Ion. and also in Att. poetry *κῆνος*, Æol. *κῆνος*, Dor. *τῆνος*.

(e) On the Ion. forms *αὐτός, τωυτό* instead of *ὁ αὐτός, τὸ αὐτό*, see §§ 206, 1, and 207, 1.

5. Relative pronouns; *ὅ* Dor. and Hom., instead of *ὅς*; *οἷο* Ion. and Epic; *ὅον* Epic seldom, *ἧς* Il. π, 208; *ῆσι* and *ῆς* instead of *αἷς*. Besides *ὅς, ῆς*, the other forms of the pronouns are supplied, in the Dor. dialect, by the forms of the article, e. g. *τό* instead of *ὅ*, *τοῦ* instead of *οἷ*, *τῆς* instead of *ῆς*, etc. The Epic dialect uses both forms promiscuously, according to the necessities of the verse. In the Ion. dialect also, the forms of the article are frequently used instead of the relative.

6. Indefinite and interrogative pronouns; (a) *τίς, τι*; Gen. *τίο* (*τεο*) Epic and Ion., *τεῦ* (*τεν*) Epic, Ion. and Dor., Dat. *τίῳ* (*τεῳ*), *τῷ* (*τεῳ*) Epic and Ion.; Pl. *ἄσσα* Neut., *ὅπποι* *ἄσσα* Od. τ, 218, Gen. *τίων* (*τεων*) Epic and Ion., Dat. *τίοισι* Epic and Ion. (*τοῖσι* S. Trach. 984).

(b) *τίς, τί*; Gen. *τίο* Epic and Ion., *τεῦ* Epic, Ion. and Dor. *τίῳ* Ion.

(c) <i>ὅς, τις</i> , Nom. <i>ὅτις</i> , Neut. <i>ὅτι, ὅττι</i> Epic.	Neut. Pl. <i>ὅτινα</i> Iliad.
Gen. <i>ὅτεν</i> Epic and Ion. <i>ὅτσο</i> ,	<i>ὅτεων</i> Epic and Ion.
<i>ὅττεο, ὅττεν</i> Epic.	
Dat. <i>ὅτεῳ, ὅτῳ</i> Epic and Ion.	<i>ὀτέοισι</i> Epic and Ion., <i>ὀτέησι</i> Her.
Acc. <i>ὅτινα</i> Epic, Neut. <i>ὅτι, ὅττι</i> Epic.	<i>ὀτινας</i> Epic, Neut. <i>ἄτινα</i> and <i>ἄσσα</i> Epic.

#### § 218. THE NUMERALS.

The Æol. and secondary form of *μία* is *ῖα*, *ῖης*, *ῖη*, *ῖαν*; also *ῖῳ* Il. ζ, 422, is instead of *ἐνι*. *Δύο*, and *δύω* are indeclinable in Homer; the secondary forms are *δοιῶ, διοίε, διοιᾶ, διοιᾶ*, Dat. *δοοῖς, δοοῖσι*, Acc. *δοιῶ, διοιούς, -αῖς, -ά*. *Πίσυρες*, -α Æol. and Epic, instead of *τέσσαρες*, -α. *Δωδέκα* and *δωκαίδεκα* Epic, and *δώδεκα*. *Ἐλικοσι* Epic, instead of *εἴκοσι*. *Ὀγδώκοντα* and *ἐννήκοντα* Epic, instead of *ὀγδοήκ.*, *ἐνενήκ.* *Ἐννιάχιλοι* and *δεκάχιλοι* Epic, instead of *ἐννακισχίλιοι* and *μύριοι*. The endings -*άκοντα* and -*ακώσιοι* in the Epic and Ion. become -*ήκοντα*, -*ηκόσιοι*. The Epic forms of the ordinals are *τετράτος, τέτρατος, ἐβδύματος, ὀγδόατος, ἕνατος* and *εἷνατος*.

#### THE VERB.

##### § 219. I. Augment.—Reduplication. (77, 80, 83, 85, 86.)

1. All the poets, except the Attic, may reject the augment, according to the necessities of the verse, e. g. *λύσε, στείλαντο, θέσαν, ὄρᾳτο, ἔλε*. The Ion. prose, as well as the Epic dialect, may omit the temporal augment; it

may also omit it in the Perf., e. g. ἄμμαι, ἔργασμαι, οἴκημαι, which is done by the Epic writers only in the case of ἄνωγα and ἔρχεται from ἐργω.

2. On the omission of the Epic dialect to double the *ρ* when the augment is prefixed, e. g. ἔρξας, and on the doubling the semi-vowels, e. g. ἔσσενα, see § 208, 4, and Rem.

3. *ᾱ* in the Dor. writers is changed into *ā* by the augment, and *αι* suffers no change, e. g. ᾗγον instead of ἦγον, αἶρεον instead of ἦρεον.

4. Verbs which have the Digamma, always take, in Homer, the syllabic augment, according to the rule, e. g. ἀνδάνω, *to please*, Impf. ἰάνδανον, Aor. ἔαδον; — εἶδομαι, *videor*, εἰσάμην, also in the participle εἰσάμενος. On account of the verse, the *ε* seems to be lengthened in εἰοικυῖα, εὔαδε (ἔFαδε) from ἀνδάνω.

5. In Homer, the verbs οἰνοχοῖω and ἀνδάνω, take the syllabic and temporal augment, at the same time, viz. ἐωνοχόει, Il. δ, 3, yet more frequently ῶνοχόει; ἰήνδανε and ἦνδανε.

6. The reduplication of *ρ* is found in Homer, in φερυπωμένος, from φύπω, *to make dirty*. On the contrary, the Epic and poetic Perfects, ἔμμορα from μίφομαι and ἔσσυμαι from σεύω, are formed according to the analogy of those beginning with *ρ*. The Epic and Ion. Perf. of πιάομαι is ἐκτημαι. A strengthened reduplication is found in the Hom. forms διιδέχεται and διειδέκτο.

7. In the Epic dialect, the second Aor. Act. and Mid. also often takes the reduplication, which remains through all the modes. In the Ind. the simple augment *ε* is commonly omitted, thus, e. g. κάμνω, *to grow weary*, Subj. Aor. κεκήμεν; κέλομαι, *to command*, ἐκεκλόμην; κλύω, *to hear*, Aor. Imp. κέκλυθι, κέκλυς; λαγχάνω, *to obtain*, λείλαχον, λαμβάνω, *to receive*, λείλαβέσθαι; λανθάνω, *lateo*, λείλαθον; πείθω, *to persuade*, πέπιθον, πεπιθόμην; τέρω, *to delight*, τετραπόμην; τυγχάνω, *to obtain*, τετυκίην, -έσθαι; ΦΕΝΩ, *to murder*, ἔπεφνον, πέφνον; φράζω, *to say*, *to show*, πέφραδον, ἐπέφραδον. Aorists with the Att. reduplication, comp. § 124, Rem. 2, commonly take the augment, e. g. ἌΠΩ, *to fit*, ἦρ-αρον; ἌΧΩ, *to grieve*, ἦκ-αχον; ἌΛΕΞΩ, *to ward off*, ἦλ-αλκον, ἀλακτεῖν; ὄρνυμι, *to excite*, ὦρ-ορον; ἐνίπτω, *to chide*, ἐν-ἐνίπον. Two verbs in the Aor. take the reduplication in the middle of the word, viz. ἐνίπτω, ἦν-ἰπαπεν, and ἐρύκω, *to restrain*, ἦρύ-κακον, ἐρυκακείν. Comp. the Presents, ὀνίνημι, αἰτιάλλω, ὀπιπτεύω.

8. In the Dialects, there are still other forms of the Perf. and Plup. with the Att. reduplication, § 124; thus, e. g. αἶρεω, *to take*, Ion. ἄρ-αίρηκα, ἄρ-αίρημαι; ἀλάομαι, *to wander*, Epic Perf. with a Pres. signification ἀλ-άλημαι; ἌΠΩ (ἀραρίσκω), *to fit*, Poet. ἄρ-ᾱρα, *I fit*, (Intrans.) Ion. ἄρ-ηρα; ἌΧΩ (ἀκαχίζω), *to grieve*, Epic and Ion. ἀκ-ήχημαι, ἀκ-άχημαι;



ἔνεκ (φέρειν), to carry, Ion. ἐν-ήνευμαι; ἐρελιπώ, to demolish, Post. ἐρ-ήριπα, Epic ἐρ-έριπτο; ἐριζώ, to contend, Epic ἐρ-ήρισμαι.

§ 220. *Personal-endings and Mode-vowels.* (102.)

1. First Pers. Sing. Act. The original ending -μι of the first Pers. Sing., is found in the Epic dialect in several subjunctives, e. g. πτείνωμι, ἀγάγωμι, τύχωμι, ἵκωμι, ἐθέλωμι, ἴδωμι.

2. Second Pers. Sing. Act. In the Dor., and particularly in the Æol. and Epic dialect, the lengthened form -σθα is found, § 116, 2. In the Ind., this is retained almost exclusively in the conjugation in -μι, e. g. τίδησθα, φῆσθα, δίδοισθα, παρῆσθα. In Homer this ending is frequent in the Subj., e. g. ἐθέλῃσθα, εἴπῃσθα, more seldom in the Opt., e. g. κλαίοισθα, βύλοισθα.

3. Instead of the ending -εις, the Dor. frequently has the old form -ες, e. g. τύπτες instead of τύπεις; so in Theocritus σφελδες = σφελζεις.

4. Third Pers. Sing. Act. In the Epic dialect, the Subj. sometimes has the ending -σι formed from -τι, e. g. ἐθέλῃσιν, ἄγῃσι, ἀλάλῃσι; the Opt. only in παραφθαῖσι.

5. Instead of the ending -ει in the Pres. Ind. of the Dor. dialect, the form -η is used, though seldom, e. g. διδάκῃ instead of διδάσκει. In the second and third Pers. Sing. Perf. Act., Theocritus uses the endings -ης, -η instead of -ας, -ε, e. g. πεπόνθης, ὀπώνη instead of πέπονθας, ὄπωπε.

6. First Pers. Pl. Act. The Dor. dialect has retained the original ending -μεν, e. g. τύπτομεν instead of τύπτωμεν, § 204.

7. The third Pers. Pl. Act. of the principal tenses, in the Dor. dialect, ends throughout in -ντι, e. g. τύπτοντι (instead of τύπτουσι), τύψοντι, τύπτωντι (instead of τύπτωσι), τετύφαντι, ἐπαινέοντι, ἐξαπατῶντι. In the Æol. and Dor., this ending in the Pres. and Fut. is -ουσι instead of -ουσι, e. g. περιπνέουσι(ν), ναλοῖσι(ν).

8. Personal endings of the Plup. Act. In the Epic and Ion. dialects, the following forms occur:

First Pers. Sing., -εα the only Epic and Ion. form (-η old Att., § 116, 6),  
e. g. ἐτεθήεα, ἦδεα, πεποίθεα instead of  
ἐτεθήειν, etc.

Second “ “ -εας, e. g. ἐτεθήεας Od. ω, 90, instead of ἐτεθήεις.

Third “ “ -εσθ, e. g. ἐγεγόνεε, καταλελοίπεε, ἐβεβρώκεεν.

Second “ Pl. -έαιτε, e. g. συνηδέαιτε Her. 9, 58.

REMARK 1. The third Pers. Sing. Plup. Act. in -ει, as well as the same Pers. of the Impf. in -ει, is found in Homer before a vowel with the ν ἐφελ-κυστικόν, thus, ἐστήκειν Il. ψ, 691. βεβλήκειν Il. ε, 661. θ, 270. ξ, 412. δε-διπνήκειν Od. ρ, 359;—ῥσκειν Il. γ, 388.

9. The second and third Pers. Dual of the historical tenses are sometimes

exchanged for each other. Thus in Homer, the forms  $-τ ο ν$  and  $-σ θ ο ν$  stand instead of  $-την$  and  $-σθην$ , e. g.  $διώκετον$  Il. x, 364.  $λαφύσσειτον$  Il. σ, 583.  $θωρήσσεισθον$  Il. ν, 301. On the Att. exchange, see § 116, Rem. 1.

10. The second Pers. Sing. Pres. Ind. and Subj., Impf. Ind. and Opt. Mid. or Pass., the first Aor. Mid. Ind., appear to be uncontracted in the Ion. and often in the Epic dialect, after  $σ$  is dropped, e. g.  $ἐπιτάλλειαι$ ; Homer uses either these forms, e. g.  $λείπειαι$ ,  $λilυλilαι$ ,  $ἀφίκηται$ ,  $ἐρύσσειται$ ,  $ἐπαύρηται$ ,  $ὑπελύσσαι$ ,  $ἐγείναι$ ; or the contract forms,  $-η$  (from  $-ται$ ),  $-σν$  (from  $-σαι$ ),  $-ω$  (from  $-αι$ ), e. g.  $ἔπλεν$ ,  $ἔρχεν$ ,  $φράζειν$ ,  $ἐκρέμω$ . When the characteristic of the verb is  $ι$ , it is very frequently omitted in the Ion. dialect, before  $-ται$  and  $-σαι$ , e. g.  $φιλείαι$  instead of  $φιλείται$ ,  $φιλέω$  instead of  $φιλείσαι$ ; so in Homer,  $ἐκλε'$  Il. ω, 202, yet with the variation  $ἔκλε'$  from  $κλέομαι$ . Comp. § 222, B, (3). The ending  $-σαι$  in Homer is lengthened into  $-ειο$ , e. g.  $ἔρειο$ ,  $σπεῖο$ , and the ending  $-σαι$  is contracted into  $-ται$ , in verbs in  $-ίω$ , e. g.  $μυθεῖται$ ,  $νεῖται$ . Homer sometimes drops  $σ$  in the second Pers. Sing. Perf. and Plup. Mid. or Pass. also, viz.  $μῖναι$  and  $μῖμνῃ$ ,  $βέβληται$ ,  $ἔσσω$ .

11. The Dual endings  $-την$ ,  $-σθην$ , and first Pers. Sing.  $-μην$ , in the Doric are,  $-τ ᾱ ν$ ,  $-σ θ ᾱ ν$ ,  $-μ ᾱ ν$ , § 201, 2, e. g.  $ἐφρασάμην$ . In the later Doric, the change of  $η$  into  $ᾱ$  is found, though seldom, even in the Aor. Pass., e. g.  $ἐτύπην$  instead of  $ἐτύπην$ .

12. The Dual and Pl. endings  $-μεθον$ ,  $-μεθα$ , in Epic, as well as in Doric, Ionic and Attic poetry, often have the original forms  $-μσθον$ ,  $-μσθα$ , e. g.  $τυπτόμσθον$ ,  $τυπτόμσθα$ .

13. The third Pers. Pl. Perf. and Plup. Mid. or Pass., in the Ionic and Epic dialect, very generally ends in  $-αται$ ,  $-ατο$ , instead of  $-νται$ ,  $-ντο$ , e. g.  $πεπεῖσθαι$ ,  $πεπαύσθαι$ ,  $ἐβεβούλευατο$ ,  $ἐστάλατο$ ; very often also the third Pers. Pl. Opt. Mid. or Pass.  $-οίατο$ ,  $-αίατο$ , instead of  $-οιντο$ ,  $-αιντο$ , e. g.  $τυπτοίατο$  instead of  $τύπτοινο$ ,  $ἀρησαίατο$  (Homeric), instead of  $ἀρήσαιντο$ . Also the ending  $-οντο$ , in the Ionic dialect, has this change, yet the  $ο$  passes into  $ε$ , e. g.  $ἐβουλείατο$  instead of  $ἐβούλοντο$ . In verbs in  $-άω$  and  $-ίω$ , the  $η$  in the ending of the Perf. and Plup.  $-ηνται$ ,  $-ηντο$ , is shortened in the Ionic into  $ε$ , e. g.  $οἰκίεται$  instead of  $οἰκῆται$  from  $οἰκίω$ ,  $ἔτετιμάται$  instead of  $ἔτετιμήντο$  from  $τιμάω$ . Also instead of  $-ανται$ , the Ionic dialect has  $-έται$  instead of  $-άται$ , e. g.  $πεπτεῖται$  instead of  $πέπτανται$ .  $Ἀπικαται$ , in Herodotus, from the Perf.  $ἀπῖγμαι$ , Pres.  $ἀπικνέομαι$ , is the only example in which the rule stated § 116, 5, is not observed.

REM. 2. Two Perf. and Plup. forms are found in Homer with the ending  $-δαται$ ,  $-δατο$ , from verbs whose characteristic is not  $δ$ , viz.  $ἐλαύνω$  ( $ἐλάω$ )  $ἐλήλαμαι$   $ἐληλάδατο$  Od. η, 86, and  $ἀκαχίζω$   $ἀκήχεμαι$   $ἀκηχέδαται$  Il. ρ, 637; yet it is to be noted, that the reading is not wholly settled; the forms  $ἐρήάδαται$  and  $ἐρήάδατο$ , from  $φαίρω$ , must be derived from the stem  $PAZ\Omega$ , comp.  $φάσσαις$  Od. ν, 150.

14. The third Pers. Pl. Aor. Pass. *-ησαν* is abridged into *-εν*, in the Doric, and also frequently in the Epic and poetic dialect, e. g. *τράφεν* instead of *ἐτράφησαν*. In the Opt. this abridged form is regular in the Common language, § 116, 7, e. g. *τυφθεῖεν* instead of *τυφθείησαν*.

15. The third Pers. Pl. Imp. Act. in *-τωσαν*, and Mid. or Pass. in *σθώσαν*, is abridged in the Ionic and Doric dialect, and always in Homer, into *-των* and *-σθων*, § 116, 12, e. g. *τυπιόντων* instead of *τυπτέωσαν*, *πεισιθόντων* instead of *πεισιθέωσαν*, *τυπτέσθων* instead of *τυπτέσθωσαν*.

16. The long mode-vowels of the Subj., viz. *ω* and *η*, are very frequently shortened in the Epic dialect into *ο* and *ε*, according to the necessities of the verse, e. g. *ἔομεν* instead of *ἴωμεν*; *φθιόμεσθα* instead of *-ώμεθα*; *στρίφεται* instead of *-ηται*, § 207, 4.

17. The first Aor. Opt. Act., in the Æolic dialect, ends in *-εια*, *-ειας*, *-εε*, etc., third Pers. Pl. *-ειαν* instead of *-αιμι*, *-αις*, *-αι*, etc., third Pers. Pl. *-αιεν*. See § 116, 9.

18. Infinitive. The original full form of the Inf. Act. is *-μεναι*, and with the mode-vowel, *-έμεναι*, which is found in the Epic, Doric and Æolic dialects. This form is sometimes shortened into *-μεν* (*-ίμεν*), sometimes into *-ναι*. But in the Epic dialect, the ending *-ειν* also is found, formed from *-έμεν*, and in contract verbs, and in the second Aor., also the endings *-έειν* and *-εῖν*. The Pres., Fut. and second Aor. take the mode-vowel *ε* and the ending *-μεν*, hence *-έμεν*, e. g. *τυπτ-έ-μεν*, *τυψέμεν*, *εἰπέμεν*. Verbs in *-άω* and *-έω*, as they contract the characteristic-vowel *α* and *ε* with the Inf. ending *-έμεναι*, have the form *-ήμεναι*, e. g. *γοήμεναι* (*γοάω*), *φιλήμεναι* (*φιλέω*), *φορήμεναι* (*φορέω*). With the ending *-ήμεναι* corresponds that of the Aorists Pass., e. g. *τυπήμεναι* instead of *τυπήναι*, *ἀολλίσθήμεναι*; so always in the Epic dialect; but the Doric has the abridged form in *-ήμεν*, e. g. *τυπήμεν*. In the Pres. of verbs in *-μι*, the ending *-μεν* and *-μεναι* is appended to the unchanged stem of the Pres., and in the second Aor. Act., to the pure stem, e. g. *τιθέ-μεν*, *τιθέ-μεναι*, *ιστά-μεν*, *ιστά-μεναι*, *διδό-μεν*, *διδό-μεναι*, *δεικνύ-μεν*, *δεικνύ-μεναι*; *θί-μεν*, *θί-μεναι*, *δό-μεν*, *δό-μεναι*; so also in Perfects derived immediately from the stem of the verb, e. g. *τεθνάμεν*, *βεβῆμεν*. The following are exceptions, viz. *τιθήμεναι* Il. ψ, 83—with which the forms of the Pres. Part. Mid. *τιθήμενος*, *κίχήμενος*, correspond—*διδοῦναι* Il. ω, 425, also the Inf. second Aor. Act. of verbs in *-α* and *-υ*, which also here retain the long vowel, § 191, 2, e. g. *σιτήμεναι*, *βήμεναι*, *δύμεναι*, instead of *σιτῆναι*, *δύναι*.

19. Besides the forms in *-έμεναι* and *-έμεν*, the Doric dialect has one in *-εν* abridged from these, e. g. *ἄγεν* instead of *ἄγειν*; Fut. *ἀρμόσεν*; second Aor. *ἰδέν* instead of *ἰδεῖν*, *λαβέν* instead of *λαβεῖν*, etc. In the Doric of Theocritus, the Æolic ending *-ην* is found, e. g. *χαίρην*, second Aor. *λαβῆν*, instead of *χαίρειν*, *λαβεῖν*.

20. The Inf. ending of the Aor. Pass. *-ήμεναι*, *-ῆμεν*, is abridged into *-ην* in the Doric writers, yet only after a preceding long syllable, e. g. *μεθύσθην* instead of *-θῆναι*. The Inf. ending of the Perf. Act. varies between *-ην* and *-ειν* in the Doric and Æolic writers, e. g. *τεθεωρήκην*, *γεγόνειν*, instead of *τεθεωρηκέναι*, *γεγονέναι*.

21. Participle. The Æolic dialect has the diphthong *οι* instead of *ου* before *σ* in participles, and *αι* instead of *ᾱ*, e. g. *τύπτων*, *τύπτοισα*, *τύπτον*, *λαβύσσεια*, *λιποῖσαι* instead of *-οῦσα*; *τύπαις*, *-αῖσαι*, instead of *τύπᾱς*, *-ᾱσαι*, §§ 201, 2, and 207, 1. The Epic dialect can lengthen the accented *ο* into *ω* in the oblique cases, e. g. *μεμαῶτος*, *πεφνῶτας*. The Perf. Act. Part., in the Doric dialect, sometimes takes the ending of the Pres., e. g. *πεφρίκοντες* instead of *πεφρικότες*.

### § 221. *Epic and Ionic Iterative-form.* (103.)

1. The Ionic and particularly the Epic dialect, and not unfrequently, in imitation of these, the Tragedians, have a special Impf. and Aor. form with the ending *-σκον*, to denote an action often repeated in time or space. This is called the *Iterative-form*. It is usually without the augment.

2. But it is generally found only in the Sing. and in the third Pers. Pl. Ind. of the above named tenses, and is inflected like the Impf., since in the Impf. and second Aor. Act. and Mid., the endings *-σκον*, *-σκες*, *-σκε(ν)*, *-σκόμην*, *-σκού(εο, εν)*, *-σκετο* instead of *-ον*, *-όμην*, are commonly preceded by *ε* (which is a union-vowel), and in the first Aor. Act. and Mid., the endings *-ασκον*, *-ασκόμην* are used instead of *-α*, *-άμην*, e. g.,

(a) Impf. *δινεύ-εσκον*, *θελ-εσκες*, *επ-εσκε(ν)*, *πελ-εσκετο*, *βοσκ-εσκοντο*. In verbs in *-άω*, *-άεσκον* is abridged into *-ασκον*, which, according to the necessities of the verse, can be again lengthened into *-άασκον*, e. g. *νικύσκομεν*, *παιτάασκον*. Verbs in *-έω* have *-έεσκον* and *-εσκον*, e. g. *καλέ-εσκε*, *βουκολέεσκε*; *οἶχνεσκον*, *πωλείεσκετο*, *καλέεσκετο*; when the verse requires, *-εεσκον* can be lengthened into *-ειεσκον*, e. g. *νικειεσκον*; verbs in *-όω* do not have this Iterative-form among the older authors; verbs in *-μι* omit the mode-vowel here also, e. g. *τίθε-σκον*, *δίδο-σκον*, *δείκνυ-σκον*; in some verbs the ending *-ασκον* has taken the place of *-εσκον*, e. g. *ρίπτ-ασκον*, *κρύπτ-ασκον*, from *ρίπτω*, *κρύπτω*;

(b) Second Aor. *ἔλ-εσκε*, *βάλ-εσκε*, *φύγ-εσκε*; in verbs in *-μι*, without a mode-vowel, e. g. *σιά-σκε* = *ἔστι*, *παρεβάσκε* = *παρέβη*, *δόσκε*, *δύσκε*; also an Iterative-form of the second Aor. Pass. is found, viz. *φάνεσκε*, instead of *ἐφάρη* Il. λ, 64. Od. μ, 241, 242;

(c) First Aor. *ἔλασ-ασκεν*, *αὐδήσ-ασκεν*, *ᾠσ-ασκε*, *μνησ-άσκετο*, *ἀγνώσ-ασκε*, instead of *ἀγνοήσασκε* from *ἀγνοῖω*.

§ 222. *Contraction and Resolution in Verbs.*

(122—125.)

I. The Epic dialect. In the Epic dialect, verbs in *-άω*, *-έω*, *-όω*, are subject to contraction, but not to so great an extent as in the Attic. The contraction is made according to the general rules, with few exceptions, as will be seen in the following remarks.

A. Verbs in *-άω*. (1) In these verbs, the uncontracted form occurs only in single words and forms, e. g. *πέραον*, *κατεσκέλαον*, *ραιοτάουσι*; always in *ἔλαάω*, and in verbs which have a long *α* for their characteristic, or whose stem is a monosyllable, e. g. *διψάων*, *πεινάων*, *ἔχραι*, *ἐχράετς* from *χράάω*, *to attack*.

(2) In some words, *α* is changed into *ε*, viz. *μενόμεον* from *μενοινάω*, *ἦν-τεον* from *ἄντιάω*, *ὁμόκλειον* from *ὁμοκλάω*. Comp. § 201, 1.

(3) Instead of the uncontracted and contracted forms, there is a resolution of the contracted syllable, as often as the versification requires it, since a vowel similar to that formed by contraction, commonly shorter, more seldom longer, is placed before that vowel; in this way, *ᾱ* is resolved into *ᾱ̃* or *ᾱ̄*, and *ω* into *οω* or *ωω*, § 207, 2. The short vowel is used here, when the syllable preceding that contracted is short, e. g. (*ὄρᾱ*) *ὄρῶω*; but if this syllable is long, the long vowel must be used on account of the verse, e. g. *ἡβῶωσα*. The resolution does not take place with the vowel *ᾱ* before a personal-ending beginning with *τ*, e. g. *ὄρᾱ-ται*, *ὄρᾱ-το*. Thus,

(ὄράεις)	ὄρᾱς	ὄρᾱς	(ὄράω)	ὄρῶ	ὄρῶω
(ὄράεσθαι)	ὄρᾱσθαι	ὄρᾱσθαι	(ὄράουσιν)	ὄρῶσιν	ὄρῶωσιν
(μενοινάει)	μενοινᾶ	μενοινᾶ	(βοάουσι)	βοῶσι	βοῶωσι
(ἐάης)	ἐᾶς	ἐᾶς	(ὀράοιμι)	ὀρῶμι	ὀρῶωμι
(μνάεσθαι)	μνᾶσθαι	μνᾶσθαι	(δράουσι)	δρῶσι	δρῶωσι

REMARK 1. In the following Dual forms, *αι* is contracted into *η*, *προς-αυδήτην*, *συλήτην*, *σιναντήτην*, *φοιτήτην* instead of *-άτην*; so also in the two verbs in *-έω*, *ὁμαρτήτην*, *ἀπειλήτην* instead of *-ετήν*.

4. When *τι* comes after a contracted vowel, a short vowel may follow such a contracted syllable, e. g. *ἡβῶντα* instead of *ἡβᾶντα*, *γελῶντες*, *μνώοντο*; in the Opt. also, the protracted *-ωοι* instead of *-ω* is found in *ἡβῶοιμι* instead of *ἡβάοιμι* = *ἡβῶμι*. The following are anomalous forms, *ραιοτάωσα* instead of *-όωσα*, *σάω*, second Pers. Imp. Pres. Mid. and third Pers. Sing. Impf. Act. from *Σᾶν*, *to save*.

REM. 2. On the Inf. in *-ήμεναι* of verbs in *-άω* and *-έω*, see § 220, 18, and on the Epic and Ionic contraction of *οη* into *ω*, see § 205, 5.

B. Verbs in *-έω*. The conjugation of these verbs includes also all Futures in *-έω* and *-έομαι*, all second Persons in *-εο*, *-σαι* and *-ηαι*, second Aor. Inf. Act. in *-είν*, and the Aor. Pass. Subj. in *-έω* and *-είω*.

(1) Contraction does not take place in all forms in which *ε* is followed by the vowels *ω*, *φ*, *η*, *η*, *οι* and *ου*, e. g. *φιλέωμεν*, *φιλέοιμι*, etc.; yet such forms must commonly be read with Synizesis. In other instances, the contraction is either omitted according to the necessities of the verse, e. g. *φιλείε*, *έρειω* Fut., *ὀτρυνέουσα* Fut., *βαλείεν* second Aor. Act., *πείσεισθαι* Fut. Mid., *μυγίσσι* second Aor. Subj. Pass.; or contraction takes place, in which case it is also to be noted, that when *εο* is contracted it becomes *ευ*, § 205, 1, e. g. *αἰρέιμην*, *αὔειν*, *γένειν*; except *ἀνθρώπιτον* and *ἐπόρθουν*.

(2) Sometimes *ε* is lengthened into *ει*, § 207, 1, e. g. *ἐτελείετο*, *ἐτέλειον*, *πλείειν*, *ὀκνεῖω*;—*δαμείω* instead of *δαμῶ*, *μυγεῖη* instead of *μυγῇ*, second Aor. Subj. Pass.

(3) In the ending of the second Pers. Sing. Pres. Mid. or Pass., either two Epsilons coming together are contracted, as in the third Pers., e. g. *μυθεῖ-ται* = *μυθεῖται*, like *μυθεῖται*, *νεῖται*, like *νεῖται*, or one *ε* is elided, e. g. *μυθεῖαι*, *πωλείαι*. This Elision commonly occurs both among the Epic and Ionic writers, in the second Pers. Impf. and Imp. Pres. Mid. or Pass., e. g. *φοβέο*, *ἀκείο*, *αἰτέο*, *ἐξηγείο*. In such cases, the accent is on the penult, whether the word ends with *-ται* or *-εο*, § 220, 10.

REM. 3. On the irregular contraction in the Dual, see Rem. 1; on the Inf. in *-ήμεναι*, see § 220, 18.

C. Verbs in *-όω*. These verbs follow either the common rules of contraction, e. g. *γονοῦμαι*, *γονοῦσθαι*, or they are not contracted, but lengthen *ο* into *ω*, so that the forms of verbs in *-όω* resemble those of verbs in *-άω*, e. g. *ἰδρώοντα*, *ἰδρώουσα*, *ὑπνώοντας* (comp. *ἡβώοντα*), or they become wholly analogous to verbs in *-άω*, since they resolve *-οῦσι*—third Pers. Pl. Pres.—into *-όωσι*, *-οῦντο* into *-όωντο*, and *-οῖεν* into *-όφεν*, and consequently a contraction like that of verbs in *-άω* is supposed, (*ἀρόουσι*) *ἀροῦσι* *ἀρόωσι* (comp. *ὀρώωσι*), (*δηϊόοντο*) *δηϊοῦντο* *δηϊόωντο* (comp. *ὀρώωντο*) (*δηϊόοιεν*) *δηϊοῖεν* *δηϊόφεν* (comp. *ὀρώφεν*). But this resolution into *-όω* or *-ωο* is confined to such forms as admit it in verbs in *-άω*; hence, e. g. the Pres. *ἀροῖς*, *ἀροῖ*, *ἀροῦτε*, and the Inf. *ἀροῦν* do not admit this resolution.

II. Ionic dialect. (1) In the Ionic dialect, only verbs in *-άω* and *-όω* suffer contraction; verbs in *-έω* commonly omit it, except the contraction of *-εο* and *-εου* into *-ευ*, which frequently occurs, § 205, 1, e. g. *φιλεῖμεν* instead of *φιλέομεν*, *ἐφίλειν* instead of *ἐφίλεον* = *ἐφίλουν*, *φιλεῖ* instead of *φιλέον* = *φιλεῖ*.

(2) The uncontracted forms exhibited in the table, § 135, of the second Pers. Sing. Pres. and Impf. Mid. or Pass. in *-έη*, *-άη*, *-όη*, *-έου*, *-άου*, *-όου*, e. g. *φιλέη*, *τιμῆη*, *μισθῆη*, *φιλέου*, *τιμάου*, *μισθόου*, etc., are found in no dialect, and are presented merely to explain the contraction. The Ionic writers also use here the contracted forms of verbs in *-άω* and *-όω*, e. g.

τιμᾶ, μισθοῖ, τιμῶ, μισθοῦ, etc.; but of verbs in -έω, as also in barytone verbs they do not use the endings -η, -ου, but -εαι, -εο, e. g. τύπτ-εαι, εἰτύπτ-εο, φιλεῖ-εαι, ἐφιλεῖ-εο.—On the elision of ε in the ending -έεο, see above No. 1, B, (3).

(3) Verbs in -άω follow the common rules of contraction; but in the uncontracted form, the α is changed into ε, e. g. ὀρέω, ὀρέομεν instead of ὀράω, χρέεται, χρέονται instead of χράεται, etc. Comp. § 201, 1.

(4) Ἀο in the uncontracted forms is frequently lengthened into έω, § 207, 3, e. g. χρέωνται, ἐκτέωντο, ὀρέωντες, πειρεώμενος instead of (χράονται) χράωνται, etc.

(5) From the change of the α into ε, as in ὀρέω, it is evident, that the Ionic writers sometimes contracted αο and αου, and also εο and εου in verbs in -έω, into -ευ, § 205, 1, e. g. εἰρώτευν instead of εἰρώτιαον, γελεῦσα instead of γελάουσα, ἀγαπεῦντες instead of ἀγαπάοντες. So also in the Doric dialect, e. g. γελέυντι instead of γελάουσι. This contraction into ευ instead of ου is often found even in verbs in -όω, e. g. δικαιοῦσι instead of (δικαιοῦνσι) δικαιοῦσι, δικαιοῦν instead of δικαιοῦν, ἐδικαίευν, στεφανεῖνται from στεφανόω.

(6) In Ionic prose, the Epic resolution is found but seldom in verbs in -άω, e. g. κομώωσι, ἡγορόωντο, Herod.

III. Doric dialect. (1) Contrary to the common usage of the Doric, α ε and α ε ι are contracted into η and η, § 205, 3, e. g. τιμήη instead of τιμάεη = τιμᾶε, φοιτῆη instead of φοιτᾶε, ὀρήη instead of ὀράεη. The Inf. is written without an ι subscript, as the uncontracted form originally ended in -αιεν. Comp. also II, 5.

(2) The Inf. in verbs in -έω has a double form, either the abridged form in -έην instead of -εῖην, e. g. ποιέην instead of ποιεῖην, or according to the analogy of verbs in -ύω, a form in -ήην from -ίην, e. g. φιλεῖην instead of φιλεῖεν = φιλεῖην, κοσμήην instead of κοσμεῖεν, φρονήην instead of φρονεῖεν.

(3) In the Doric and Æolic dialect, -αο, -αου and -αω are contracted into ᾶ, § 205, 2, e. g. πεινᾶμες instead of πεινώμεν (πεινάομεν), πεινᾶντι instead of πεινᾶ(α-ου)ῶσι, γελᾶν instead of γελᾶ(α-ων)ῶν, φυνᾶντες instead of φυνᾶ(α-ο)ῶντες.

REM. 4. On the contraction into -ευ instead of -ου, see § 205, 1.—A striking peculiarity of the Doric dialect, especially of the later Doric as used by Theocritus, is, that it frequently has a long α even in the inflection of verbs in -έω, e. g. ἐπόνασα instead of ἐπόνγησα from πορεύω, ἐφίλασα instead of ἐφίλησα from φιλέω.

### § 223. Formation of the Tenses.

(131.)

1. Besides the verbs mentioned § 130, in the Homeric dialect, the following also retain the short characteristic-vowel in forming the tenses, viz.

κοιῖω, to have a grudge, ρεικίω, to quarrel, τανύω, to stretch, ἐρῶ, to draw. On the contrary, ἐπαινέω, to approve, has ἐπήνησα.

2. In the first Fut. and first Aor. Act. and Mid. of pure verbs, which retain the short characteristic-vowel in forming the tenses, and in the same tenses of verbs in -ζω, -σσω (-τω), the σ can be doubled in the ending, in Homer and other poets not Attic, § 208, 4, e. g. ἐγέλασσε, κοτεσσάμενος, ὁμόσσαι, ἐτάνυσσε, δικάσσαι, κόμισσε.

3. The Attic Fut., as it is called, § 117, occurs in the Homeric dialect in verbs in -ίζω, e. g. περισῶσι, ἀγλαῖῃσθαι, also ὀρμίσσομεν, κοπρίσσοιτες, κονίσσουσιν. From verbs in -έω, -άω, -ύω, Hom. forms Futures which are similar to those in -ίζω, viz. in verbs in -έω, he often uses the ending -έω instead of -έσω, e. g. κορέει Il. θ, 379. κορέεις Il. ν, 831. μαχίονται Il. β, 366; — in verbs in -άω, after dropping σ, he places before the vowel formed by contraction, a corresponding short vowel, e. g. ἀντιόω, ἐλώωσι, δαμάω; — in verbs in -ύω, ἐρύουσι and τανύουσι are found.

4. In the Doric dialect, all verbs in -ζω take ξ instead of σ in those tenses, whose characteristic is σ, i. e. in the Fut. and Aor., e. g. δικάζω, δικαζῶ, ἐδικαξα, instead of δικάσω, ἐδικασα. But the other tenses of verbs with the pure characteristic δ, follow the regular formation, e. g. ἐδικάσθη, not ἐδικάχθη. This peculiarity of the Doric appears also in single verbs in -άω, which, in forming the tenses, retain the short α, and in this respect are analogous to those in -ζω, which likewise have a short vowel, e. g. γελύω, ἐγέλαξα instead of ἐγέλασα, yet not νικάω, νικᾶξω, but νικᾶσῶ (Att. νικήσω). In Doric poetry, the regular form of all these words can be used, according to the necessities of the metre.

5. The following verbs in -ζω have, in Homer and the Ionic dialect, ξ instead of σ, through the whole formation, viz. ἀβροτάζω, to wander; ἀλαπάζω, to empty, Fut. ἀλαπάξω, etc., also Xenoph.; δροπαλίζω, to shake; διαίζω, to divide, to put to death; δγγαλίζω, to give; ἐναρρίζω, to spoil a dead enemy; θρυλλίζω, to break in pieces; μερμηρίζω, to reflect; πελεμίζω, to shake; πολεμίζω, to contend; στυφελίζω, to beat.

6. Liquid verbs in -αίνω, which in the Attic dialect form the Aor. with the ending -ᾶνα instead of -ηνα, § 149, Rem. 2, have ᾶ in the Doric, and η in the Epic and Ionic. The following liquid verbs, in the Epic and poetic dialect, of all periods, form the Fut. and first Aor. with the ending -σω and -σα, viz. κίλλω, to land, κίλσαι, comp. κένσαι from κενέω, to goad; εἴλω, to crowd together, ἔλσαι; κύρω, to meet, to fall upon; ἀραρίσκω, ἄρ-σλ, to fit, ἤρσα, ἄρσαι; ὄρ-νυμι, to excite, ὄρσω, ὠρσαι; διαφθείρω, to destroy, διαφθεῖρσαι in Homer; κείρω, to shave, κείρσαι in Homer, but first Aor. Mid. ἐκείραμην; φύρω, to mix, to knead, φύρσω, ἔφυνσα, πεφύρσομαι, Epic and older poetic; second Aor. Pass. ἐφύρην in Lucian, who also has the



poetic Perf. *πέφυρμαι*, while in prose the verb *φυράω, ἐφύρασα, πεφύραμαι*, etc., is used. The Opt. *ὀφείλλειν* Od. β, 334. Il. π, 651, is formed according to the usage of the Æolic.

7. To verbs which form the Fut. without the tense-characteristic σ, § 154, 4, belong the following forms of the Epic dialect, viz. *βέομαι* or *βείομαι*, second Pers. *βέη, I shall live*, perhaps from *βαίνω, to go, to live*, also from *ΔΑΩ, to know, to learn*, and *ΚΕΙΩ, κείμαι, to lie down, δῆω, δῆεις, δῆομεν, δῆετε, I shall view, find*, and *κείω* or *κίω, κειέμεν, κείων, κέων*.

8. To verbs which form the first Aor. without the tense-characteristic σ, § 154, 7, belong the following forms of the Epic and poetic dialect, viz. *χέω, to pour out, ἔχευα* Homer; Att. *ἔχια; σείω, to shake, ἔσσινυ* and *ἔσσηνύμην* Homer., *ἀλέομαι* and *ἀλεύομαι, to avoid, ἡλεύατο*, etc., § 230; *καίω, to burn, ἔκηα, ἔκεια* Epic, *ἔκτα* Tragic, § 230.

9. To verbs which have an active form for the *Fut. Perf.*, § 154, 6, belongs also the Epic *κεχαρήσω* (and *κεχαρήσομαι*), *I shall be joyful*, from *χαίρω*.

10. The exchange of the endings of the second Aor. with those of the first Aor., § 154, 8, is somewhat frequent in the Epic dialect, e. g. *βαίνω, to go, ἐβήσετο*, Imp. *βήσεο; δύομαι, to plunge, ἐδύσετο*, Imp. *δίσεο*, Part. *δυσόμενος; ἄγω, to lead, ἄξετε, ἄξιμεν; ἰκνέομαι, to come, ἰξον; ἐλίγμην, I laid myself down to sleep*, Imp. *λέξο, λέξεο; ὄρνυμι, excito*, Imp. *ὄρσεο, ὄρσευ; φέρω, to bear, οἴσε, οἴσετε, οἴσεται, οἴσόντων, οἴσιμεν, οἴσμεναι, οἴσι* is also Att.; *αἰδω, to sing*, Imp. *αἰείσεο*.

11. Several second Aorists, in Homer, are formed by a Metathesis of the consonants, § 156, in order to make a dactyle, e. g. *ἔδρακον* instead of *ἔδαρκον* from *δέρκομαι, ἔπραθον* from *πέρθω, ἔδραθον* from *δαρθάνω, ἤμβροτον* instead of *ἤμαρτον* from *ἄμαρτάνω*. For the same reason, Homer syncope the stem, § 155, e. g. *ἀγρόμενος* from *ἀγτρέσθαι* (*ἀγείρω, to collect*); *ἔγρετο, ἔγρει* Imp., *ἔγροιτο, ἔγρεσθαι* with the accent of the Pres., *ἐγρόμενος* from *ἐγτρέσθαι* (*ἐγείρω, to wake*); *πτόμην, ἐπτόμην, πτέσθαι, πτόμενος, πέτομαι, to fly; ἐκέλετο, κέλετο, κελύμενος, κέλομαι, to awake; πέφνον, ἔπιφνον, ΦΕΝΩ, to kill*.

12. In the first Aor. Pass. Homer inserts a ν, according to the necessities of the verse, not only as other poets, § 149, Rem. 4, in *κρίνω* and *κλίνω*, e. g. *διακρίνθητε, κρίνθεις, ἐκλίνθη*, but also in *ιδρύω, to establish*, and *πνέω, to blow*, e. g. *ιδρύνθην* and *ιδρύθην, ἀμπνύνθη*.

13. Homer forms a first Perf. only from pure verbs, and such impure verbs as in the tense-formation assume an ε, § 166, or are subject to Metathesis, § 156, 2, e. g. *χαίρω κεχύρηκα* from *ΧΑΙΡΕ-Ω, βύλλω βέβληκα* from *ΒΑΛΛΕΙΝ*. Moreover, he forms only second Perfects which belong commonly to intransitive verbs, or have an intransitive signification; but also in pure verbs and in the impure verbs mentioned above, he rejects the ε in single

persons and modes, and regularly in the Part.; in this way, these forms become analogous to those of the second Perf. These participles either lengthen  $\alpha$  and  $\epsilon$  into  $\eta$ , e. g. *βεβαρηώς*, *burdened*, from *ΒΑΡΕΩ*, *κεκορηώς* from *κορέ-ννυμι*, *κεκοιηώς* from *κοιέω*, *τετιηώς*, *troubled*, from *ΤΙΕΩ*, *τετληώς* from *ΤΛΑΩ*, *κεκαφηώς*, *to gasp for breath*, from *ΚΑΦΕΩ*, *κειμηώς* from *κάμνω*, *πεπιηώς* from *πιήσσω*, *to shrink through fear*, *τεθνηώς*, *κεκτηότι*, *κίχαρηώς* from *χαίρω*; or they retain, though more seldom, the stem-vowel without change, e. g. *βεβᾶώς* from *βαίρω*, *ΒΑΩ*, *ἐγγεῖνᾶ* from *γίγνομαι*, *ΓΑΩ*, *δεδᾶώς* from *διδάσκω*, *ΔΑΩ*, *πεφῦνᾶ* from *φύω*, *ἑσταώς* from *ἵστημι*, *ΣΤΑΩ*, *μεμᾶώς* and *μεμᾶώς* and *μυμᾶότες* from *ΜΑΩ*. The accented  $\omicron$  of the oblique cases can, in the first instance, according to the necessities of the verse, be lengthened into  $\omega$ , hence *τεθνηέτιος* and *-ῶτος*, *τεθνηότια* and *-ῶτια*, *κειμηότια* and *-ῶτια*; but when the Nom. has a short penult,  $\omega$  is always used, e. g. *βεβῶώς*. The ending *-ώς*, formed by contraction, is resolved by  $\epsilon$  into *πεπιτεῶτια* from *πίπτω*, *τεθνεῶτι*, and according to the necessities of the verse,  $\epsilon$  can be lengthened into  $\epsilon\iota$ , e. g. *τεθνεῶτιος*. The feminine form *-ῶσα* is found only in *βεβῶσα* Od. v, 14; in some feminine forms, the antepenult, which properly would be long, is shortened on account of the verse, e. g. *ἀραῖνᾶ* Fem. of *ἀρηώς*, from *ἀραρίσκω*, *μεμᾶνᾶ* of *μμηώς* from *μμηάομαι*, *τεθᾶλῦνᾶ* of *τεθηλώς* from *θάλλω*, *λελειᾶνᾶ* of *λεληκώς* from *λάσκω*, *πεπᾶθῦνᾶ* from *πάσχω*.

REMARK 1. The form resolved by  $\epsilon$ , in the Ionic dialect, belongs to some participles, e. g. *ἑστέως*, *standing firm*; so *τεθνεώς* (never *τεθνώς*) and *τεθνηώς* from *τέθνηκα*, remains even in the Attic dialect. In these forms, the  $\omega$  remains through all the cases, e. g.

*ἑστέως*, *ἑστέωσα*, *ἑστέως*, Gen. *ἑστέωτος*, *-ώσης*

*τεθνεώς*, *τεθνεῶσα*, *τεθνεώς*, Gen. *τεθνεῶτος*, *-ώσης*.

*τέθνηκα* and *τέτληκα* never have these forms. Comp. § 193, Rem. 3.

14. Some verbs, which in the stem of the Pres. have the diphthong *eu*, shorten it in the Epic and poetic dialect into *ũ*, in the Perf. Mid. or Pass., and in the first Aor. Pass., e. g.

*πείθομαι*, *to ask*, *πέπυσμαι*; *σείω*, *to shake*, Mid. and Pass. *to hasten*, *ἔσσυμαι*, first Aor. Pass. *ἔσσυθην*; *τείχω* Poet., paro, Perf. *τέτινυμαι*, Aor. *τέτινυθην*; *φεύγω*, *to flee*, Perf. *πεφύγετος*.

REM. 2. *Χέω* (formed from *χέFω*, *χέω*), *to pour out*, follows the analogy of these verbs, in the forms *κέχῡκα*, *κέχῡμαι*, *έχῡθην*; these forms have been transferred to the Common language also, § 154, Rem. 1. Contrary to the analogy just stated, the *v* is long in the Homeric form *πέννυμαι* from *πνέω* (*πνέFω*), *to blow*.

REM. 3. In Homer, Od. σ, 238, the third Pers. Opt. Plup. *λέλυτο* instead of *λελυίτο* is found, according to the analogy of *πήγνυτο*, *δαίνυτο*.

REM. 4. The Homeric Perfects *ἀπαρήμενος*, *ἀλαλήμενος*, *ἀρηρέμενος*, *ἐληλάμενος*, *ἀπάχησθαι*, *ἀλάλησθαι*, have the accentuation of the Pres.

§ 224. *Conjugation in -μι.*

(182.)

1. On the lengthened form of the second Pers. *τίθησθα*, *διδόωσθα*, see § 220, 2; on the *Iterative* forms in *-σσο*, see § 220; on the Inf. forms in *-μεναι*, *-μεν*, see § 221, 18.

2. In the Epic, Ion. and Dor. writers, forms of *-ίω* and *-όω*, § 172, Rem. 8, are frequent in the second and third Pers. Sing. Pres. and Impf., e. g. *τι-θῆς*, *τι-θῆι*, *διδῶς*, *διδῶι*, *τίθεις*, *δίδους*, *εἶμι*; — contracted forms of *ἵστημι* are very rare, e. g. *ἵσται* instead of *ἵστησι* Her. 4, 103. Resolution takes place in the Ion. second Aor. Opt. Mid. *θελίμην*, as if from *ΘΕΩ*, e. g. *προςθείτο*, *προςθείσθαι*.

3. Verbs in *-ῦμι* form, in the Epic dialect, an Opt., not only in the Mid., as sometimes in Attic writers, e. g. *δαίνυτο* Il. ω, 665. (comp. *λείντο*, § 223, Rem. 3), from *δαίνυμαι*, but also in the Act., e. g. *ἐκδῦμεν* (instead of *ἐκδύημεν*) from *ἐκδύω*, *φύη* instead of *φύηη* from *φύω*; so *φθῖο*, *φθῖτο* Opt. of *φθίμην* from *φθίω*.

4. The third Pers. Pl. Impf. and second Aor. in *-εσαν*, *-ησαν*, *-οσαν*, *-ωσαν*, *-υσαν*, are abridged in the Epic and Dor. dialects into *-εν*, *-αν*, *-ον*, *-υν*, e. g. *ἔειθεν* instead of *ἐλίδεσαν*, *ἔθεν*, *θῖεν* instead of *ἔθεσαν*; *ἔσαν*, *σῖαν* instead of *ἔστησαν*, *φθῖαν* instead of *ἔφθησαν*, *ἔβαν*, *βῖαν* instead of *ἔβησαν*; *ἔδιον*, *δῖον* instead of *ἐδίδωσαν*, *ἔδον*, *δόν* instead of *ἔδωσαν*; *ἔφυν* instead of *ἔφυσαν*.

5. The second Pers. Sing. Pres. Imp. Act. has in Hom. the common form *ἵστη*, but Il. ι, 202. *καθίστα*; *ποτίθεις* in Theoc. instead of *ποτίθεις* or *πρός-θεις* from *ΤΙΘΕΩ*. In the second Pers. Sing. Pres. and second Aor. Mid. Imp., Homer rejects the *σ* and admits the uncontracted form even when it could be contracted, e. g. *δαίνω*, *μάργασα*, *φάο*, *σύνθεο*, *ἔνθεο*. In the Ion. dialect, the first *α* of the ending *-ασαι*, second Pers. Mid. or Pass. is changed into *ε*, after the rejection of the *σ*, e. g. *ἐπίσσειε*, *δύνεαι*, instead of *ἐπίστασαι*, *δύνασαι*, § 172, 2; hence the contracted forms *ἐπίσσειη* in the Ion. poets, and also *δύνηη* in the Tragedians.

6. The short stem-vowel is sometimes used as long before personal-endings beginning with *μ* and *ν*, according to the demand of the measure, e. g. *τιθήμενος*; *διδόναι*; so also *δίδωθι*, *ἡγθι* instead of *ἡάθι*.

7. The third Pers. Sing. Subj. has often in the Epic dialect the ending *-σι*, § 220, 4, e. g. *δῶσι* and *δῶησι* (instead of *δῶι*), *μυθήησι*.

8. The contracted Subj. of verbs with the characteristic *α* and *ε* is sometimes resolved in the second Aor., Epic dialect, and regularly in the Ion. by means of *ε*,

(a) Verbs in *-α* (*ἵστημι*):

(*ἱστά-*) *ἵστω* Ion. *ἱστέ-ω*, *ἱστέ-ης*, *ἱστέ-ωμεν*, *-έ-ητε*, *-έ-ασθε*  
(*στά-*) *στώ* “ *στέ-ω*, *στέ-ης*, *στέ-ωμεν*, etc.

REMARK 1. So also in Herod., *προστέσσε* and *ἰστέσσει*, *ἰστέως*, instead of *-άσσει*, *-αώς*, Gen. *ἰστέωντος*, Neut. *ἰστέως*, Fem. *ἰστέωσα*. So also in the Att., *τεθνεώς* and *τεθνηκώς*, *τεθνεώσα*, *τεθνεώς*, Gen. *τεθνεώντος*.

(b) Verbs in *σ* (*τίθημι*),

*τίθω* Ion. *τίθι-ω*, *τίθι-ης*, *τίθι-ωμεν*, *-έ-ητε*, *-έ-ωσι*  
*τίθωμαι* " *τίθι-ωμαι*, *τίθι-η*, etc.  
*θίω* " *θι-ω*, *θι-ης*, *θι-ωμεν*, etc.  
*θίωμαι* " *θι-ωμαι*, etc.

REM. 2. Here also the two Aorists of the Pass. of all verbs are like the verb *τίθημι*, e. g.

*τυπῶ*, *-ῆς* Ion. *τυπέω*, *-έης*, *-έωμεν*, *-έητε*  
*δαμάω*, *-ῆς* " *δαμέω*, *-έης*, *-έωμεν*, *-έητε*  
*εὐρεθῶ*, *-ῆς* " *εὐρεθίω*, *-έης*, etc.

(c) Verbs in *ο* (*δίδωμι*); the contracted second Aor. Subj. is resolved in Homer by means of *ω*, e. g. *δώσει* instead of *δῶσι*.

9. In the Subj. second Aor., Homer uses the following forms, according to the nature of the verse :

	Contracted,	Resolved and lengthened forms,
S. 1.	<i>στίω</i>	<i>στίω</i> , <i>στέλω</i> , <i>βέλωμαι</i>
2.	<i>στίῃς</i>	<i>στίῃς</i>
3.	<i>στίῃ</i>	<i>στίῃ</i> , <i>ἐμβήῃ</i> , <i>φῆῃ</i> , <i>φθῆῃ</i>
D. 1.	<i>στίῃτον</i>	<i>παρστίῃτον</i>
P. 1.	<i>στίωμεν</i>	<i>στίωμεν</i> dissyllabic, <i>στέλωμεν</i> , <i>κατεβέλωμεν</i>
2.	<i>στίῃτε</i>	<i>στίῃτε</i>
3.	<i>στίωσι(ν)</i>	<i>στίωσι(ν)</i> , <i>περιστίῃσι</i> Il. ρ, 95.
S. 1.	<i>θίω</i>	<i>θίω</i> , <i>θίλω</i> , <i>δαμείω</i>
2.	<i>θίῃς</i>	<i>θίῃς</i> , <i>θίῃς</i> and <i>θείῃς</i>
3.	<i>θίῃ</i>	<i>θίῃ</i> , <i>θίῃ</i> , <i>ἀνίῃ</i> and <i>μεθείῃ</i>
D. 1.	<i>θίῃτον</i>	<i>θίῃτον</i>
P. 1.	<i>θίωμεν</i>	<i>θίωμεν</i> , <i>θίλωμεν</i>
2.	<i>θίῃτε</i>	<i>δαμείτε</i>
3.	<i>θίωσι(ν)</i>	<i>θίωσι(ν)</i> , <i>θίλωσι(ν)</i>
S. 1.	<i>δώ</i>	
2.	<i>δώς</i>	
3.	<i>δώ</i>	<i>δώῃσι</i> and <i>δώῃ</i>
P. 1.	<i>δώμεν</i>	<i>δώμεν</i>
2.	<i>δώτε</i>	
3.	<i>δώσι(ν)</i>	<i>δώσι(ν)</i> .

REM. 3. The resolution by means of *σ* is found in verbs with the stem-vowels *α* or *ε*; the *ε* is commonly lengthened, (a) into *ει* before a Pi-mute; (b) into *η* before *η* in verbs with the stem-vowel *α*; (c) sometimes into *ω*, sometimes into *η* before *η*, in verbs with the stem-vowel *α*. Verbs with the stem-vowel *ο* are resolved by *ω*.

10. The Impf. *τίθημι*, or commonly *τίθουν*, has in the Ion. the form *τετίθασα* (like *τετεύφεα* Ion. instead of *τετεύφειν*, § 220, 8), *τετίθασας*, -ας, etc.

11. In Homer a shortened form of ἔστησαν, first Aor., is found, namely ἑστάσαν, *they placed*, Il. μ, 56. Od. γ, 182, σ, 307; also ἑστητε (with another form ἑστητε) Il. δ, 243, 246, instead of ἑστάτε (ἑστήκατε).

12. In the third Pl. Mid. or Pass. the ν before the personal-endings -ται and -το is regularly changed, by the Ion. writers, into α, § 220, 13, e. g.

τιδέεται, διδύσεται, ἐδεικνύατο Ion., instead of τίθενται, etc.

But when an α precedes the ν, the α is changed into ε, and ν into α, e. g. ἰστέεται Ion., instead of ἰστανται, ἰστέατο Ion., instead of ἰσταντο.

13. The third Pers. Sing. is like the Dor. -τι, e. g. ἰστίῃτι, τίθητι, δίδωτι, δείκνυτι, and the third Pers. Pl. ends in -ντι, e. g. ἰσάντι, τιθέντι, διδόντι, δεικνύντι.

14. The forms of the first Aor. Mid. ἐθηάμην and ἐδωκάμην and the Part. θηκόμενος are found in the Ion. and Dor. writers; on the contrary, the Att. writers use here, the forms of the second Aor. Mid. The remaining Modes, as also the Part. δωκόμενος, are not found.

15. From δίδωμι Homer has a reduplicated Fut. διδώσομεν and διδώσειν.

§ 225. Εἶμι (ΕΣ-), to be.

(192.)

PRESENT.		
	Indicative.	Subjunctive.
S. 1.	ἐμμι Æol., instead of ἐσ-μι	1. ἔω Ep. and Ion. μετείω Ep.
2.	ἑσσί Epic, also Eur. Hel. 1250.	2. ἔης Ion.
3.	ἐντί Dor.	3. ἔη, ἔῃσι, ἦσι, εἴη Epic, ἔη Epic and Ion.
P. 1.	εἰμέν Epic and Ion.	Pl. εἰόμεν, ἔητε, εἴωσι Ep. and Ion.
2.	ἐστέ regular	
3.	ἔασσι(ν) Epic and Ion., ἐντί Dor.	
Inf.	ἔμμεναι, ἔμμεναι, ἔμμεν Epic ἦμεν or ἦμες, εἶμεν or εἶμες Dor.	
		Imperative.
		S. 2. ἔσσο Æol. and Epic
		P. 3. ἐόντων Ion.
		Participle.
		έών, εὐύσα, έόν Ep. and Ion.
IMPERFECT.		
	Indicative.	Optative.
S. 1.	ἔα (comp. ἐτίθεα), ἦα, ἔον, ἔσχωρ Ep. and Ion.	
2.	ἔησθα Epic, ἔας Ion.	ἔοις
3.	ἔην Ep. and Ion. ἦην, ἦεν, ἔσκε Ep., ἦς Dor.	ἔοι Epic and Ion.
D. 3.	ἦσθην Epic	
P. 1.	ἦμεν or ἦμες, εἶμεν or εἶμες Dor.	
2.	ἔετε Ion.	εἶτε Epic
3.	ἔσαν (ἔπεισαν) Epic and Ion.; εἶατο instead of ἦντο Od. υ, 106.	εἶεν Epic
Fut. ἔσομαι and ἔσσομαι, etc. Epic, according to the necessities of the verse, 2. ἔσται, 3. ἔσται, ἐστίται.		

§ 226. *Εἶμι* ('I-), *to go*. (192.)

<i>Pres. Ind. S. 2.</i>	<i>εἶσθα</i> Epic, <i>εἶς</i> Ion.	<i>Subj. S. 2.</i>	<i>ἦσθα</i> Epic
<i>Inf.</i>	<i>ἵμεναι, ἵμεν</i> Epic		
<i>Impf. Ind. S. 1.</i>	<i>ἦια</i> (and <i>ἦειν</i> ) Epic and Ion., <i>ἦιον</i> Epic		
	2. <i>ἦεις</i> (and <i>ἦεις</i> ), <i>ἦες</i> Epic		
	3. <i>ἦις</i> (and <i>ἦις</i> ) Epic and Ion., <i>ἦιεν</i> Epic, <i>ἦειν</i> Epic		
<i>P. 1.</i>	<i>ἦομεν</i>		
	3. <i>ἦιον</i> Epic, <i>ἦισαν</i> and <i>ἦσαν</i> Epic and Ion., <i>ἦσαν</i> Epic		
<i>D. 3.</i>	<i>ἦτην</i> Epic		
<i>Opt. S. 3.</i>	<i>ἦοι</i> Epic, <i>ἦιη</i> Il. τ, 209. ( <i>εἶην</i> and <i>εἶη</i> Il. ο, 83. ω, 139. Od. ξ, 496, come from <i>εἶμι</i> ).		
<i>Fut. and Aor. Mid.</i>	<i>εἴσομαι, εἴωτο</i> , third Pers. Dual <i>εἰσάσθην</i> Il. ρ, 544.		

VERBS IN -ω, WHICH IN THE PRES. AND PERF. AND IN THE SECOND AOR.

ACT. AND MID., FOLLOW THE ANALOGY OF VERBS IN -μΙ.

§ 227. (1) *Second Aor. Act. and Mid.* (204—210.)

In addition to the Aor. forms mentioned §§ 191, 192, the poetic and especially the Epic dialect has the following:

A. THE CHARACTERISTIC IS A VOWEL.

(a) Stem-Vowel α (*ἔβην, ΒΑ-*):

*βάλλω, to throw*, Epic second Aor. Act. (*ΒΑΑ-*, *ἔβλην*) *συμβλήτην* Od. φ, 15, Inf. *συμβλήμεναι* instead of *-ῆναι* Il. φ, 578; Epic second Aor. Mid. (*ἔβλη-μην*) *ἔβλητο*, *ἔβληντο* Il. ξ, 27, Inf. *βλήσθαι*, Part. *βλήμενος*, Subj. *ξίμβληται*, *βλήται* instead of *βλήηται*, Od. ρ, 472, Opt. *βλέιο* (from *ΒΑΕ-*, comp. *πίμπλημι*) Il. ν, 288. Hence the Fut. *βλήσομαι*.

*γηράω, or γηράσκω, to grow old*, second Aor. third Pers. Sing. *έγήρῃ* Il. ρ, 197, *κατεγήρῃ* Herod. 6, 72, Inf. (Att.) *γηρῆναι*, Part. (Epic) *γηράς*. The *ῃ* is used instead of *η* on account of the preceding ρ. See *διδράσκω*, § 192, 1. *κτείνω, to kill*, Epic and Poet. second Aor. Act. (*ΚΤΑ-*); *ἔκτιν* retains the short vowel, thus *ἔκτιμεν, ἔκτιτε*, third Pers. Pl. also *ἔκτιν* instead of *ἔκτισαν*, Subj. *κτιῶ*, (first Pers. Pl. *κτέομεν* Epic), Opt. *κταίην*, Inf. *κτάναι*, Epic *κτέομεν, κτέομεναι*, Part. *κτάς*; Epic second Aor. Mid. with Pass. sense, *ἀπέκτατο, κτάσθαι, κατακτέμενος*.

*οὔτιάω, to wound*, Epic second Aor. Act. *οὔτια* third Pers. Sing., Inf. *οὔτιάμεναι, οὔτιμην* (the α remains short as in *ἔκτιν*); Epic second Aor. Mid. *οὔτιμηνος, wounded*.

*πελάζω, to approach*, Epic second Aor. Mid. *ἐπλήμην*, (Att. *ἐπλάμην*), *πλήτο, πλήντο*.

*πλήθω (πίμπλημι), to fill*, Epic second Aor. Mid. *ἔπλητο* and *πλήτο, ἐπληντο*, also in Aristoph., in the following forms also, Imp. *πλήσο*, Part. *ἐμπλή-*

μενος, Opt. ἐμπλήμην with the variation ἐμπλείμην, as *χρείη* from *χρή-* (άω) and *βλιῶ* from *ἐβλήμην* (BAA-).

πιήσσω, *to shrink with fear*, Epic second Aor. Act. (ITΔ-)(ἐπτην) καταπτήτην third Pers. Dual.

φθάνω, *to come before*, Epic second Aor. Mid. φθάμενος.

REMARK. From ἔβην (βαίνω) are found in Homer the forms βᾶτην (third Pers. Dual) and ἱπέρβασαν (third Pers. Pl.) with the short stem-vowel.

(b) Stem-Vowel ε (ἔσθην, ΣBE-):

ΔΔΩ, Epic, stem of διδάσκω, *to teach*, second Aor. Act. (ΔAE-) *εδάην*, *I learned*, Subj. δαῶ, Epic δαείω, Inf. δαῆναι, Epic δαήμεναι.

(c) Stem-Vowel ι:

φθί-ναι, *to consume* and *to vanish*, Epic second Aor. Mid. ἐφθίμην, φθίσθαι. φθίμενος, φθίσθω, φθίωμαι, Opt. φθίμην, φθίτο.

(d) Stem-Vowel ο (ἔγων, INO-):

βιβρώσκω, *to eat*, Epic second Aor. Act. ἔβρων. See § 161, 6.

πλώω (Epic and Ion. corresponding form of πλείω), *to sail*, Epic second Aor. Act. ἔπλων, ἔπλωμεν, Part. πλώς, Gen. πλώτος.

(e) Stem-Vowel υ (ἔδϋν):

κλύω, Poet., *to hear*, Epic Imp. second Aor. Act. κλύθι, κλύτε and κέκλϋθι, κέκλυτε, § 219, 7.

λύω, *to loose*, Epic second Aor. Mid. λύτο, λύντο.

πνέω, *to breathe*, Epic second Aor. Mid. (IINT-, from πνέFω, πνεύω) ἄμπνυντο instead of ἀνέπνυντο, *to breathe again*.

σέω, *to shake*, Epic second Aor. Mid. ἐσσύμην, *I strove*, ἔσσω, σύτο.

χέω, *to pour*, Epic second Aor. Mid. (XT-, from χέFω, χεύω) χύντο, χύμενος.

#### B. THE CHARACTERISTIC IS A CONSONANT.

ἄλλομαι, *to leap*, Epic second Aor. Mid. ἄλσο, ἄλτο, ἐπάλμενος, ἐπιάλμενος, Subj. ἄληται.

ἄραρίσκω (AP), *to fit*, Epic ἄρμενος, *fitted*.

γίγντο, *to take*, Epic from Fḡτο, since the Digamma is changed into γ and the radical λ before τ is changed into ν, § 203, B.

γίγνομαι, *to become*, Poet. ἔγεντο, γέντο.

δέχομαι, *to take*, Epic ἔδεκτο, Inf. δέχθαι, Imp. δέξο. The first Pers. ἐδέγμην and the Part. δέγμενος have, like the Perf. δέδεγμαι, the sense *to expect*.

ἐλελίξω, *to whirl*, Epic ἐλέλικτο.

ἐκνέομαι, *to come*, Epic ἔκτο, ἔκμενος and ἔκμενος, *favorable*.

ΔΕΧΩ, *to lie down*, Epic ἐλέγμην, ἔλεκτο, (same sense as ἐλεξάμην), Imp. λέξο.

Λίγω, *to collect, to choose, to count*, Od. ι, 335. ἐλίγμην, Od. δ, 451. λέκτο ἀριθμόν, *he recounted the number*.

*μιαίνω*, to soil, Epic *μιάσθην* (third Dual, instead of *ἐμιάν-σθην*).  
*μίσγω* (*μίσγνυμι*), to mix, Epic *μικτο*.  
*ὀρνύω* (*ὀρνυμι*), to excite, Epic *ὤρτο*, Inf. *ὄρθαι*, Part. *ὄρμενος*, Imp. *ὄρσο*,  
*ὄρσειο*.  
*πάλλω*, to brandish, Epic *πάλτο*, he struck.  
*πέρθω*, to destroy, perdo. Homer uses *πέρθαι* instead of *πέρθ-σθαι*.  
*ΠΕΓΩ* (*πήγνυμι*), to fix, Epic *πῆκτο*, κατέπηκτο.

§ 228. (2) *Perf. and Plup. Act. (Comp. §§ 193, 194).*

(a) The Stem ends in a Vowel.

*γίγνομαι*, to become; ΓΕΓΑΑ, Stem ΓΑ, Perf. (Sing. *γίγονα*, -ας, -ε) Epic and Poet. *γέγυμην*, -ᾶτε, ᾶσιν, Inf. Epic *γεγύμεν*, Perf. Part. *γεγώς*, γεγώσα, γεγώς, Gen. *γεγώτος*; — Plup. Epic *ἐκγεγάτην*.  
*βαίνω*, to go, Perf. *βέβηκα*, ΒΕΒΑΑ, Epic and Poet. Pl. *βέβῃμεν*, -ᾶτε, -ᾶσι and *βεβῆασι*; third Pers. Pl. Subj. *ἐμβεβῶσι* (Pl. Phaed. 252, e), Inf. *βεβῆναι*, Part Epic *βεβῶς* (also Attic prose *βεβώς*, Xen. Hell. 7. 2, 3), -ῶτα (*βεβῶσα* Pl. Phaed. 254, b), Gen. *βεβῶτος* (Att. *βεβῶτος*); — Plup. *ἐβέβῃμεν*, -ᾶτε, -ᾶσαν.  
*δείδω*, to fear; besides the forms mentioned § 193, the following Epic forms are to be noted, e. g. *δείδιμεν*, *δείδιτε*; Inf. *δειδίμεν* instead of *δεδιέναι*; Imp. *δείδιθι*, *δείδιτε*; — Plup. *ἐδείδιμεν*, *ἐδείδισαν*.  
*ἐρχομαι*, to come, Perf. Epic *ἐλήλουθα* instead of *ἐλήλυθα*, Pl. *ἐλήλουθμεν*.  
*θνήσκω*, to die, Perf. *τέθνηκα*, ΤΕΘΝΑΑ; Pl. *τέθναμεν*, *τέθναῖτε*, *τεθναῖσι*, Imp. *τέθναθι*, Part. *τεθνηκώς*, *τεθνηυῖα* *τεθνηκός* or *τεθνεώς* (*τεθνεῶσα*. Demosth. 40, 24), *τεθνεώς* (Epic *τεθνηώς*, -ωτος, -ηότος), Inf. *τεθνήκας* (Aesch. *τεθναῖναι* from *τεθναῖναι*, Epic *τεθνάμεν*, -άμεναι); Plup. *ἐτέθνασαν*, Opt. *τεθναίην*.  
*ΤΛΑΩ*, to endure, (second Aor. *ἔτλην*), Perf. *τέτληκα*, ΤΕΤΛΑΑ; Dual *τέτλατον*; Pl. *τέτλαμεν*, *τέτλατε*, *τετλαῖσι(ν)*, Imp. *τέτλαθι*, -ᾶτω, etc., Subj. wanting, Inf. *τετλῆναι* (Epic *τετλάμεν*), but Part. Epic *τετληώς*; Plup. Dual *ἐτέτλατον*, *ἐτετλάτην*, Pl. *ἐτέτλαμεν*, *ἐτέτλατε*, *ἐτέτλασαν*, Opt. *τετλαίην*.  
*ΜΑΣΩ*, to strive, Perf. *μέμονα*; ΜΕΜΑΑ; Epic *μέμᾶμεν*, -ατον, -ᾶτε, -ᾶσι, Imp. *μεμᾶτω*, Part. *μεμαώς*, Gen. *μεμᾶώς* and *μεμᾶότος*, third Pers. Pl. Plup. *μέμᾶσαν*.

Here belong the two participles of

*βιβρώσκω*, to eat, (second Aor. *ἔβρων*), Perf. *βέβρωκα*, Poet. *βεβρώς*, Gen. -ῶτος;  
*πίπτω*, to fall, *πέπτωκα*, Epic *πεπτεώς*, Att. Poet. *πιπτώς*.

(b) The Stem ends in a Consonant.

The following is to be noted in respect to the formation: When the con-



sonant of the stem comes before the personal-ending beginning with τ, the τ is changed into θ, and thus these forms assume the appearance of a Mid. form, e. g.

*πειθω*, to persuade, *πίποιθα*, to trust, Epic Plup. *ἐπίπισθμεν*, Imp. in Aeschyl. Eum. 602, *πέπεισθι* instead of *πέπισθι*.

REMARK. So the Epic form *πέποσθε*, stem *ΠΕΝΘ* with ο the vowel of variation (*ΠΟΝΘ*), instead of *πεπόνθατε* from *πάσχω*; from *πεπόνθατε* comes *πέπονθε*; and hence (*πέπονστε*) *πέποστε*, (comp. *ἴδ-τε* = *ἴστε*); finally, this form, as has been seen, assumed the appearance of the Mid. form (*θε*) and so became *πέποσθε*.

Perf. Ind. S.	<i>κέκράγα</i> , -ας, -ει(ν) ( <i>κράζω</i> , to bawl), Plup. <i>ἐκεκράγειν</i> , -εις, -ει
D. 2.	<i>κεκράγατον κέκραχθον</i> <i>ἐκεκράγειτον ἐκέκραχθον</i>
3.	<i>κεκράγατον κέκραχθον</i> <i>ἐκεκράγειτον ἐκέκραχθον</i>
P. 1.	<i>κεκράγαμεν κέκραγμεν</i> <i>ἐκεκράγειμεν ἐκέκραγμεν</i>
2.	<i>κεκράγατε κέκραχθε</i> <i>ἐκεκράγετε ἐκέκραχθε</i>
3.	<i>κεκράγασι(ν)</i> <i>ἐκεκράγισαν, -εσαν</i>

Imp. *κέκραχθι*, -άχθω, -αχθε, etc. Inf. *κεκραγέαι*. Part. *κεκραγώς*.

So the Epic Perf. *ἄνωγα* with the sense of the Pres. *I command*, *ἄνωγας*, *ἄνωγε*, Pl. *ἄνωγεμεν*; Imp. *ἄνωγε* and *ἄνωχθε*, *ἄνωγέτω* and *ἄνώ-χθω*, *ἄνώγετε* and *ἄνωχθε*; Subj. *ἄνώγη*; Inf. *ἄνωγέμεν*; Plup. *ἠνώγησ*, *ἠνώγει*; Opt. *ἄνώγοις*.

*ἐγείρω*, to awaken, Perf. *ἐγρήγορα* (stem *ἔΓΕΡ* with the variable ο), to wake up; from this, Homer has the forms, Imp. *ἐγρήγορθε* instead of *ἐγρηγόρατε*, Inf. *ἐγρηγόρσαι* (as if from *ἐγρηγόρμαι*) and *ἐγρηγόρθασιν* instead of *ἐγρηγόρασιν* third Pers. Pl.

*οἶδα*, *I know*, the regular forms *οἶδαμεν*, *οἶδατε*, *οἶδασι* are found but rarely in the Ion. and Att. writers, § 195, 1), second Pers. *οἶδας* in Hom. and Ion. (rarely Att. § 195, 1). The form *ἴδ-μεν* is Epic, Ion. and Doric. Inf. *ἴδμεναι* and *ἴδμεν* Epic, Subj. *ἴδέω* Epic instead of *εἰδῶ* (Ion. *εἰδέω*), Part. *ἰδνῖα* Epic and *εἰδνῖα*.

Plup. 1. Pers. Sing. *ἦδεα* (hence the Att. *ἦδη*) Epic instead of *ἦδεν*  
 2. “ “ *ἦείδεις* and *ἦείδης* Epic instead of *ἦδεις* [Herod.  
 3. “ “ *ἦείδεις* and *ἦείδης*, *ἦδεε*, *ἦδεεν* Ep. instead of *ἦδεις*;—*ἦειδε*  
 3. “ Pl. *ἴσαν* Epic instead of *ἦδισαν*.

Fut. *εἰδήσω* Epic and *εἰσομαι*.

*ἔοικα*, *I am like*, Epic, *ἔϊκτον*, Dual, *ἔϊκτην* Plup. Dual; hence in Plup. Mid. or Pass. *ἔϊκτο*.

### § 229. (3) *Present and Imperfect.* (218.)

Finally, there occur certain forms of the Pres. and Impf. mostly in the Epic dialect, which after the analogy of verbs in -μι, take the personal-endings without the Mode-vowel. Thus,

*ἀνύω* to complete, in Theocritus Impf. *ἀνῦ-μεν*, instead of *ἡνύομεν*, *ἀνῦ-το*, instead of *ἡνύετο*.

*τανύω*, to stretch, to span, Il. *τάνῦ-ται*, instead of *τανύεται*.

*ἐρύω*, to draw, *ἐρύται*, *ἐρύτο*, *ἐρύσο*, *ἐρύσθαι*, § 230.

*σεύω*, to shake, Epic Pres. *σεῦται* and, by variation, *σοῦται*, Imp. *σοῦσο* and abridged *σοῦ*, *σοῦσθε*, *σοῦσθω*, to move one's self, to hasten. The Imp. has passed into the common language of conversation.

*ἔδω*, commonly *ἐσθίω*, to eat, Epic, Inf. *ἔδμεναι*.

*φέρειω*, to carry, Epic Imp. *φέρετε* instead of *φέρετε*.

### § 230. Alphabetical List of Verbs in the Dialects to be specially noted.

*ἄω* (*ἄφω*), to hurt, to deceive; Hom. has the following forms, Aor. *ἄσα* and *ἄσα*; Pres. Mid. *ἄσται*, Aor. *ἄσάμην*, Aor. Pass. *ἄσάσθην*. Verbal Adj. *ἄστος* (*ἄ-ἄστος*).

*ἀγαιόμαι*, Ep. and Ion. prose, § 164, and *ἀγάομαι*, Ep., to wonder, and in the Pres. Ep. also to grudge, to envy, Fut. *ἀγάσομαι*; Aor. *ἡγασάμην*.

*ἀγείρω*, to collect, Ep. second Aor. Mid. *ἀγέροντο*, Part. *ἀγρόμενος*, § 223, 11; Plup. *ἀγγέφατο*; Aor. Pass. *ἀγέσθην*, third Pers. Pl. *ἄγεσθην*; Ep. Pres. *ἡγέρομαι*, § 162.

*ἀγνοίω*, to be ignorant, Ep. Aor. *ἡγνόησε*, § 207, 1, *ἡγνώσασκε*, § 205, 5.

*ἄγνυμι*, to break, Aor. Ep. *ἡξα* instead of *ἔαξα*; third Pers. Pl. Aor. Pass. *ἄγεν* Ep. instead of *ἔαγην*.

*ἄγω*, to lead, Ep. second Aor. Imp. *ἄγετε*, Inf. *ἄξέμεναι*, *ἄξέμεν*, § 223, 10; first Aor. Mid. *ἄξασθε*, *ἄξαντο*.

*αἰδω*, prose *αἰδω*, to sing, Ep. second Aor. Imp. *αἰεστο*, § 223, 10.

*αἰέλω*, prose *αἰέλω*, to raise, Ep. first Aor. Act. *αἶερα*, Mid. *αἶεράμην*, Pass. *αἶεσθην*; Ep. second Aor. Mid. *ἀρε-μην* from *αἶρω*; Ep. Plup. *ἄωρτο* instead of *ἦρτο* with the vowel of variation, and transposition of the augment; Ep. Pres. *ἡερέσθωμαι*, § 162.

*ἄημι*, (*ἄε-*) to blow; in Homer are the following forms, e. g. Part. *ἀέλες*, *ἀέλιος*; third Pers. Sing. Impf. *ἄη*,

*ἄει*, *διᾶει* (*ἄΕΩ*); in the remaining forms, the *η* remains, contrary to the analogy of *τιθήμι*, § 224, 6, *ἄη-τον*, *ἄηναι*, *ἄήμεναι*; Mid. and Pass. *ἄημαι*, to blow, *ύόμενος καὶ ἀήμενος*, wet through and cold with wind; Impf. Mid. *ἄητο*.

*αἰδομαι* and *αἰδέομαι* in Hom., to be ashamed, Ep. *αἰδήσομαι*, *ἡδέσθην* and *ἡδέσσομαι*.

*αἶνυμι*, Ep., to take, instead of *αἶρνωμαι*, § 169, Rem. 1, only Pres. and Impf.

*αἰρέω*, to take, Ion. Perf. *ἀραιρήσα*, *ἀραιρήμαι*, § 219, 8; Ep. second Aor. Mid. *γάρτο* instead of *ἔατο*, § 227, B.

*αἰσσω*, Ep. (*ᾶ*, but *ὑπᾶῖς* Il. *φ*, 126; *ι*) instead of *ᾶσσω*, to rush, Ep. forms *ἡῖσα*, Subj. *αἰῖω*, Part. *αἰῖας*; Aor. Pass. *ἡῖσθην*, Inf. *αἰχσθῆναι*; the Att. Tragedians use the following forms, *ᾶσσω* and *ᾶσσω*, commonly *ᾶττω*, *ᾶττω*, *ἡῖσα*, *ῖσαι* and *ἡῖσα*, *ᾶσαι*.

*αἰώ*, Ep., to hear, only Pres. and Impf. *αἰών*. Comp. *ἐπαῖω*.

*ἀκαχίω*, Ep., to trouble, stem *ἄΧΩ*, second Aor. *ἡκαχον*; Fut. *ἀκαχήσω*, first Aor. *ἡκάχησα*; Mid. *ἀκαχίζομαι*, *ἄχομαι* or *ἄχνημαι*, to be sad, Aor. *ἡκαχόμην*, § 219, 7; Perf. *ἀκήχημαι* (§ 219, 8, comp. *ἀρήρημαι*, *ὀρώρημαι*) and *ἀκάχημαι*, third Pers. Pl. *ἀκηχίδαται*, § 220, Rem. 2, and *ἀκη-*

- χάται, Part. ἀκηχήμενος and ἀκαχήμενος, Inf. ἀκάχισθαι, § 223, Rem. 4; Plup. Ep. ἀκαχέτατο.
- ἀκύνεμος, Ep., *sharpened, pointed*, from ἈΚΩ, *acuo*, instead of ἀκύνεμος, §§ 19, Rem. 1, and 208, 2. The *χ* comes from the Perf. Act. ἀκηδέω, *to neglect*, Aor. ἀκήδεσεν.
- ἀλάσμαι, *to wander about*, Ep. Perf. ἀλάλημαι, § 219, 8, ἀλαλήμενος, ἀλάλησθαι, § 223, Rem. 4.
- ἀλδαίνω, *to make increase*, Ep. Aor. ἤλδανε.
- ἀλέξω, *to keep off*, Ep. second Aor. ἤλακον, § 219, 7, from ἈΛΚΩ, ἀλαλκύν, ἀλαλκῶν; Fut. ἀλαλκήσω.
- ἀλέομαι and ἀλεύομαι, Ep., *to shun*, Aor. ἡλεάμην, Subj. ἀλήται, Opt. ἀλείται, Imp. ἀλέασθε, Inf. ἀλεύασθαι and ἀλέασθαι, § 223, 8.
- ἀλθήςκω, ἀλθίσκω, Ion. prose, *to heal*, Fut. ἀλθέξω, etc.
- ἀλιταίνω, Ep. and Poet., *to sin*, Fut. ἀλιτήσω; Aor. ἡλιτον, ἀλιτόμην, ἀλιτέσθαι; Perf. ἀλιτήμενος, *sinful*, § 223, Rem. 4.
- ἀλλομαι, *to spring*, Ep. second Aor. Mid. ἄλλο, etc., § 227, B.
- ἀλνκτιώ, *to be greatly troubled*, Ep. Perf. ἀλαλκτικημαι, § 219, 8.
- ἀλύσκω, Ep., *to escape*, ἀλύξω, ἤλυξα.
- ἀλφαίνω, Ep., *to find*, Sec. Aor. ἀλφεῖν.
- ἀμαρτάνω, *to miss*, Ep. Aor. ἡμβροτον, §§ 223, 11, and 208, 3.
- ἀμπλακίσκω, Ep. and Poet., *to err*, Fut. ἀμπλακίσω; Aor. ἡμπλακον.
- ἀνδάνω, Ep., Poet. and Ion., *to please*, Impf. ἐάνδανον Herod., ἐήνδ. and ἤνδ. (Ep.); Aor. ἐαδον Herod., ἄδον, (Ep.); Inf. ἀδίειν; Perf. ἔαδα; Fut. ἀδήσω. Aug., § 219, 4, 5. In Theocritus ἐαδε; Ep. Aor. εὐαδον, §§ 219, 4, and 207, 3.
- ἀνήνοθε, *to spring up*, Ep. Perf. with Att. Reduplication, § 219, 8, from ἈΝΕΘΩ.
- ἀντιάω, *to meet*, Ep. ἤντιον, § 222, A, (2); συναντήτην, § 222, Rem. 1.
- ἀνύω, *to complete*, Ep. Impf. in Theoc. ἄνυμις, ἄνυτο, § 223.
- ἄνωγα, Ep. and Poet. Perf. *to command*, ὄνωγμεν, Imp. ἄνωγι, etc., § 228; Plup. ἡνώγεα, § 220, 8. In certain forms this Perf. is changed into the inflection of the Pres., e. g. third Pers. Sing. ἀνώγει, Impf. ἡνωγον and ἄνωγον; Fut. ἀνώξω; Aor. ἤνωξα.
- ἀπαυράω, Ep., *to take away*, Impf. ἀπηύρων, -ας, -α; first Aor. Act. Part. ἀπούρας; first Aor. Mid. ἀπηύρατο, Pass. ἀπουράμενος.
- ἀπαφίσκω, Ep., *to deceive*, Fut. ἀπαφήσω, second Aor. Act. ἡπαφον, Opt. Mid. ἀπάφοιτο.
- ἀπειλέω, Ep. ἀπειλήτην, § 222, Rem. 1. ἀπόερσε, an Ep. Aor., *he hurried along*, Subj. ἀποέρση, Opt. ἀποέρσειε.
- ἄπτω, *to join to*, Ep. Aor. Pass. ἐάφθη, *fell on*.
- ἄραρίσκω, Ep., *to fit*, stem ΑΡΩ, first Aor. ἤρσα, ἄρσαι, § 223, 6; first Aor. Pass. ἄρθεν instead of ἤρθησαν; second Aor. ἤραρον, § 219, 7; also Intrans. *to be adapted, to please*, more usual than the first Aor.; Perf. ἄραρα, Ion. ἄρηρα, § 219, 8, *I am fitted*, Intrans., Ep. ἀράρῃα, § 223, 13, Perf. Mid. or Pass. ἄρηρημαι, ἄρηρέμενος, § 223, Rem. 4; Aor. ἄρμενος, *adapted*, § 227, B.
- ἈΡΑΩ, ἀράομαι, *to pray*, Ep. second Aor. ἀρήμεται Od. γ, 322.
- ἄρνημαι, *to gain*, § 188, 1.
- ἌΩ, Ep., (a) *to blow*, see ἄημι; (b) *to sleep*, Aor. ἄεσα, ἄσαμεν; (c) *to satisfy*, also Intrans. *to be satisfied*, Inf. ἄμεναι instead of ἀίμεναι; Fut. ἄσω; Aor. ἄσα, ἄσασθαι; verbal Adj. ἄστος, ἄτος.
- βαίνω, *to walk, to go*, Ep. forms, Perf. βέβαμεν, etc., § 228; second Aor. Dual βάτην, third Pers. Pl. ἐπέρβασαν, § 227, Rem., third Pers. Pl. ἔβαν, βάν, § 224, 4, Inf. βήμεναι, Subj. βείω, βήη, βείομεν, and βῶ. § 224, 9; first Aor. Act. and Mid. Trans., *to lead*, ἔβησα, ἐβησάμην; second Aor. Mid. ἐβήσετα, Imp. ἐπιβήσεα, § 223, 10. Ep. form, βι-

- βάσθων*, to stalk, strengthened corresponding form from *βαίνω*; also *βιβᾶ*, *βιβῶντα*, *βιβῶσα* and *βιβύς* from *BIBHIMI*; finally, Imp. *βάσκε*, and Inf. *ἐπιβασκέμεν*.
- βάλλω*, to throw, Ep. second Aor. *ἔβλην*, *ἔβλήμην*, § 227, A, (a), Fut. *βλήσομαι*; Ep. Perf. *βεβόλημαι*, used of the mind; but *βέβλημαι*, of the body.
- βαρέω*, Ep., to be heavy, *βεβαρηώς*, § 223, 13.
- βεβρώθοις*, Ep., to eat, instead of *βιβρώσκοις*.
- βίεμαι* and *βειομαι*, to live, Ep. Fut. *βίη*, *βιόμεισθα*, § 223, 7.
- βιάομαι*, Ep., instead of *βιάζομαι*, to force, *ἐβίησατο*, *βεβίηκε*.
- βιβρώσκω*, to eat, Ep. Aor. *ἔβρω*, § 227, A, (d); Perf. Part. *βεβρώς*, -ώτος, § 228.
- βλώσκω*, Ep. and Poet., to go, instead of *μλώσκω*, § 18, 3, Aor. *ἔμολον*, *μολεῖν*, *μολῶν*; Perf. *μέμβλωκα* instead of *μεμέλωκα*; Fut. *μολοῦμαι*.
- βοᾶω*, to cry out, Ep. Aor. *ἔβωσα* instead of *ἐβόησα*, § 205, 5.
- βούλομαι*, to will, Ep. *βόλεται*, *βόλεσθε*, § 207, 4, *προβέβουλα*, to prefer.
- βρυχώμαι*, to roar, Ep. Perf. *βέβρυχα*, with the sense of the Pres.
- Γαμῶ*, to marry, Ep. Fut. *γαμέω*; Ep. Fut. *γαμίσσεται* Il. i, 394, will give in marriage.
- γάνυμαι*, Ep., to be cheerful, *γάννται*; Fut. *γανίσσεται*.
- ΓΑΣΩ*, Ep. Perf., *γέγυμεν*, to have become, etc., § 228.
- γίγωνα*, Ep. and Poet. Perf. with the sense of the Pres. to cry out; in Hom., third Pers. Sing. *γίγωνε*, also with the sense of the Aor., Part. *γεγωνώς*, Inf. *γεγωνέμεν*; Plup. *έγεγωνει*. From the Perf. a Pres. has been formed, of which there are in Hom. the forms, Inf. *γεγωνεῖν*, Impf. *έγεγωνεν*.
- γείνομαι*, Ep., to be born, to be produced; Aor. Mid. to beget, to bear, Subj. *γελνται* instead of *γείνηται*.
- γίνο*, to seize, § 227, B.
- γηράω*, to grow old, second Aor. *ἐγήρα*, etc., § 227, A, (a).
- γοᾶω*, Poet., to wail, Ep. third Pers. Pl. Aor. *γόον*.
- Δαινύμι*, Ep., to entertain, to feed, instead of *δαίτ-νμι*, § 169, Rem. 1, Fut. *δαιώω*; Mid. *δαιννμαι*, to feast, to spend, second Pers. Sing. Impf. Ind. *δαινύ*, *δαινυο* instead of *ἐδαινυο*, § 224, 5, third Pers. Sing. Opt. *δαινύτο* instead of -ύτο, third Pers. Pl. *δαινίαιτο*; Aor. *ἐδαισάμην*.
- δαίω*, Ep., (a) to divide, § 164, Fut. *δάσσομαι*; Aor., also prose, *ἐδασάμην*; Perf. Pass. *δεδαίεται*, to be divided, broken; (b) to burn, to inflame, Perf. *δέδηκε*, he burnt; Mid. to blaze, Intrans., second Aor. Subj. *δάηται*.
- δαμνάω* and *δάμνημι*, Ep. secondary form from *δαμάω*, to subdue, from which comes third Pers. Sing. Pres. *δαμνᾷ*; third Pers. Sing. Impf. *ἐδάμνα* and *δάμνα*, *δάμνασκε*; second Pers. Sing. Pres. Mid. *δαμνᾷ*; — *δάμνησι*, *δάμναμαι*, etc.
- δυρθάνω*, to sleep, Ep. Aor. *ἔδραθον*, § 223, 11.
- δατέομαι*, Ep. secondary form, used in the Pres. and Impf., from *δαίομαι*, to divide.
- ΔΑΣΩ*, Ep. and Poet., (a) to teach (= *διδάσκω*), (b) to learn (= *διδάσκομαι*); to (a) belong the Ep. second Aor. *δέδας* Hom., *ἔδαε* Theoc. and Apoll.; to (b) belong *δεδαώς* Hom., *δεδάσσι* in other authors; Ep. second Aor. Act. *έδάην*, I learned, § 227, A, (b), from which Ep. *δαήσομαι*, *δεδαήκα*, *δεδαημένος*. From the Perf. a new Ep. Pres. has been formed, *δεδάσθαι* Inf. Here belongs also the Ep. Fut. *δήω*, about to find, to meet with, *δήεις*, *δήομεν*, *δήετε*, § 223, 7.
- δέατο*, Ep., it seemed, Aor. *δοάσασατο*, third Pers. Sing. Subj. *δοάσσειται* instead of -ηται.
- δειδω*, to fear, the Pres. occurs only in the first Pers., Fut. *δείσομαι*; Aor.

- ἔδδισα, Ep. ἔδδισα (as is probable originally ἔδδισα), Perf. Ep. δειδοικα instead of δειδοικα, and δειδία Ep. instead of δειδία, § 228.
- δείκνυμι, to show, Ion. (ΔΕΚ) δέξω, ἔδεξα, etc.; Mid. δεικνυμαι, in the Ep. dialect it also has the sense, to greet, to welcome, to drink to; so also in the Perf. δειδέγμαι with the sense of the Pres., δειδέχεται third Pers. Pl.; Plup. δειδέχτο, to welcome, δειδέχτο.
- δέχομαι, to see, Ep. second Aor. ἔδρακον, § 223, 11.
- δέχομαι, to receive, Ion. δέχομαι; in Hom. this verb signifies also, to take, excipere, to await, e. g. an attack, a wild beast, in the following forms, δέχεται instead of δέχονται, § 220, 13, II. μ, 147; Perf. δέδεγμαι with the sense of the Pres., Fut. δειδέξομαι, excipiam, second Aor. Mid. ἔδεκτο, etc., § 227, B; Perf. Mid. δειδοκημένος, awaiting, lurking, II. ο, 730.
- δεύω instead of δέφω, Ep. instead of δέω, to want, which comes from εἰδέησε, he wanted, δῆσεν, he was in want of; Mid. δεύομαι, to be wanting, Fut. δευήσομαι.
- ΔΙΔΗΜΙ (ΔΕ-), Ep. and older Ionic-Att., Xen., corresponding to δέω, to bind, διδέασι Xen.; Impf. δίδη instead of εἰδίδη II. λ, 105.
- δίζηναι, Ep. and Ion., to seek; it retains the η, (contrary to § 170, 1, comp. ΔΗΜΙ); ἐδίζητο, ἐδίζηντο, δίζησθαι, δίζήμενος in Herod.; δίζηαι Hom., δίζειαι Theoc.; Fut. διζήσομαι; Aor. ἐδίζησάμην.
- ΔΙΗΜΙ, ΔΙΕ-, of the Act. only ἐνδίσαν, third Pers. Pl. Impf., II. σ, 584, they drove away; Mid., to make one run, to make flee, oftener to scare, to chase (specially with the Inf.), διενταί II. ψ, 475, διεσθαι II. μ, 304, Subj. διήται, διωνται, Opt. δίοιτο, comp. τίθοιτο.
- δίω, Ep., to flee, διέ, δειδιδι, διον, I fled.
- δουπείω, Ep., to sound, Perf. δειδουπόντος; Aor. εἰδούνησα and ἐγδούνησα from ΓΔΟΤΗ-, comp. τύπτω and κτυπέω.
- δύναμαι, to be able, second Pers. Ion. δύνει; Aor. Ep. ἐδυνάσθη and ἐδυνήσάμην.
- δύω, to wrap up, Ep. δύνει instead of δύναι from ἔδυν; Ep. second Aor. Mid. δύσσειτο, δύσειτο, δυσόμενος, § 223, 10.
- ἔγειρω, to awake, Ep. Aor. ἔγρετο, I awoke, etc., § 223, 11; Ep. forms of Perf. ἐγρήγορα are ἐγρήγορε, etc., § 228. From the Perf. has been formed the Pres. ἐγρηγορών, watching, Od. ν, 6, as if from ἐγρηγοράω.
- ἔδω and ἔσθω, Ep., to eat (= ἐσθίω), Inf. ἔδμεναι, § 229; Impf. ἔδον and ἔδισκον; Perf. ἐδηδώς; Perf. Mid. or Pass. ἐδήδοται.
- ἔθω, from which come the Ep. ἔθων, wont, accustomed, and the Perf. εἴωθα, § 140, Rem. 3.
- ΕΙΔΩ, ΕΙΔΩ, Aor. εἶδον, I saw, Ep. εἶδον, Inf. εἰδέναι, Subj. εἶδωμι; Ep. Pres. Mid. εἰδεται, it seems, εἰδόμενος, appearing, making like; Fut. εἰσομαι; first Aor. εἰσάμην and εἰσάμην, εἰσάμενος and εἰσάμενος, § 219, 4; second Aor. εἰδόμην, I saw.
- ΕΙΚΩ, third Pers. Sing. Impf. εἶκε, it appeared, II. σ, 520; Perf. εἶοικα, I am like, Ep. third Pers. Dual εἶκτον and Plup. εἶκτην, § 228, Part. εἰκώς and II. φ, 254. εἰκώς, εἰκνῖα and II. σ, 418. εἰοικνῖαι; Ep. Plup. Mid. ἦκτο and εἶκτο, it was like.
- εἰλύω, Ep., to cover over, εἰλίσσω, εἰλύμαι, third Pers. Pl. εἰλῦσται; from εἰλύνω comes Aor. Pass. ἐλύσθη.
- εἰλω, to press, to drive, from which in Hom. only εἰλόμενος; in the same author, εἰλίω, εἰλεον; the rest are from ΕΑ, e. g. ἔλσαν, Inf. ἔλσαι and ἔλσαι, Part. ἔλσας, § 223, 6; ἔλμαι, εἰλμένος; second Aor. Pass. ἔλτην from ἔλλω, third Pers. Pl. ἔλτην, ἄλῃναι and ἄλῃμεναι, ἄλεις.

εἶμι, *to be*, § 225.

εἶμι, *to go*, § 226.

εἶργω, *to shut out*, Ep. Impf. ἔργαθον, § 162. Comp. ἔργω.

εἶρομαι, Ep. and Ion., *to ask*, Impf. εἰρόμην; Fut. εἰρήσομαι; second Aor. ἡρόμην, Subj. ἐρώμεθα, Opt. ἔροιτο, Inf. ἔρεισθαι in Hom. with the accent of the Pres.;—Ep. corresponding forms of the Pres. (a) ἐρείομαι, ἐρείσθαι; Impf. ἐρέοντο; (b) ἐρέω, Subj. ἐρεώμεν, Opt. ἐρεοίμεν, Part. ἐρέων.

\*EIPTEMI, see ἐρύω.

εἶρω, Ep. and Ion., *sero, to string*, first Aor. ἐξείρας, exserens, Herod. 3, 87; Ep. Perf. Mid. or Pass. ἔρξμαι, ἐρξμένος, in Herod. ἐρμένος, Plup. ἔριτο.

εἶρω, *to say*, Pres. only Ep., Fut. ἐρῶ, Ep. ἐρέω.

εἶσα, Ep. Aor. *I placed*, from the stem \*Ed-, comp. sed-eo, Opt. ἀνέσαιμι, Imp. εἶσον, Part. ἔσας (ἀνέσαντες; ὑπείσας Her. 3, 126. 6, 103), Inf. ἐφίσσαι; Aor. Mid. ἐσάμην and ἐσασατο, Part. ἐφισσάμενος (Her. 1, 66. ἐισάμενοι), Imp. ἐφίσσαι; Fut. ἐφίσσασθαι.

εἰαίνω, *to drive*, Pres. εἰάω, Ep. ἐλόω; Impf. Ep. ἔλων; Fut. Ep. ἐλώωσι instead of ἐλώσι; Ep. Perf. ἐληλάμενος, § 223, Rem. 4, third Pers. Sing. Plup. ἐληλάδατο, § 220, Rem. 2; Ion. Perf. ἐλήλασμαι and Aor. Pass. ἤλασθην.

εἰερίζω, *to whirl*, Ep. second Aor. Mid. ἐλέλικτο, § 227, B.

ἐνέπω or ἐννέπω, Ep., *to say, to tell*, Impf. with the sense of the Aor. ἔνεπον, ἔννεπον, Aor. ἐνισπον, (comp. ἐσπόμην from ἐπομαι), Imp. ἐνίσπε, Subj. ἐνίσπω, Opt. ἐνισποιμι, Inf. ἐνισπεῖν, Fut. ἐνίψω and ἐνισπήσω.

ἐνήνοθα, Ep. Perf. from \*ENΘΩ or \*ENEΘΩ with the sense of the Pres. and Impf., ἐπενήνοθε, *to sit on*, Il. β, 219. *to lie on*, H. Cer. 280.

ἐνίπτω, Ep., *to chide*, second Aor. ἐνέπτον, ἤν-ἱπτεον, § 219, 7.

ἐννύμι, *to clothe*, Ep. and Ion. εἵννυμι; Ep. Fut. ἔσω; Aor. ἔσσα and ἔσα, ἐσάμην, ἐσασατο, ἔσασθαι; Perf. εἵμαι, εἵσαι and ἔσαι, εἵται, etc., εἵμένος; second Pers. Plup. ἔσσο, third Pers. ἔστο and ἔστο, third Pers. Dual ἔσθην, third Pers. Pl. εἵατο;—on ἐσασατο, ἔστο, comp. § 219, 4. εἴοικα, *I am like*, § 228. Comp. \*EIKΩ. ἐπαῖω, *to understand*, Aor. ἐπήϊσα (†) Herod. and Apollon., § 130, Rem. 1; the Poet. αἰώ is found only in Pres. and Impf.

ἐπαυρίσκομαι, Ep. and Poet., *to receive advantage or injury from a thing*, Aor. ἐπηυρόμην, ἐπαυρέσθαι, first Aor. ἐπηυράμην in Aeschyl. and in the later writers; Fut. ἐπαυρήσομαι. The Act. in the sense, *to touch, to injure*, is found in Homer, e. g. second Aor. Subj. ἐπαύρη, Inf. ἐπαυρεῖν, ἐπαυρέμεν.

ἐπίσταμαι, *to know*, second Pers. ἐπίστη Ion. Poet.

ἐπω, as a simple, in Act. only Ep. in the sense *tracto aliquid* Il. ζ, 321; generally used as a compound, e. g. περιέπω, διέπω, etc., second Aor. Act. ἔσπον instead of ἔσ-επον, in Homer ἐπέσπον, ἐπισπεῖν, ἐσπών; Fut. Ep. ἐπέψεις; Mid. also as a simple, generally signifying, *to follow*; Impf. Ep. ἐπόμην instead of ἐπόμην; Fut. ἔψομαι; second Aor. Mid. ἐσπόμην, σπείσθαι; Ep. forms, σπεῖω, ἐσπέσθω, Subj. ἔσπωμαι, Opt. ἐσποίμην, Inf. ἐσπέσθαι and σπείσθαι, Part. ἐσπόμενος. Herodot. has from περιέπω also περιεφθῆναι and περιέψασθαι instead of περιεφθῆσθαι.

ἐργω, commonly ἔργω, Ep., instead of εἶργω, *to shut in and shut out*, with the corresponding ἐργνύμι, ἐργάθω, ἐργάθω, Aor. ἔρξα; Perf. Mid. or Pass. ἔργγμαι, third Pers. Pl. ἔρχαται, third Pers. Pl. Plup. ἐρχατο and ἔρχατο; Aor. Pass. ἐρχθείς.

ἐρδω and ῥέζω, Ep., *to do*, Fut. ῥέξω, Aor. ἔρξω and ῥέξω, or ἔρξω, ῥέξω;

- Perf. *ῥοργα*, Plup. *ῥώργειν*, § 140, Rem. 3, Perf. Mid. or Pass. *ῥεργ-μένος*, Aor. Pass. *ῥεχθεῖς*, *ῥεχθῆναι*. *ῥεῖδω*, to prop, Ep. Perf. *ῥρηγέδεται*, § 219, 8.
- ῥερίπω*, Poet. and prose, to throw down, Ep. Plup. *ῥερίπιτο*, § 219, 8.
- ῥερίδαινω*, Ep. to fight, Aor. Mid. *ῥερίδῃσασθαι*.
- ῥερίζω*, to fight, Ep. *ῥερίζομαι*, Perf. Mid. *ῥρήρισμαι*, § 219, 8.
- ῥέρω*, to wander, Ep. Aor. *ῥρσαι*, hurry away! § 223, 6.
- ῥρυθαίνω*, Poet., to redden, Fut. *ῥρυθήσω*.
- ῥρύκω*, to keep off, Ep. second Aor. Act. *ῥρύκακον*, *ῥρυκακείν*, § 219, 7.
- ῥρύω* and *εῖρύω*, Ion. and Ep., to draw, Fut. *ῥρύσω* (σσ) and Ep. *ῥρύνοισι*; Aor. *ῥρύσα* (σσ) and *εῖρύσα*; Fut. Mid. *ῥρύσομαι* and Ep. *ῥρύσθαι*; Aor. *ῥρύσάμην* (σσ) and *εῖρυσάμην*; Perf. Pass. third Pers. Pl. *εῖρύεται* Il. ξ, 75, and Plup. *εῖρυντο* Il. σ, 63. *εῖρύατο* Il. ο, 654, (of ships drawn to land, ὦ long in the Arsis); Plup. Mid. *εῖρυντο* (φάσανον, had drawn the sword, ὦ long in the Arsis); Od. χ, 90. Secondly the Mid. in Hom. and Poet. takes the sense to save, to shelter (from danger); in this sense there are the following forms, *ῥρύσο*, *εῖρῦτο* and *ῥύτο*, which are to be regarded as syncopated forms of the Impf. The sense, to guard, has two Mid. corresponding forms, (a) Ep. *ῥΕΙΡΜΙ*, Inf. *εῖρύμεναι* Hes. Opp. 816; Mid. *εῖρνεται* to guard, instead of *εῖρνεται*, Inf. *ῥρυσθαι*, *εῖρυσθαι*;—(b) Ep., Poet. and, though very rare Att. prose *ῥύομαι*, Inf. *ῥύσθαι* instead of *ῥύισθαι*; Impf. third Pers. Sing. *ῥυντο*, was watched, Hesiod. Th. 304, third Pers. Pl. *ῥύατ* instead of *ῥύοντο* (were protected); Aor. *ῥύσάμην* and Ep. *ῥύσάμην*, but Il. ο, 29, *ῥύσάμην*.
- ῥρχομαι*, to go, Ep. Perf. *εἰλήλουθα*, first Pers. Pl. *εἰλήλουθμεν*; Ep. Aor. *ῥλυθον*.
- ῥχω*, to have, Ep. Aor. *ῥσχεθον*, *σχεθον* and *ῥσχον*, § 162; Ep. Perf. *ῥχωκα*; Ep. Plup. *ἑπώχατο*, they were closed, Il. μ, 340.
- ῥμαι*, to sit, *ῥται*, *ῥτατο* Ion. and *εἶαται*, *εἶατο* Ep., instead of *ῥνται*, *ῥντο*.
- ῥμύω*, Ep., to sink, Perf. *ὑπεμνήμυκε*, to let the head sink, Il. χ, 491. This form has the Att. reduplication *ἐμ-ῥμύκε*, § 219, 8, and strengthened by *ν*, § 208, 5.
- ῥερόμαι*, Ep., to warm one's self, Fut. *ῥέροσμαι*, § 223, 6; Aor. *ῥθήρην*, Subj. *ῥερέω*.
- ῥηλέω*, Ep. and Poet. to sprout, Fut. *ῥηλήσω*, etc.; Perf. *τέθηλα* (τεθαλύα Ep., § 223, 13; second Aor. *ῥθαλον*.
- ῥΗΠΩ*, Ep., to stun, Perf. *τέθηπα*; Plup. *έτεθήπεα*; second Aor. (from *ΤΑΘΩ*) *ῥάφον*.
- ῥνήσκω*, to die, Perf. *τέθνηκα*, Pl. *τίθνημεν*, etc., § 228.
- ῥρώσσω*, Ep., Ion. and Poet., to spring, Aor. *ῥθορον*; Fut. *ῥθορεύμαι*, Ep. *ῥορέομαι*; Perf. *τέθορα*.
- ῥρώω*, Ion., to sweat, *ιδρώσι*, *ιδρώντες*, *ιδρώσα*, *ιδρώην*, § 137, Rem. 1.
- ῥῥμι*, to send, Ep. and Ion., Aor. *ῥηκα*; Fut. *ῥσω*, but Od. σ, 265, *ἀνείσει*; in the Ep. and Ion. dialects, there are several forms from the theme *ῥΩ*, e. g. *ἀνείει* instead of *ἀνίησι* Her., *ῥύνιον* instead of *ῥυνίεσαν* Hom., *ῥμετίετο* and *μεμετιμένος* Herod., instead of *μεθίετο*, *μεθειμένος*.
- ῥκνέομαι*, to come, Ep. Pres. *ῥκω* and Impf. *ῥκον*; Ep. Aor. *ῥκον*, § 223, 10, and *ῥκτο*, etc., § 227, B.
- ῥΛΙΜΙ* instead of *ῥΛΙΑ*, to be merciful. Of the Act. only the Ep. Imp. *ῥληθι*, be merciful (in addresses to the gods) instead of *ῥλᾷθι*, § 224, 6, as in Theoc. 15, 143, Subj. Ep. *ῥλήκησι*; Plup. Opt. Ep. *ῥλήκοι*; Mid. Poet. *ῥλαμαι*, to appease.
- ῥσᾶμι*, Dor., to know, *ῥσῃς*, *ῥσᾶτι*, *ῥσᾶμεν*, Part. *ῥσας*.
- Καίννμαι*, Ep., instead of *καίννμαι*,

- § 169, Rem. 1, from the theme *KAA*,  
to excel, Perf. *κέκασμαι*; Plup. *ἐκέ-  
κασμην*.  
*καίω*, to burn, Ep. Aor. *ἔκηα*, Trag.  
*ἔκα*, Subj. *κίόμεν* instead of *-όμεν*,  
Opt. third Pers. Sing. *κῆαι*, third  
Pers. Pl. *κῆαιεν*, Inf. *κῆαι* (in the  
Odyss. also *κῆται*, *κῆομεν*, *κῆαντες*);  
Aor. Mid. *ἐκηάμην*, *κηάμενος* (in the  
Odyss. *κηάμενος*, *κῆαντο*); second  
Aor. Act. *ἐκάην*, I burned, Intrans.,  
Inf. *καήμεναι*.  
*καίμηναι*, to weary one's self, Ep. *κακη-  
ώς*, *-ώτος*, *-ότος*, § 223, 13, Ep. se-  
cond Aor. Subj. *καίμηναι*, § 219, 7.  
*κῆμαι*, to lie, in Hom. *κίονται*, as if  
from *κείμαι*; Ep. and Ion. *κείται*,  
*κίσσθαι*; second Pers. Sing. *κίσσαι*  
and *κῆται*, third Pers. Pl. *κῆνται* and  
Ep. *κίσσεται*, and Ion. *κίσσεται*, Subj.  
*κίωμαι*, third Pers. Sing. *κῆται*; Impf.  
*κίετο* and *κίετο* Ep., instead of  
*κῆεντο*; *κῆσκετο*; Ep. Fut. *κίω*, *κῆω*,  
*κῆων*, *κῆων*, *κῆόμεν*.  
*κέρω*, to shear, Ep. *κέρσω*, *ἔκρσα*, § 223,  
6, but *ἐκείραμην*.  
*κῆλλω*, to drive, Ep. *ἔκელσα*, § 223, 6.  
*κῆλομαι*, Ep. and Poet., to urge, Fut.  
*κῆλίσσομαι*, first Aor. *ἐκῆλσάμην*;  
second Aor. *ἐκῆλόμην*, etc., § 223,  
11.  
*κέντιω*, Ep., to sting, stimulo, Aor.  
*κένσαι*, § 223, 6.  
*κεράννυμι*, to mix, Ep. *κεράω* (*κερῶν-  
τας*) and *κεραίω*, (Imp. *κέραιε*), *κερνάω*  
(*κερνᾶς*, Impf. *ἐκίρνα*) and *κίρνημι*  
(Impf. *ἐκίρνη*, *κερνάς*); Ep. Mid. *κῆ-  
ρωνται* (as if from *κίραμαι*); Impf.  
*κερῶντο* Ep., instead of *ἐκερῶντο*  
from *κεράω*.  
*κερδαίνω*, to gain, in Ion. and later writ-  
ters *ἐκέρδησα*; *κερδήσεσθαι* and *κέρ-  
δανόμεν* in Herod.  
*κρύθω*, Ep., to conceal, Fut. *κρύσω*, Aor.  
*ἔκρυθα*; Perf. *κῆκενθα*; second Aor.  
*ἐκρύθον*, *κρύθον*, Subj. *κρύθω*, § 219,  
7; Mid. only Pres. and Impf.  
*κῆδω*, to make anxious, in the Act. only  
Ep. Fut. *κῆδήσω*; Perf. *κῆκηδα*, I

am anxious; Ep. Fut. *κεκαδήσομαι*  
Il. 9, 353.

*κίδναμαι*, Ep. corresponding form of  
*σπεδάννυμαι*, to scatter, only Pres.  
and Impf.

*κίννυμι*, Ep., instead of *κινέομαι*, to  
stir one's self, to be moved, Pass. *κι-  
ννύμενος*.

*κίρνάω* and *κίρνημι*, Ep. correspond-  
ing form of *κεράννυμι*, to mix, from  
which comes the Part. *κίρνάς*, Impf.  
*ἐκίρνα* and *κίρνη*.

*κίχάω* and *κίχάομαι*, Ep. and Poet.,  
to reach, Aor. *ἔκίχον*, Fut. *κίχῆσομαι*,  
not found elsewhere in the Att.  
poets; but Ep. Impf. *ἐκίχανον*, se-  
cond Pers. *ἐκίχεις* (from *KIXE-*);  
second Aor. Subj. *κίχῶ* and *κίχῆω*,  
Opt. *κίχῆην*, Inf. *κίχῆναι*, Part. *κίχῆς*  
and Mid. *κίχῆμενος*; Aor. Mid. *ἐκί-  
χῆσάτο*.

*κίω*, Ep., to go, only Pres. and Impf.  
The Part. *κίων* is accented like *ῶν*;  
Aor. *μετεκίαθον*, § 162,

*κλάζω*, to sound, Ep. Perf. with the  
sense of the Pres. *κῆκλῆγα*, *κῆκλῆγώς*,  
Pl. *κῆκλήγοντες* (as if from *κῆκλήγω*);  
Aor. *ἔκλαγον*.

*κλέω*, to shut, Ep. and Ion., *κλήω*, Aor.  
*ἐκλήμισα* (i), *κλήμισαι*; Perf. Mid. or  
Pass. *κῆκλήμι*, third Pers. Pl. *κε-  
κλήσεται* instead of *κῆκλήσεται*; Aor.  
Pass. *ἐκλήϊσθην*; from the Ion. *κλήϊω*  
come the forms often found in the Att.  
writers, viz. *κλήω*, *ἔκλῆσα*, *κῆκλῆμαι*.

*κλέω*, Ep., to celebrate, of which only  
*κλέμαι*, Impf. *ἐκλέο* instead of *ἐκλέο*,  
§ 220, 10.

*κλύω*, Ep., to hear, Imp. *κλύε*, *κλύετε*;  
second Aor. Imp. *κλύθι*, *κλύτε* and  
*κῆκλύθι*, *κῆκλύτε*, § 227, A, (e); the  
Impf. *ἔκλυνον* is used instead of the  
Ind. Pres.

*κόπτω*, to strike, second Perf. *κῆκοπα*  
in Hom., instead of *κίκοφα*.

*κορέννυμι*, to satisfy, Ep. Fut. *κορέω*  
and *κορέσω*, Perf. *κεκόρημαι*, to which  
the Part. *κεκορηώς*, § 223, 13, in re-  
spect to its meaning belongs.



- ποτέω and ποιόμαι, Ep., *to be angry*, first Aor. Part. ποτίσας; Perf. Part. κεκοτηώς, § 223, 13; Mid. Fut. ποτέσομαι (σσ); Aor. ἐκοιτάμην (σσ).  
 κρᾶζω, *to bawl*, Poet. Perf. κέρραγα, κέρραγμα, etc., § 228.  
 κραινώ, Ep. and Poet., *to complete*, Ion. commonly κραιναίνω, Impf. ἐκραιναίνον; Ep. Fut. κρανέω; Aor. ἐκρηνα and Ep. ἐκρήνα, Imp. κρήνον and Ep. κρήνον, Inf. κρήναι and Ep. κρήναι; Ep. Perf. Pass. κερράσονται (Eur. κέρρανται); Ep. Fut. Mid. κρανέομαι.  
 κτείνω, *to kill*, Ep. Fut. κτενέω (Ep. Part. κτανέοντα, κατακτανέουσιν and κατακτανέσθαι with the variable α); Aor. Ep. and Poet. ἐκτᾶνον; Ep. second Aor. Act. ἐκτάν, etc., § 227, A, (a); first Aor. Pass. third Pers. Pl. ἐκταθεν Ep., instead of ἐκτάθησαν.  
 κυρέω, rarely κίρω, Ep. and Poet., *to find, to reach*, Aor. ἐκίρσα, § 223, 6, and more rare ἐκίρησα, Fut. κύρσω and more rare κυρήσω; Perf. κενύρηκα.  
 λαγχάνω, *to partake*, Ion. Fut. λάξομαι; Ep. Aor. Subj. λείαχω, § 219, 7, Trans. *to make partaker* in the phrase θανόντα πυρός; Perf. λειλόγχα Ep., instead of εἰληχα, Od. λ, 304. λειλόγχασι.  
 ΛΑΖΤΜΑΙ = λάζομαι, *to take*, Ep. ελάζυτο.  
 λαμβάνω, *to receive*, Ion. λάμφομαι, λέλαβηκα, λελᾶμμαι, λελάμφθαι, ἐλάμφθην, λαμπτέος; also Dor. λελάβηκα, but λελᾶμμαι, λελᾶφθαι; in Dramatists λέλημμαι; Ep. Aor. λελαβέσθαι, § 219, 7.  
 λανθάνω, Ep. often λήθω, *to be hidden*; Ep. second Aor. Act. Subj. λείαθω and Mid. λελαθόμην, § 219, 7; Perf. Mid. λελύσμαι; in Theoc. λασθῆμεν = λησθῆναι instead of λαθίσθαι; ἐπιλήθω and ἐκλήθω, *to cause to forget*, Ep. Aor. ἐπέλησα; ἐκέλεσθον.  
 λάσκω, Ep. and Poet., Aor. ἔλασκον; Ep. Perf. λέληκα (Poet. λέλᾶκα and ἐκέλεσκα even in Demos.) with the sense of the Pres.; Ep. Pass. λελήκως, λελᾶντία, § 223, 13; Fut. λυκήσομαι; first Aor. Poet. ἐλύκησα, Ep. Aor. Mid. λελάσκοντο, § 219, 7.  
 ΛΕΧΩ, Ep., *to cause to lie down*, ἔλεξα, ἐλεξάμην, *I laid myself down, I lay, I rested*, Ep. Aor. ἐλέγμην, etc., § 227, B.  
 λούω, *to wash*, Ep. λοέω, λουέω, Impf. ἐλουεον, ἐλόιον; Aor. Inf. λοέσσαι, Part. λοέσσας; second Aor. Act. ἔλοον, third Pers. Sing. λῶε Od. κ, 361, λῶον; Mid. Pres. Inf. λούεσθαι and λούσθαι; Fut. Mid. λοέσσομαι; Aor. Mid. Inf. λοέσσανθαι; Part. λοεσσάμενος; Perf. Mid. or Pass. λέλουμαι.  
 λύω, *to loose*, Ep. second Aor. Mid. λύτο, λύντο, § 227, A, (e); Ep. Plup. Opt. λελύτο, § 224, 3.  
 Μαινόμαι, *to rave*, (ἐκμαίνω, *to make raving*, also Aor. ἐμῆνα Arist.); second Perf. μέμνηα, *I am raving*, (Theoc. 10, 31, μιμάνημαι).  
 μαίλομαι, Ep., *to seek*, Fut. μάσομαι (ἐπιμάσσειται); Aor. ἐμασσάμην.  
 μαρθάνω, *to learn*, Fut. in Theoc. μαθεῖμαι, like μαχοῦμαι.  
 μάρναμαι, Ep., *to fight*, only Pres. and Impf., like δύνημαι, but Opt. μαρνομένην Od. λ, 513.  
 μάχομαι, *to contend*, Ep. μαχέομαι, μαχέοιτο, μαχέοιντο, Part. μαχεόμενος and μαχεούμενος; Ep. Fut. μαχήσομαι and μαχέσομαι; Aor. ἐμαχεσάμην.  
 ΜΑΣΩ, Ep., *to strive*, Perf. with the sense of the Pres. in Sing. μέμονα, comp. γέγονα with ΓΕΓΑΔΑ, μέματον, μέμαμεν, etc., § 228.  
 μέτρομαι, Poet., *to obtain*, Ep. ἔμμορε third Pers. Sing. Perf. (and Il. α, 278) third Pers. Sing. second Aor. Act. (Augment, § 219, 6); Perf. Pass. εἰμαρται, *it is determined*, § 123, 4.  
 μέλω, commonly Impers. μέλει, *it concerns*, Ep. Perf. μέμηλε, Part. μεμηλώς; Ep. Perf. Mid. μέμβλεται and Plup. μέμβλετο instead of μεμύληται, ἐμεμήλητο, comp. βλώσκει.

- μεινοῖναι, *μεινοῖναι*, § 222, I, A, (2).  
 μῆκαμαι, *to bleat*, Ep. Perf. μέμηκα  
 with the sense of the Pres., μεμά-  
 κυῖα, § 223, 13; Aor. μάκων; from the  
 Perf. the Impf. ἐμέμηκον is formed.  
 μαιίνω, *to stain*, Ep. second Aor. μιάν-  
 θην, § 227, B.  
 μίγνυμι, *to mix*, Ep. Aor. μίχτο, § 227, B.  
 μυκῶμαι, *to roar*, Ep. μέμυκα, ἐμύκον.  
 Νάω, Ep. and Poet., *to dwell*, first  
 Aor. ἔνυσσα, *I caused to dwell*; Mid.  
 together with Aor. Pass. *to set-  
 tle down*; νάσσομαι, ἀπενασσάμην,  
 ἐνάσθην.  
 νεικῶ, Ep., Poet. and Ion. *to quarrel*,  
 Fut. νεικῶσω; Aor. ἐνέικισα, § 223, 1.  
 νίσσομαι, Ep., *to go*, Fut. νίσσομαι (the  
 form νείσσομαι is rejected).  
 ὀδύσσομαι, Ep., Aor. ὠδυσάμην,  
*to be angry*, ὀδυσσάμενος; Perf. ὀδώ-  
 νισμαι with the sense of the Pres.,  
 § 219, 8.  
 οἶδα, *to know*, § 228.  
 οἶομαι, *to think*; Ep. οἶω, οἶω, οἶομαι,  
 οἶμην, οἶοιτο; Aor. Mid. οἶσάμην;  
 Aor. Pass. οἶσθην, οἶσθεις.  
 ὄνομαι, Ep. and Ion., *to blame*, ὄνοσαι,  
 third Pers. Pl. ὄνονται, Imp. ὄνοσο;  
 Impf. ὀνόμην, Opt. ὀνοίμην, ὄνοιτο;  
 Fut. ὀνόσομαι; Aor. ὀνόσάμην and  
 ὀνόσθην; Ep. οὔνεσθε Il. ω, 241, in-  
 stead of ὄνεσθε and this instead of  
 ὄνοσθε (comp. οὐλόμενος) from ὄΝ-;  
 Ep. Aor. Mid. ὠνατο.  
 ὀράω, *to see*, Ion. ὀρέω, Impf. ὤρεον;  
 Ep. second Pers. Sing. Pres. Mid.  
 ὀρήμι, third Pers. Sing. Impf. ὀρήτο;  
 Ion. Perf. ὀρωπα.  
 ὀρεῖνται, from which Ep. ὀρεγ-  
 νύς, *stretching out*; ὀρέγω, *to stretch*;  
 Mid. *to stretch one's self, to reach after*,  
 Ep. Perf. Mid. ὀρώρεγμαι, third Pers.  
 Pl. ὀρωρέχεται, § 219, 8, Plup. third  
 Pers. Pl. ὀρωρέχαστο.  
 ὀρνύμι, Poet., *to excite*, Fut. ὄρσω,  
 Aor. ὠρσα, § 223, 6; Ep. Perf. In-  
 trans. ὄρωρα, § 219, 8, Subj. ὄρώρη,  
 Plup. ὄρώρει and ὠρώρει; Ep. Aor.  
 ὠρσεν; Mid. ὀρνύμαι, *to lift one's  
 self up*, Ep. Fut. ὀρεῖται, Aor. ὠρό-
- μην; Ep. Aor. Mid. ὠρτο, etc., § 227,  
 B; Ep. Perf. ὀρώρεται, Subj. ὀρώ-  
 ρηται, § 219, 8.  
 ὀσφραίνομαι, *to smell*, Ion. Aor. Mid.  
 ὀσφραντο.  
 οὔτιώ, *to wound*, Ep. Aor. οὔτα, etc.,  
 § 227, A, (a).  
 ὀφείλω, *to owe, ought, must*, Ion., Poet.  
 (except in the dramatic dialogues  
 of Att. writers) and in later prose  
 ὄφελον, -ες, -ε, Ep. ὠφελον, ὄφελον  
 in forms which express a wish.  
 ὀφείλλω, Ep., *to increase*, only Pres.,  
 Impf. and Opt. Aor. ὀφείλειεν Od.  
 β, 334.  
 Παίλλω, *to shake*, Ep. second Aor. Act.  
 ἀμπεπαλῶν, § 207, 7, and 219, 7, and  
 second Aor. Mid. πάλτο, § 227, B.  
 πάσχω, *to suffer*, Ep. πεπαθινή, as if  
 from πίπαθα; Ep. Perf. πέποσθε,  
 § 228, Rem.  
 πατέομαι, Ion., *to taste, to eat*, Aor.  
 ἐπάσάμην; Perf. πέπασμαι.  
 πείθω, *to persuade*, Ep. second Aor.  
 Act. πέπιθον, Subj. πεπιθῶ, Opt.  
 πεπιθῶμι, Inf. πεπιθῆν, Part. πεπι-  
 θόν, Imp. πέπιθε, § 219, 7; second  
 Aor. Mid. ἐπιθόμην, *to trust*, Opt.  
 πεπιθούτο; from the second Aor.  
 come πιθήσω, *to be obedient*, πεπ-  
 ιθήσω, *to be convinced*, πιθήσας,  
*obedient*; on ἐπέπιθμην and πέπεισ-  
 θι, see § 228.  
 πελάζω, *to draw near*, Trag. πελά-  
 θω, πλάθω, Fut. πελάσω, Poet.  
 commonly πελώ; Ep. Aor. Pass.  
 ἐπελάσθην, Poet. Att. ἐπλάθην, Ep.  
 ἐπλήμην, etc., Att. ἐπλάμην, § 227,  
 A, (a); Ep. Perf. πεπλημένος, Att.  
 πέπλᾶμαι.  
 πέρδω, Poet., *to destroy*, Fut. πέρσω;  
 first Aor. ἔπερσα, § 223, 6; second  
 Aor. ἐπράθον, § 223, 11; Ep. sec-  
 ond Aor. Mid. πέρθαι, § 227, B.  
 πέτομαι, *to fly*, second Aor. ἐπτόμην,  
 etc., § 223, 11.  
 πεύθομαι, Poet. instead of πυνθάνο-  
 μαι, Ep. second Aor. Mid. Opt. πε-  
 πύθοιτο; Perf. πέπυσμαι, § 223, 14.  
 πέφνον, ἔπειφνον, Ep. second Aor. Act.

- of  $\Phi\epsilon\kappa\eta\Omega$ , to kill, § 219, 7, Pass.  $\pi\acute{\epsilon}\phi\eta\omega\kappa$  with irregular accentuation; Ep. Perf. Pass.  $\pi\acute{\epsilon}\phi\alpha\tau\alpha\iota$ ,  $\pi\epsilon\phi\acute{\alpha}\sigma\theta\alpha\iota$ ; Fut. Perf.  $\pi\epsilon\phi\acute{\eta}\sigma\sigma\alpha\iota$ , (comp.  $\delta\epsilon\delta\acute{\eta}\sigma\sigma\alpha\iota$  from  $\delta\epsilon\delta\epsilon\mu\alpha\iota$ ).
- $\pi\acute{\eta}\gamma\eta\mu\iota$ , to fix, Ep. Aor.  $\pi\acute{\eta}\kappa\iota\sigma\iota$ ,  $\kappa\alpha\tau\epsilon\pi\eta\kappa\iota\sigma\iota$ , § 227, B.
- $\pi\acute{\iota}\lambda\alpha\mu\alpha\iota$ , Ep., corresponding form from  $\pi\epsilon\acute{\iota}\lambda\acute{\upsilon}\omega$ , to draw near only Pres. and Impf.
- $\pi\acute{\iota}\mu\pi\lambda\eta\mu\iota$ , to fill, Ep. Aor. Mid.  $\pi\acute{\iota}\lambda\eta\tau\iota\sigma\iota$ , etc., § 227, A, (a).
- $\pi\acute{\iota}\pi\tau\omega$ , to fall, Ep.  $\pi\epsilon\pi\tau\epsilon\omega\acute{\varsigma}$ , § 228.
- $\pi\iota\tau\acute{\alpha}\omega$  and  $\pi\iota\tau\eta\mu\iota$ , Ep. corresponding form of  $\pi\epsilon\acute{\iota}\alpha\kappa\kappa\upsilon\mu\iota$ , to spread out, from which come Impf.  $\pi\iota\tau\alpha$  instead of  $\acute{\epsilon}\pi\iota\tau\alpha$ , and Pass.  $\pi\iota\tau\acute{\alpha}\varsigma$ .
- $\pi\acute{\lambda}\eta\sigma\sigma\omega$ , to strike, Ep. second Aor. Act.  $\acute{\epsilon}\pi\acute{\iota}\pi\lambda\eta\gamma\omega\kappa$ ,  $\pi\acute{\iota}\pi\lambda\eta\gamma\omega\kappa$  and  $\pi\alpha\pi\lambda\eta\gamma\acute{\omicron}\mu\eta\kappa$ , § 219, 7.
- $\pi\lambda\omega\omega$ , Ion., to sail, Ep. second Aor. Act.  $\acute{\epsilon}\pi\lambda\omega\omega$ , etc., § 227, A, (d).
- $\pi\acute{\nu}\epsilon\omega$ , to breathe, in Hom. Perf.  $\pi\acute{\epsilon}\pi\eta\nu\mu\alpha\iota$ , § 223, Rem. 2, to be animated, intelligent; second Aor. Act. Imp.  $\acute{\alpha}\mu\pi\eta\nu\epsilon$ , second Aor. Mid.  $\acute{\alpha}\mu\pi\eta\nu\tau\omega$ , § 227, A, (e); Aor. Pass.  $\acute{\alpha}\mu\pi\eta\nu\theta\eta$  instead of  $\acute{\alpha}\mu\pi\eta\nu\theta\eta$ , § 223, 12.
- $\pi\acute{\tau}\eta\sigma\sigma\omega$ , to stoop down, Aor.  $\acute{\epsilon}\pi\tau\eta\zeta\alpha$ ; second Aor.  $\kappa\alpha\tau\alpha\pi\tau\alpha\acute{\iota}\omega\kappa$ , Aeschyl. Eum. 247; Perf.  $\acute{\epsilon}\pi\tau\eta\chi\alpha$ , Part. Ep.  $\pi\epsilon\pi\tau\eta\omega\acute{\varsigma}$ ,  $\acute{\omega}\tau\iota\sigma$ , § 223, 13; Ep. second Aor.  $\kappa\alpha\tau\alpha\pi\tau\acute{\eta}\tau\eta\kappa$ , § 227, A, (a).
- $\pi\alpha\acute{\iota}\nu\omega$ , to sprinkle, in Hom.  $\acute{\epsilon}\phi\phi\acute{\alpha}\delta\alpha\tau\alpha\iota$ , § 220, Rem. 2.
- $\phi\acute{\epsilon}\zeta\omega$ , see  $\acute{\epsilon}\rho\delta\omega$ .
- $\phi\iota\gamma\acute{\iota}\omega$ , Ep. and Poet., to shudder, Fut.  $\phi\iota\gamma\acute{\eta}\sigma\omega$ ; Aor.  $\acute{\epsilon}\phi\phi\iota\gamma\eta\sigma\alpha$ ; Perf. Ep.  $\acute{\epsilon}\phi\phi\iota\gamma\alpha$ .
- $\sigma\alpha\omega\omega$ ,  $\sigma\acute{\omega}\omega$  and  $\sigma\acute{\omicron}\omega$ , Epic, to save, (=  $\sigma\acute{\omega}\zeta\omega$ ); from  $\sigma\acute{\omega}\omega$ , Fut.  $\sigma\acute{\omega}\omega\sigma\omega$ ; Imp. Pres. Act.  $\sigma\acute{\omega}\omega$ , § 222, I, A, (4); third Pers. Sing. Impf. Mid.  $\sigma\acute{\alpha}\sigma\upsilon$  instead of  $\acute{\epsilon}\sigma\acute{\alpha}\sigma\iota\varsigma$  and  $\sigma\acute{\alpha}\omega$ ; Aor.  $\acute{\iota}\sigma\acute{\alpha}\omega\sigma\alpha$ ; Fut. Mid.  $\sigma\acute{\alpha}\omega\sigma\sigma\alpha\iota$ , Aor. Pass.  $\acute{\iota}\sigma\acute{\alpha}\omega\theta\eta\kappa$ ; from  $\sigma\acute{\omega}\omega$  Part.  $\sigma\acute{\omega}\omega\kappa\tau\epsilon\varsigma$  and Impf.  $\sigma\acute{\omega}\omega\sigma\kappa\omega\kappa$ ; from  $\sigma\acute{\omicron}\omega$  Subj. Pres.  $\sigma\acute{\omicron}\eta$ ,  $\sigma\acute{\omicron}\eta\varsigma$ ,  $\sigma\acute{\omicron}\omega\sigma\iota$ .
- $\sigma\acute{\epsilon}\nu\omega$ , Poet., to move, Mid. to haste, Ep. Aor.  $\acute{\epsilon}\sigma\sigma\epsilon\iota\nu\alpha$  and  $\sigma\acute{\epsilon}\nu\alpha$ ,  $\acute{\epsilon}\sigma\sigma\epsilon\iota\nu\acute{\alpha}\mu\epsilon\kappa$  and  $\sigma\epsilon\nu\acute{\alpha}\mu\eta\kappa$ , § 223, 8; Perf.  $\acute{\epsilon}\sigma\sigma\upsilon\mu\alpha\iota$ , § 223, 14; Plup.  $\acute{\epsilon}\sigma\sigma\acute{\upsilon}\mu\eta\kappa$ ; second Aor. Mid.  $\acute{\epsilon}\sigma\sigma\acute{\upsilon}\mu\eta\kappa$ , etc., § 227, A, (e); Aor. Pass.  $\acute{\epsilon}\sigma\sigma\acute{\upsilon}\theta\eta\kappa$ , Soph.,  $\acute{\epsilon}\zeta\epsilon\sigma\acute{\iota}\theta\eta\kappa$ , Hom. — On the Ep.  $\sigma\acute{\epsilon}\nu\tau\alpha\iota$ ,  $\sigma\acute{\omicron}\nu\tau\alpha\iota$ , etc., see § 229.
- $\sigma\kappa\acute{\iota}\delta\eta\mu\mu\iota$ , to scatter, Ep. corresponding form of  $\sigma\kappa\epsilon\delta\acute{\alpha}\nu\eta\mu\mu\iota$ , only Pres and Impf.
- $\sigma\tau\epsilon\phi\acute{\epsilon}\omega$ , to rob, first Aor. Inf.  $\sigma\tau\epsilon\phi\acute{\epsilon}\sigma\alpha\iota$  Ep. instead of  $\sigma\tau\epsilon\phi\acute{\epsilon}\sigma\iota\sigma\alpha\iota$ .
- $\sigma\tau\iota\gamma\acute{\epsilon}\omega$ , to fear, to hate, Ep. second Aor.  $\acute{\epsilon}\sigma\tau\iota\gamma\omega\kappa$ ; first Aor.  $\acute{\epsilon}\sigma\tau\iota\zeta\alpha$ , Trans., to make fearful.
- $\tau\alpha\acute{\iota}\lambda\eta$ , Ep. second Aor.  $\tau\epsilon\tau\alpha\gamma\acute{\omega}\kappa$ , seizing.
- $\tau\alpha\lambda\alpha\lambda\lambda\eta$ , to endure, Ep. Aor.  $\acute{\epsilon}\tau\alpha\lambda\alpha\sigma\alpha$ , Subj.  $\tau\alpha\lambda\acute{\alpha}\sigma\sigma\omega$ ; second Aor.  $\acute{\epsilon}\tau\lambda\eta\kappa$ , § 194, 4; Perf.  $\tau\acute{\epsilon}\lambda\eta\mu\alpha$ ,  $\tau\acute{\epsilon}\lambda\eta\mu\epsilon\kappa$ , § 228, Fut.  $\tau\acute{\lambda}\eta\sigma\sigma\omega\mu\iota$ .
- $\tau\alpha\nu\acute{\upsilon}\omega$ , Poet., to stretch, Ep.  $\tau\acute{\alpha}\nu\upsilon\tau\alpha\iota$ , § 229.
- $\tau\alpha\rho\acute{\alpha}\sigma\sigma\omega$ , to disturb, Ep. second Perf.  $\tau\acute{\epsilon}\tau\eta\chi\alpha$ , I am disturbed.
- $\tau\epsilon\mu\acute{\iota}\lambda\omega$ , to meet, Ep. Aor.  $\acute{\epsilon}\tau\iota\mu\omega\kappa$ , § 219, 7.
- $\tau\acute{\epsilon}\rho\pi\omega$ , to delight, Ep.  $\acute{\epsilon}\tau\alpha\rho\phi\theta\eta\kappa$ ,  $\acute{\epsilon}\tau\alpha\rho\pi\eta\kappa$ ,  $\acute{\epsilon}\tau\epsilon\rho\pi\eta\kappa$ , Subj. first Pers. Pl.  $\tau\epsilon\rho\pi\acute{\omicron}\mu\epsilon\kappa$ ; second Aor. Mid.  $\acute{\epsilon}\tau\epsilon\rho\pi\acute{\omicron}\mu\eta\kappa$  and  $\tau\epsilon\tau\alpha\rho\pi\acute{\omicron}\mu\eta\kappa$ , § 219, 7.
- $\tau\acute{\epsilon}\upsilon\chi\omega$ , Poet., to obtain, Fut.  $\tau\acute{\epsilon}\upsilon\zeta\omega$ ; Aor.  $\acute{\epsilon}\tau\epsilon\upsilon\zeta\alpha$ , Perf. Ep.  $\tau\epsilon\tau\epsilon\upsilon\chi\acute{\omega}\varsigma$ , having obtained; Fut. Mid.  $\tau\acute{\epsilon}\upsilon\zeta\sigma\alpha\iota$ ; Aor. Mid.  $\tau\acute{\epsilon}\upsilon\zeta\alpha\sigma\theta\alpha\iota$ ; Perf.  $\tau\acute{\epsilon}\tau\epsilon\upsilon\chi\mu\alpha\iota$ , § 223, 14, third Pers. Pl. Ep.  $\tau\epsilon\tau\epsilon\upsilon\chi\alpha\tau\alpha\iota$ , Inf.  $\tau\epsilon\tau\epsilon\upsilon\chi\theta\alpha\iota$ ; Plup.  $\acute{\epsilon}\tau\epsilon\tau\epsilon\upsilon\chi\mu\eta\kappa$ , third Pers. Pl. Ep.  $\acute{\epsilon}\tau\epsilon\tau\epsilon\upsilon\chi\alpha\tau\omega$ ; Aor. Pass.  $\acute{\epsilon}\tau\epsilon\upsilon\chi\theta\eta\kappa$ ; Fut. Perf.  $\tau\epsilon\tau\epsilon\upsilon\chi\sigma\alpha\iota$ ; — Ep. Aor.  $\tau\epsilon\tau\upsilon\kappa\epsilon\iota\kappa$ ,  $\tau\epsilon\tau\epsilon\upsilon\kappa\omega\tau\omega$ ,  $\tau\epsilon\tau\upsilon\kappa\acute{\iota}\sigma\theta\alpha\iota$ , § 219, 7.
- $\tau\iota\epsilon\Omega$ , Ep. Perf. Act.  $\tau\epsilon\tau\iota\eta\omega\acute{\varsigma}$ ,  $\acute{\omega}\tau\iota\sigma$ , anxious, and Perf. Mid.  $\acute{\iota}\alpha\mu\ \acute{\alpha}\nu\kappa\iota\omega\varsigma$ , second Pers. Dual  $\tau\epsilon\tau\iota\eta\sigma\theta\omega\kappa$ , Part.  $\tau\epsilon\tau\iota\eta\mu\acute{\iota}\nu\omega\varsigma$ .
- $\tau\acute{\iota}\nu\eta\mu\alpha\iota$ , Ep. corresponding form of  $\tau\acute{\iota}\nu\omega\mu\alpha\iota$ , to punish; in the Att. poetry with one  $\tau$ ,  $\tau\acute{\iota}\nu\eta\mu\alpha\iota$ , § 185.
- $\tau\mu\acute{\eta}\gamma\omega$ , Ep. corresponding form of

- τέμνω*, to cut, first Aor. *τέμῃξας*; Aor. Pass. third Pers. Pl. *τέμῃγεν*.
- τρέφω*, to nourish, Ep. second Aor. *ἔτρεφον*, I nourished, Perf. *τέτρεφα*, Intrans.; Aor. Pass. *ἐτρέφην*, third Pers. Pl. *τρέφεν*.
- φαίλω*, to show, Ep. *φαιλών*, enlightening; Ep. Aor. Pass. *ἐφαιάνθη*; Perf. Mid. or Pass. *πέφασμαι*, third Pers. Sing. *πέφασται*; Fut. *πεφήσομαι*; second Aor. *φάρτεσκεν*, II. λ. 64.
- φείδομαι*, to spare, Ep. second Aor. Mid. *πεφιδόμην*, *πεφιδόσθαι*, § 219, 7; from which comes *πεφιδήσομαι*.
- φέρω*, to carry, *φέρετε* Ep. instead of *φέρετε*, § 229; Ion. and Ep. forms are, Aor. *ἤνεκα*, *ἐνέικαι*, etc., *ἤνεκάμην*; Perf. *ἐνήνευμαι*; Aor. Pass. *ἤνείχθη*; — Ep. second Aor. Imp. *οἶσε*, Inf. *οἰσέμεν*, § 223, 10; first Aor. *ἀνώσαι*, Herod. I, 157. Comp. 6, 66. *ἀνώστος* instead of *ἀνώστως*.
- φεύγω*, to flee, Ep. *πεφυγμένος*, escaped, § 223, 14.
- φθάνω*, to come before, Ep. *φθάμενος*, § 227, A, (a).
- φθείρω*, to destroy, Ion. Fut. *διηφθαρίομαι* instead of *φθαρήσομαι*; Aor. *διαφθέρεσαι*, § 223, 6.
- φθίνω*, consume, and Ep. *φθίω*, to consume, and commonly to perish, (Ep. first Pers. long), Fut. *φθί-*
- σω*; Aor. *ἔφθισα*; Mid. I *pass* *αιωσθαι*, Fut. *φθίσομαι*; Perf. *ἔφθισμαι*; Plup. *ἐφθίμην*; Ep. Aor. *ἐφθίμην*, etc., § 227, A, (c); Ep. Aor. Pass. third Pers. Pl. *ἀπέφθισεν*.
- φιλέω*, to love, Ep. Aor. *ἐφιλάμην* (*φίλωνται*, *φίλοι*).
- φράζω*, to speak, Ep. Aor. *πέφραδον*, § 219, 7.
- φύρω*, to knead, Ep. and Poet. *φύρσω*, etc., § 223, 6.
- φύω*, to produce, Perf. *πέφυκα*, Ep. third Pers. Pl. *πεφύσσι*, Part. *πεφυώτας*, *πεφυνία*, § 223, 13; Impf. Ep. *ἐπίφυκον*.
- Χάζομαι*, Ep. to yield, Aor. Mid. *κεκάδοντο*, § 219, 7; Aor. Act. *κέκαδον* and Fut. *κεκαθήσω*, Trans., to rob.
- χαίρω*, to rejoice, Ep. Fut. *κεχαρήσω*, *κεχαρήσομαι*; first Aor. Mid. *χῆρατο*; second Aor. *κεχῆροντο*, *κεχύροιτο*, § 219, 7; *κεχαρηώς*, § 223, 13; Perf. *κεχαρμένος*, Eur.; verbal Adj. *χαρτός*.
- χανδάνω*, Ep., to hold, to receive, Aor. *ἔχαδον*; Perf. with the sense of the Pres. *κέχανδα*; Fut. *χείσομαι*, comp. *ἔπαδον*, *πέισομαι*.
- χέω*, to pour, Ep. Fut. *χεῖω*; Aor. *ἔχευα*; second Aor. Mid. *χύτο*, *χύνμενος*, § 227, A, (e).

## CHAPTER III.

## FORMATION OF WORDS.

§ 231. *Radical words.—Stems.—Derivatives.* (331.)

1. Words are formed, (a) by derivation, and (b) by composition, in accordance with certain laws.

2. Those words, from which other words are derived, but which are themselves underived, are called radical words (*vocabula primitiva*). A radical word has two parts, the root and the inflection-ending, e. g. *τρέφ-ω*, *γράφ-ω*, *φείρ-ω*, *λίγ-ω*.

3. All radical words are either verbs or pronouns. The roots, i. e. the letters, the articulated sounds, which remain, after the rejection of the inflection-endings, are all monosyllabic. Still, roots are not always pure, but often appear in a strengthened form, e. g.  $\delta \acute{\alpha}\kappa\text{-}\nu\text{-}\omega$ ,  $\iota\kappa\text{-}\nu\acute{\epsilon}\text{-}\omicron\mu\alpha\iota$ ,  $\alpha\upsilon\acute{\xi}\text{-}\acute{\alpha}\nu\text{-}\omega$ ,  $\tau\upsilon(\gamma)\chi\text{-}\acute{\alpha}\nu\text{-}\omega$ ,  $\acute{\alpha}\lambda\text{-}\iota\sigma\kappa\text{-}\omicron\mu\alpha\iota$ ,  $\pi\iota\text{-}\pi\rho\acute{\alpha}\text{-}\sigma\kappa\omega$ . Comp. §§ 139, and 157, 1. Yet, these strengthened forms extend only to the Pres. and Impf.

4. Those words, (vocalba *derivata*) which are derived from radical words, are,

(a) either Stems, i. e. such words as are formed from radical words by substituting, in the place of the inflection-ending of the radical verb, a declension-ending either of a substantive or adjective; this declension-ending is designed merely to give the general meaning of the verb to the substantive or adjective, but it does not indicate the precise nature of the idea expressed by the substantive, e. g. the idea of persons, things, the abstract, or the precise nature of the idea expressed by the adjective; here belong several endings of the third Dec., e. g.  $-\varsigma$ , the mark for the gender ( $\delta\gamma\acute{\upsilon}\psi$ ,  $\eta\acute{\omega}\psi$ ,  $\delta\beta\acute{\eta}\xi$ ,  $\eta\pi\tau\acute{\upsilon}\xi$ ,  $\eta\nu\alpha\upsilon\text{-}\varsigma$ ,  $\delta\eta\beta\omicron\upsilon\text{-}\varsigma$ ,  $\delta\eta\pi\alpha\iota\text{-}\varsigma$ , instead of  $\pi\alpha\iota\delta\text{-}\varsigma$ ; in many words the  $\varsigma$  is omitted, see § 52, 1); the endings  $-\iota\varsigma$  ( $\eta\sigma\pi\acute{\alpha}\nu\text{-}\iota\varsigma$ ,  $\omega\alpha\iota\iota$ ,  $\eta\epsilon\lambda\pi\text{-}\iota\varsigma$ ), and  $-\upsilon\varsigma$  ( $\delta\sigma\tau\acute{\alpha}\chi\text{-}\upsilon\varsigma$ ,  $\eta\iota\sigma\chi\text{-}\upsilon\varsigma$ ); also the endings of the first and second declensions, e. g.  $-\eta$ ,  $-\alpha$ ,  $-\omicron\varsigma$ ,  $-\omicron\nu$  ( $\nu\acute{\iota}\kappa\text{-}\eta$ ,  $\lambda\acute{\iota}\pi\text{-}\eta$ ,  $\acute{\epsilon}\tilde{\iota}\zeta\text{-}\alpha$ ,  $\pi\lambda\omicron\upsilon\tau\text{-}\omicron\varsigma$ ,  $\nu\acute{\omicron}\sigma\text{-}\omicron\varsigma$ ,  $\acute{\rho}\acute{\omicron}\delta\text{-}\omicron\nu$ ); finally several adjective-endings, e. g.  $-\omicron\varsigma$ ,  $-\eta$ ,  $-\omicron\nu$  ( $\phi\acute{\iota}\lambda\text{-}\omicron\varsigma$ ,  $-\eta$ ,  $-\omicron\nu$ ),  $-\acute{\iota}\varsigma$ ,  $-\epsilon\acute{\iota}\alpha$ ,  $-\acute{\upsilon}$  ( $\gamma\lambda\upsilon\kappa\text{-}\acute{\iota}\varsigma$ ,  $-\epsilon\acute{\iota}\alpha$ ,  $-\acute{\upsilon}$ ), etc.;

(b) or Derivatives, i. e. such words as are partly formed from radical words, partly from stems, by assuming a particular derivation-syllable with a particular signification, e. g.  $\chi\rho\epsilon\iota\sigma\text{-}\acute{\omicron}\text{-}\omega$ , *to gild*,  $\phi\eta\text{-}\tau\acute{\omega}\phi$ , *orator*,  $\gamma\rho\alpha\phi\text{-}\iota\kappa\acute{\omicron}\varsigma$ , *skilled in painting*.

5. The root is often lengthened in the derivative word, § 16, 3, e. g.  $\lambda\acute{\eta}\theta\text{-}\eta$  from  $\lambda\acute{\alpha}\theta\text{-}\epsilon\acute{\iota}\nu$ ,  $\chi\acute{\eta}\nu$  from  $\chi\alpha\nu\text{-}\epsilon\acute{\iota}\nu$ ; or it requires the vowel of variation, § 16, 6, e. g.  $\tau\rho\acute{\epsilon}\phi\text{-}\omega$ ,  $\tau\rho\omicron\phi\text{-}\acute{\eta}$ ,  $\tau\rho\omicron\phi\text{-}\acute{\omicron}\varsigma$ ,  $\tau\rho\acute{\omicron}\phi\text{-}\iota\mu\omicron\varsigma$ ,  $\tau\rho\alpha\phi\text{-}\epsilon\rho\acute{\omicron}\varsigma$ . There may be, also, a strengthening of the consonant, §§ 139, 1, and 157; sq.; or a doubling of the final consonant  $\lambda$ , e. g.  $\kappa\acute{\alpha}\lambda\lambda\omicron\varsigma$  from  $\kappa\alpha\lambda\acute{\omicron}\varsigma$ ; some stems also take a reduplication, e. g.  $\acute{\omicron}\pi\text{-}\omega\pi\text{-}\acute{\eta}$ ,  $\acute{\epsilon}\delta\text{-}\omega\delta\text{-}\acute{\eta}$ ,  $\acute{\alpha}\gamma\text{-}\omega\gamma\text{-}\acute{\omicron}\varsigma$ ,  $\Sigma\iota\text{-}\sigma\upsilon\phi\text{-}\omicron\varsigma$  from  $\Sigma\epsilon\phi\text{-}\Omega$ , comp.  $\sigma\omicron\phi\text{-}\acute{\omicron}\varsigma$ . Finally, still other changes are made in the root, as has been seen § 16.

6. The change of  $\epsilon$  into  $\omicron$  (seldom into  $\alpha$ ) and of  $\epsilon\iota$  into  $\omicron\iota$ , § 16, 6, requires special attention. It occurs, (a) in oxytones of the first Dec. in  $\eta$  and  $\acute{\alpha}$  of more than one syllable, e. g.  $\tau\rho\omicron\phi\text{-}\acute{\eta}$ , *nourishment*, from  $\tau\rho\acute{\epsilon}\phi\text{-}\omega$ ,  $\mu\omicron\nu\text{-}\acute{\eta}$ , *a remaining*, from  $\mu\acute{\epsilon}\nu\text{-}\omega$ ,  $\phi\omicron\rho\text{-}\acute{\alpha}$ , *a carrying*, from  $\phi\acute{\epsilon}\rho\text{-}\omega$ ,  $\acute{\upsilon}\lambda\omicron\iota\phi\text{-}\acute{\eta}$ , *salve*, from  $\acute{\alpha}\lambda\epsilon\acute{\iota}\phi\text{-}\omega$ ; — (b) in dissyllabic barytones of the second Dec., which denote a result of an action, e. g.  $\lambda\acute{\omicron}\gamma\omicron\varsigma$ , *word*, from  $\lambda\acute{\epsilon}\gamma\text{-}\omega$ ,  $\phi\acute{\omicron}\nu\text{-}\omicron\varsigma$ , *murder*, from  $\phi\epsilon\nu\text{-}\Omega$ , comp.  $\acute{\epsilon}\pi\epsilon\phi\rho\omicron\nu$ , *rómos*, *a law*, from  $\nu\acute{\epsilon}\mu\text{-}\omega$ ; — (c) in dissyllabic oxy-

toned substantives of the second Dec., in *-μός*, which, for the most part, denote an active object and often have a substantive meaning, e. g. *πλοχμός*, *plait of hair*, from *πλέκ-ω*, *στολμός*, *garment*, from *στίλλ-ω*; *πομπός*, *attendant*, from *πέμπ-ω*, *σοφός*, *wise*, from *ΣΕΦ-Ω*, *σάπιο*, *τροφός*, *nourishing*, *nourisher*, from *τρέφ-ω*; — (d) in monosyllabic substantives of the third Dec., e. g. *φλόξ*, *flame*, from *φλέγ-ω*; *δούξ*, *antelope*, from *δέρκ-ομαι*; — (e) in oxytoned substantives in *-ύς* and Adjectives in *-ύς*, which, however, have sometimes a substantive sense, e. g. *τροφεύς*, *nourisher*, from *τρέφ-ω*, *σκορπύς*, *scattered*, from *σκορπ-εῖν*, *λογύς*, *chosen*, from *λέγ-ω*, *δρομάς*, *running*, from *ΔΡΕΜ-Ω*, comp. *δραμεῖν*; — (f) in all derivatives of the forms mentioned, e. g. in substantives in *-αμος*, adjectives in *-ιμος*, verbs in *-άω*, *-έω*, *-όω*, *-είω*, *-ίζω*, e. g. *πλόκαμος*; *τρόφιμος*; *φθονέω*, from *φθόνος*, *δαμάω*, (from *δύμ-ος*, and this from *δέμ-ω*), etc.

REMARK. The change of *ε* into *α*, comp. § 16, 6, is found only in a few old poetic derivatives, e. g. *τραφ-ερός*,

#### A. DERIVATION.

##### § 232. I. *Verbs*. (325.)

1. All derivative verbs end in *-άω*, *-έω*, *-ίω*, *-όω*, *-ύω*, *-εύω*, *-άζω*, *-ίζω*, *-όζω*, *-ύζω*; *-αίνω*, *-ύνω*, *-αίρω*, *-είρω*. All these verbs must be considered as denominative, i. e. as derivatives from substantives or adjectives; for although the stem-substantive for several verbs of this kind is not in use, yet the analogy of the others requires that the stem of these also should be assumed. Many of these derivative verbs, especially many in *-έω* and *-άω*, take the place of roots which are not in use, e. g. *φιλέω*, *τιμιάω*. — On the formation and signification of these, the following things are to be noted:

(a) Verbs in *-άω* and *-άζω*, which are mostly derived from substantives of the first Dec., and those in *-ίζω* which are derived from substantives and adjectives of all declensions, are partly transitive, partly intransitive, since they denote either a *condition* or the *exercise of agency or activity*, e. g. *τόλμαίω*, *to be bold*, from *τόλμα*, *boldness*, *χολάω*, *to be angry*, from *χολή*, *gall*, *γοάω*, *to weep*, from *γός*; *δικάζω*, *to judge*, from *δική*; *ἐλπίζω*, *to hope*, from *ἐλπίς*, *ὄριζω*, *to limit*, from *ὄρος*, *αἰτέζω*, *to beg*, from *αἷτης*, *beggar*; — Verbs in *-άζω* and *-ίζω* formed from proper names, express the striving to be similar to single individuals, or to whole nations, in custom, nature, language, sentiment. Such verbs are called *Imitative verbs*, e. g. *δοριεύω*, *to be a Dorian*, i. e. *to speak or think as a Dorian*, *Ἀσσιεύω*, *to personate the custom or language of a Greek*, *μηδιεύω*, *to be a Mede in sentiment*.

REMARK 1. Verbs in *-ίζω* often signify the making something into that which the root denotes. See (c).

REM. 2. Verbs in -όζω and -ίζω are very rare, e. g. ἀρμόζω, *to fit*, ἐρπύζω, *to creep*.—By the ending -άζω also, verbs are formed, which denote the repetition or strengthening of the idea expressed by the simple verb; these are called Frequentative and Intensive verbs, e. g. ῥιπιάζω, *jactō*, from ῥίπτω, *jacio*, στενάζω, *to sigh much and deeply*, from στένω, *to sigh*, εἰκάζω, *properly, to compare on all sides, hence, to conjecture*.

(b) Verbs in -έω and -εύω are derived from substantives and adjectives of all declensions, and commonly express *the intransitive idea of the primitive*, for the most part, *the being in a condition*, or the exercise of agency, but they are sometimes transitive also. When the stem ends in -ες, which is the case, e. g. in adjectives in -ης, -ες, this -ες is omitted, and when it ends in -εν, this -εν is omitted, when the syllable εν is appended, e. g. φιλέω, *to be a friend, to love*, from φίλος, ἀτυχέω, *to be unfortunate*, from ἀτυχής, stem ἀτυχες, εὐδαιμονέω, *to be prosperous*, from εὐδαίμων, stem εὐδαίμων, ἀγορεύω, *to speak in public*, from ἀγορά, *market*, βασιλεύω, *to be a king*, from βασιλεύς.

(c) Verbs in -όω, which are mostly derived from substantives and adjectives of the second Dec., those in -αίνω, which are commonly derived from adjectives, more rarely from substantives, and those in -ύνω, from adjectives only, generally denote the making or transforming something into that which the primitive word signifies; in like manner several in -ίζω, see Rem. 1, e. g. χρυσόω, *to gild*, from χρυσός, ἀγνίζω, *to make pure*, from ἄγνός, πλουτίζω, *to make rich, to enrich*, from πλούτος, λευκαίνω, *to make white*, from λευκός, βαρύνω, *to burden*, from βαρύς.

REM. 3. From the Fut. of several verbs, are formed verbs in -σιώ, which denote a *desire for that which the primitive word signifies*; these are called Desiderative verbs, e. g. γελασιώ, *to desire to laugh*, from γέλαω, *to laugh*, πολεμισσιώ, *to desire to engage in war*, from πολεμίζω, παραδωσιώ, *to be inclined to surrender*.

## § 233. II. Substantives.

(396, 397.)

Substantives are derived,

1. From verbs and substantives, and express,

a. A concrete idea, i. e. the idea of an active person:

(α) With the endings -εύς (Gen. -έως) for the Masc., -ειᾶ or -ισσα for the Fem.; -της (Gen. -ου) mostly Paroxytones, -τήρ and -τωρ Paroxytones, for the Masc., -τρια Proparoxytones, -τρις, -τις and -ς (Gen. -ιδος), -τετρα Proparoxytone, for the Fem.; -ων for the Masc., -αινᾶ for the Fem.; -ως for the Masc., -ώϊς and -ώϊνη for the Fem., e. g. ἱερεῖς, *priest*, Fem. ἱερεῖα, from ἱερός; αὐλήτης and -ήρ, *flute-player*, Fem. αὐλήτρια, αἰλητρις, from αἰλέω; σωτήρ, *deliverer*, σώτειρα, from σώζω; πολίτης, *citizen*, πολίτις from πόλις; ῥήτωρ, *orator*, from ῥέω; θεράπων, *servant*, θηράπεινα, from θήραψ.

(β) With the ending -ός (Gen. -οῦ), seldom, and only from verbs with the vowel of variation, § 231, 6, (c), e. g. *πομπός*, *attendant*, from *πέμπω*, ὁ ἢ *τροφός*, *nourisher*, *nurse*, from *τρέφω*, *ἀρωγός*, *an ally*, from *ἀρήγω*.

b. They express the abstract idea of what is signified by the primitive :

(a) From verbs,

(α) with the endings -σις (Gen. -σιως) and -σία, substantives which denote the active idea of the verb, e. g. *πράξις*, *actio*, *an acting*, from *πράττω* ;

(β) with the ending -μός (Gen. -οῦ) such as denote the intransitive idea of the verb, e. g. *δδυρμός*, *weeping*, from *δδύρομαι* ;

(γ) with the ending -μα, such as denote the effect of what is signified by the transitive action, e. g. *πράγμα*, *something done*, *μνημα*, *monumentum*, *something which reminds* ;

(δ) with the endings -μη, -η, -α, (all for the most part Oxytones), and (from verbs in -ένω), -σία, such as denote sometimes a transitive relation, and sometimes the effect of that relation, e. g. *τομή*, *a cutting*, from *τέμνω*, *ᾠδή*, *song*, from *αἰδω*, *φθορά*, *παιδεία* ;

(ε) with the endings -ος (Gen. -ου), -τος (Gen. -του) and -ος (Gen. -ους), such as denote partly, and indeed generally, an intransitive relation, partly also a transitive, and partly the effect of that relation, e. g. *λόγος*, *word*, from *λέγω*, *κωκυτός*, *lamentation*, *τὸ κῆδος*, *care*.

(b) From adjectives (and substantives, which are sometimes used in an attributive sense),

(α) with the endings -ία, from adjectives in -ος, and some in the third Dec., e. g. *σοφία*, *wisdom*, from *σοφός*, *εὐδαιμονία*, *happiness*, from *εὐδαίμων*, Gen. -ον-ος ;

(β) -ια (Proparoxytones) from adjectives in -ης and -ους, whose stem ends in s and o, with which the ι of the ending coalesces and forms ει and οι, thus -εια, -οια, e. g. *ἀλήθεια*, *truth*, from *ἀληθής*, Gen. -ε-ος, *εὐνοια*, *benevolence*, from *εὔνοος*, Gen. *εὐνο-ος* ;

(γ) -σύνη from adjectives in -ων (Gen. -ονος) and -ος, e. g. *σωφροσύνη*, *modesty*, from *σώφρων*, Gen. -ον-ος, *δικαιοσύνη*, *justice*, from *δίκαιος* ;

(δ) -της, Gen. -τητος (commonly Paroxytones) from adjectives in -ος and -υς, e. g. *ισότης*, Gen. *-ότητος*, *equality*, from *ισος*, *παχύτης*, *thickness*, from *παχύς* ;

(ε) -ος, Gen. -εος = -ους, from adjectives in -υς and -ης, and such as form the Comparative and Superlative in -λων and -ιστος, e. g. *τάχος*, *τό*, Gen. *τάχους*, *swiftness*, from *ταχύς*, *ψεύδος*, *τό*, Gen. *-ους*, *falsehood*, from *ψευδής*, *αἰσχος*, *τό*, *baseness*, from *αἰσχρός*, *αἰσχλίων* ;

(ζ) -άς, only in abstract numeral substantives, e. g. ἡ *μονάς*, *unity*, *δύας*, *duality*, *τριάς*, *a triad*.

REMARK 1. In abstracts in -ία, which express both a transitive and in-



transitive relation, from compounds in *-τος* and *-της*, Gen. *-ου*, the *τ* is commonly changed into *σ*, e. g. *ἀθλοθελία* and *-σία* (*ἀθλοθέτης*), *ἀθανασία* (*ἀθάνατος*), *ἀκαθαρσία*, *ὀξυβλεψία*, etc. Comp. § 17, 6.

REM. 2. The older Attic poetry sometimes makes the *α* long in the endings *-ειᾶ* and *-οιᾶ*, e. g. *ἀναιδείᾶ*, *προνοᾶ*.

2. From substantives alone, the following classes denoting the names of persons and things, are derived:

(a) Gentile nouns, i. e. the names of persons derived from their country, in *-εύς*, (Fem. *-ις*, *-ιδος*), *-ίτης*, (Fem. *-ίτις*), *-άτης*, (Fem. *-ᾱτις*), *-ήτης*, *-ώτης*, e. g. *Δωριεύς*, *Δωρίς*, *Συβαρίτης*, *-ίτις*, *Σπαρτιάτης*, etc.

(b) Patronymics, i. e. the names of persons derived from their ancestors, with the endings *-ίδης*, Fem. *-ίς*, Gen. *-ιδος*; also *-ιᾶδης*;<sup>\*</sup> but substantives of the first Dec. in *-ης* and *-ας*, and many of the second and third Dec. whose stem ends in *ι*, and some others, have *-άδης*, Fem. *-άς*, Gen. *-άδος*, e. g. *Πριάμ-ίδης*, Fem. *Πριάμ-ίς* from *Πριάμ-ος*, *Πηλείδης* from *Πηλῆ-ις*, Gen. *Πηλέ-ος*, *Κεκροπίδης* from *Κέκροψ*, Gen. *-οπ-ος*, *Πανθολίδης* from *Πάνθους*, *-ους*; *Τελαμών-ιᾶδης* from *Τελαμών*, *Αἰνιᾶδης* from *Αἰνίας*, *Θεστιάδης*, Fem. *Θεστι-άς* from *Θέστιος*.

(c) Diminutives (*ὑποκοριστικά*), frequently with the accompanying idea of contempt, with the endings *-ιον* which is the most usual, *-άριον* (*-άσιον*) and *-ύλλιον*, *-υλλίς*, *-ύριον*, *-ύφιον* (*-άφιον*) which belong mostly to the language of the common people and to comedy;—*-ίς*, (Gen. *-ιδος* and *-ιδος*), *-ῖδιον* formed from *-ίς*;—*-ίσκος*, *-ίσκη* (*-ίσκιον*, *-ίχνη*, *-ίχνιον*);—*-ιδεύς*, (but only of the young of animals), e. g. *μειράκιον*, *youth*, from *μῆραξ*, *-ακ-ος*, *παιδ-ιον*, a *little child*, from *παῖς*, *παιδ-ός*;—*παιδ-άριον*;—*άσιον* instead of *-άριον* only in *κοράσιον* (from *κόρη*, *young woman*) because *ρ* precedes; *μειρακ-ύλλιον*, *ἄκανθ-υλλίς* from *ἄκανθα*, *thorn*, *νησ-ύριον*, *isle*, *ζωῦ-φιον*, *little animal*, *χρυσ-άφιον* from *χρυσός*;—*πίνακ-ίς*, *little tablet*, from *πίναξ*, *ἄμαξις*, *little wagon*; *νησ-ῖδιον*, *isle*, from *ἡῆσος*, *κρεάδιον* instead of *-ῖδιον* from *κρέας*, *οἰκίδιον* instead of *οἰκίδιον* from *οἰκία*;—*νεανί-σκος*, *νεανί-σκη* from *νεανίας*;—*-ίσκιον* seldom, e. g. *κοτυλίσιον* from *κοτύλη*;—*-ίχνη*, *-ίχνιον* only in *πολίχνη*, *πολίχνιον* from *πόλις*, *κυλίχνη*, *κυλίχνιον* from *κύλιξ*;—*λαγ-ιδεύς*, *young hare*, from *λαγώς*, *ἄετ-ιδεύς*, *young eagle*, from *ἄετός*.

(d) Designations of place, with the endings *-ιον* (in connection with the preceding vowels *-αιον*, *-ειον*, *-ῶν*) and *-ειον*, which denote the abode of the person designated by the primitive word, or a place consecrated to a Divinity or hero;—*ών* (Gen. *-ῶνος*), seldom *-εών*, and *-ωνιά*, which

\* This form is used, when the syllable preceding the Patronymic ending is long, otherwise the word would not be adapted to hexameter verse, since one short syllable would stand between two long syllables, thus, *Πηληϊδης*.—TR.

denote the residence of persons or a place filled with plants, e. g. *ἐργαστήριον*, *workshop*, from *ἐργαστήρ*, and so others in *-τήριον* from *-τήρ* or *-της*; sometimes also this ending is used with reference to vessels, e. g. *ποτήριον*, *drinking vessel*; *κουρείον*, *barber's shop*, from *κουρεύς*, *-έ-ως*; several in *-ιον* (*-ειον*) have another signification, e. g. *τροφῆιον*, *wages of a nurse*, from *τροφεύς*; *Θησεῖον* from *Θησεύς*, *-έ-ως*, *Ἀθήναιον*, *Μουσεῖον*;—*ἀνδρῶν* and *γυναικῶν*, *apartments for men and women*, *ἵππῶν*, *stable for horses*, *ῥοδῶν* and *ῥοδωνιά*, *hedge of roses*, *περιστεριῶν* and *περιστερῶν*, *dove-cote*.

(e) Substantives which denote an instrument or a means of accomplishing some object, with the endings *-τρον* and *-τρα*, e. g. *ξύστρα*, *curry-comb*, *δίδακτρον*, *tuition-money*, *λουήτρον*, *water for washing*, *λουτρόν*, *bath*; also to designate place, e. g. *ὀρχήστρα*, *dancing-room*, instead of the ending *-τήριον*.

### § 234. III. *Adjectives*.

(328—330.)

1. From verbs are derived adjectives with the following endings:

(a) With the ending *-ος*, which is annexed to the stem of the verb. These adjectives express the transitive, intransitive or passive idea of the verb from which they are derived, e. g. *φανός*, *brilliant*, from *φαίνω*, *λοιπός*, *the remainder*; the verb-stem of many is not in use, e. g. *κακός*.

(b) With the endings *-ικός*, *-ή*, *-όν* and *-ιμος*, *-ον*, *-ιμος*, *-η*, *-ον* or *-σιμος*, *-ον*, which denote *ability*, *fitness*, *aptness*. Of these, those in *-ικός* have a transitive signification, those in *-ιμος* both a transitive and passive, e. g. *γραφ-ικός*, *fit or able to paint*, *τροφ-ιμος*, *nutritive*, *ιά-σιμος*, *curable*.

(c) With the endings *-νός*, *-ή*, *-όν* with an intransitive or passive signification, e. g. *δει-νός*, *frightful*, (*ΔΕΙΩ*), *αεμ-νός*, *honored, honorable*, (*αἰέβομαι*), *στυγ-νός*, *hated, hateful*, (*ΣΤΥΓΩ*), *ποθεινός* (*ποθέω*), *desired*.

(d) With the ending *-λός* with a transitive signification, *-ωλός*, *-ή*, *-όν* and (from verbs in *-άω*) *-ηλός*, *-ή*, *-όν* with a transitive and intransitive signification, e. g. *δει-λός*, *timid*, *ἐκπαγ-λος* (instead of *ἐκπλαγλός* from *ἐκπλήσσω*), *frightful*, *φειδ-ωλός*, *sparing*, *σιγηλός*, *silent*, *ἀπατηλός*, *deceitful*.

(e) With the endings *-ᾶρός*, *-ά*, *-όν* (from verbs in *-άω* and *-αίνω*) with an intransitive signification, e. g. *χαλᾶρός*, *slack*, *μυᾶρός*, *stained*.

(f) With the endings *-μων*, *-μον* (Gen. *-ονος*) with an intransitive signification, e. g. *μνή-μων*, *memor*, (*ΜΝΑΩ*), *νοήμων*, *intelligent*, (*νοέω*).

(g) With the endings *-ης*, *-εος* (Gen. *-εος*), e. g. *πλήρης*, *plenus*.

(h) With the ending *-άς* (Gen. *-άδος*), with a transitive, intransitive or passive signification, e. g. *φορ-άς*, *bearing*, (*φέρω*), *δρομάς*, *running*, (*ΔΡΕ-ΜΩ*), *λογάς*, *chosen*, (*λέγω*).

(i) With the endings *-τός*, *-τή*, *-τόν* and *-τός*, *-τέα*, *-τέον* verbal adjectives; those in *-τός* denote either a completed action as the

Perf. Pass. Part., e. g. λεκ-τός from λέγω, *dictus*; or the idea of possibility, which is their usual signification, e. g. ὄρα-τός, *visible*. In their formation most of these follow either an existing or an assumed Perf. Pass., e. g.

βουλεύ-ω	βε-βούλευ-ται	βουλευ-τός, -τός
τιμά-ω	τε-τίμη-ται	τιμη-τός
φωρά-ω	πε-φωρά-ται	φωρά-τός
φιλέ-ω	πε-φίλη-ται	φιλη-τός
χέ-ω	κέ-χυ-ται	χυ-τός
πλέκ-ω	πέ-πλεκ-ται	πλεκ-τός, -τός
λέγ-ω	λέ-λεκ-ται	λεκ-τός
στάλ-λ-ω	ἔ-σταλ-ται	σταλ-τός
τείν-ω (TA-Ω)	τέ-τα-ται	τα-τός
δί-δω-μι (ΔO-Ω)	δι-δο-ται	δο-τός, -τός

REMARK 1. Very many verbal adjectives, however, follow the analogy of other forms of the verb, not according to any definite rule, but take precisely such a form as suited the ear of the Greeks. Thus a considerable number followed, for example, the form of the first Aor. Pass., e. g. αἰρέ-ω, ἡρέ-θην, αἰρε-τός; παύ-ω, ἐ-παύ-σ-θην, παυ-σ-τός, -τός; χρά-ομαι, ἐ-χρή-σ-θην, χρη-σ-τός, -τός; στρέφ-ω, ἐ-στρέφ-θην, στρεπ-τός; τρέπ-ω, ἐ-τρέφ-θην, τρεπ-τός; τρέφ-ω, ἐ-θρέφ-θην, θρεπ-τός; ἵ-στη-μι, ἐ-στά-θην, στα-τός, -τός; ἐπαινέ-ω, ἐπηνέ-θην, επαινε-τός;—some the form of the second Aor. Act., e. g. ἔχω, ἔ-σχέ-τον, σχε-τός; αἰρέω, εἰλε-τον, ἐλε-τός; ἵημι, ἔ-τον (commonly εἶτον), ἄφ-ε-τός, ἐν-ε-τός; τίθημι, ἔ-θε-τον, θε-τός, -τός;—some the form of the Pres. Act., e. g. μένω, μέν-ετον, μενε-τός, -τός; εἶμι, ἔ-τον, ἔ-τός; so ἀπ-εἵχε-τος from ἔΤΧΕ-ΤΟΝ (εὔχομαι); δυνα-τός (δύναμαι); φημί, φα-τόν, φα-τός.

2. Adjectives are formed from substantives and adjectives;

By the ending -ιος (in connection with the preceding vowel of the stem -αιος, -ειος, -οιος, -ωος, -υιος), and -ικός, (when υ precedes, κός, and when ι, -ακός). These adjectives have a very general signification. They frequently indicate the mode by which the agency denoted by the adjective is expressed, often also, and very generally, that which proceeds from an object and is connected with it, e. g. οὐραν-ιος, *pertaining to heaven*, καθάρ-ιος, *cleanly*, but καθαρός, *clean*, ἐλευθέριος, *liberalis*, but ἐλεύθερος, *liber*; ἀγοραῖος, *belonging to the market place*, (ἀγορά), θέρειος, *summer-like*, (θέρω, -ε-ος), αἰδοῖος (αἰδώς, -ό-ος), ἡρώος and ἡρώος; τριπήχυνος; δουλίκος; θηλυκός, μανιακός.

REM. 2. In several words, the ending -σιος, § 17, 6, is used instead of -τιος, e. g. φιλοτήσιος (φιλότης, -ητος), ἐκούσιος (ἐκών, -όντος).

3. Adjectives are formed from substantives alone,

(a) With the ending -εος (mostly Paroxytones), which are formed from names of persons, especially from proper names, but in respect to their signification they are like adjectives in -ικός, e. g. ἀνδρείος, γυναικεῖος, ἀνθρώπειος, Ὀμήρειος.

(b) With the endings  $-εος = -οῦς$  and  $-ιτος$ , which denote the material of which anything is made, like the English ending *-en*, e. g. χρύσεος = χρυσοῦς, *golden*, χαλκεος = χαλκοῦς, *brazen*, ξύλινος, *wooden*, σκίτινος, *made of leather, leathern*.

(c) With the ending  $-ιτός$ , seldom  $-ινός$ , derived from substantives. These express certain relations of time, in some cases, also, an abundance or fullness, e. g. ἐσπερ-ινός, *vespertinus*, χθες-ινός, *hesternus*; ὄρεινός, *mountainous*, (ὄρος, Gen.  $-εος$ ).

(d) With the endings  $-εις$ , Gen.  $-εντος$ , always preceded by a vowel, viz. η from words of the first Dec., and ο from others;  $-ρός$ ,  $-ερός$ ,  $-ηρός$ ,  $-ᾶλέος$ , which denote fullness or abundance, e. g. ὕλη-εις, *woody*, πυρό-εις, *fiery*; αἰσχ-ρός, *base*; νοσ-ερός, and νοσ-ηρός, *morbid, sick*; φωμ-αλός, *strong*. Exceptions to those in  $-εις$ , are δεινότητες from δεινός, *χαριεις* from χάρις.

(e) With the ending  $-ήριος$  with the transitive sense of verbal substantives in  $-ηρ$  and  $-ης$ , e. g. σωτήριος, *preserving, that preserves*.

(f) With the ending  $-ώδης$ , Neut.  $-ῶδες$  (formed from  $-ο-ειδής$  from  $-εἶδος$ , *form, quality*). These adjectives denote a quality or resemblance, but often also a fullness or abundance, e. g. φλογώδης, *resembling flame*, ποιώδης, *abounding in grass*.

(g) With the endings  $-ιος$  (Fem.  $-ια$ ),  $-ικός$ ,  $-ιπός$  (Fem.  $-ική$ ,  $-ική$ ),  $-ητός$  (Fem.  $-ητή$ ), and when  $ι$  or  $ρ$  precedes,  $-ανός$  (Fem.  $-ανή$ ),  $-ιτος$  (Fem.  $-ιτη$ ), Gentile adjectives, which are also frequently used as substantives, but particularly, adjectives in  $-ητός$ ,  $-ανός$  and  $-ιτος$ , which are formed only from names of cities and countries out of Greece, e. g. Κορίνθιος, *-ia*, Ἀθηναῖος, *-αία*, Χίος instead of  $-ίος$  from Χίος, Ἀργεῖος from Ἀργος, *-εος*; Λακεδαιμον-ικός; Κυζικ-ητός,  $-ητή$  (Κύζικος), Σαρδι-ανός,  $-ανή$  (Σάρδεις, Ion. Gen.  $-ιων$ ), Ἀγκυρανός (Ἀγκύρα), Ταραντ-ίνος,  $-ιτη$  (Τάρας,  $-αντ-ος$ ).

#### § 235. IV. *Adverbs*.

(331.)

##### 1. Adverbs are formed from verbs:

With the endings  $-δην$  or, when the radical word has the variation  $ο$ ,  $-άδην$ , which denote manner, e. g. κρύβδην, *secretly*, (κρύπτω), γράβδην, *scribendo*, (γράφω), σπορ-άδην, *sparsim*.

##### 2. From verbs and substantives:

With the ending  $-δόν$  or  $-αδόν$ ,  $-ηδόν$ , mostly from substantives. These also denote manner, or, when derived from substantives, the *external form*, e. g. ἀναφανδόν, *aperte*, διακριδόν, *distinctly*, βοτρυνδόν, *grape-like, in clusters*, (βότρυς), ἱλαδόν, *catervatim*, ἀγεληδόν, *gregatim*, κυνηδόν, *like a dog*.

##### 3. From substantives, pronouns and adverbs, adverbs are formed to denote

the three relations of place, viz., *whence*, *whither* and *where*, by the endings  $-\theta\epsilon\nu$ ,  $-\delta\epsilon$  ( $-\sigma\epsilon$ ) and  $-\theta\iota$ , e. g.  $\text{οὐρανό-θεν}$ , *from heaven*,  $\text{οὐρανόν-δε}$ , *into or to heaven*,  $\text{οὐρανό-θι}$  *in heaven*,  $\text{ἄλλο-θεν}$ , *aliunde*,  $\text{ἄλλο-σε}$ , *alio*,  $\text{ἄλλο-θι}$ , *alibi*.

REMARK 1. Words of the first Dec. retain their  $\alpha$  or  $\eta$  before  $-\theta\epsilon\nu$ ; those of the second, their  $\omicron$ ; and those of the third, the  $\omicron$  of the Gen. ending, e. g.  $\text{Ὀλυμπία-θεν}$ ,  $\text{Σπάρτη-θεν}$ ,  $\text{οἶκο-θεν}$ ,  $\text{ἄλλο-θεν}$ ; but the vowels  $\alpha$ ,  $\eta$  and  $\omicron$  are often exchanged with each other, e. g.  $\text{ῥιζό-θεν}$  from  $\text{ῥίζα}$ ;  $\text{Μεγαρό-θεν}$  from  $\text{Μέγαρα}$ ,  $\text{τά}$ .

REM. 2. Adverbs in  $-\omega$ , and also others append the endings to the unchanged vowels, e. g.  $\text{ἄνω-θεν}$ ,  $\text{κάτω-θεν}$ ,  $\text{ἔξω-θεν}$ ,  $\text{ἐκεί-θεν}$ ,  $\text{ἐγγύ-θι}$ ,  $\text{ἐνδο-θεν}$ ,  $\text{ἐνδο-θι}$ . Some forms of the comparative in  $-\τερος$  lengthen  $\omicron$  into  $\omega$ , e. g.  $\text{ἄμφοτερώ-θεν}$ . In some of the above forms,  $\omega$  can be shortened into  $\omicron$  in poetry, and then rejected entirely, e. g.  $\text{ἔξο-θεν}$ ,  $\text{πρόσ-θεν}$ , instead of  $\text{ἔξω-θεν}$ ,  $\text{πρόσω-θεν}$ , and in imitation of Doric usage,  $\sigma$  is often omitted before  $\theta$ , e. g.  $\text{ὄπι-θεν}$ ,  $\text{ἔκτο-θεν}$ , instead of  $\text{ὄπισ-θεν}$ ,  $\text{ἔκτισ-θεν}$ .

REM. 3. The ending  $-\delta\epsilon$  is commonly appended to substantives only, and to the unchanged form of the Acc., e. g.  $\text{ἄλαδε}$ , *to or into the sea*, ( $\text{ἄλς}$ ),  $\text{Πυθῶδε}$  from  $\text{Πυθώ}$ ,  $\text{οἰκόνδε}$  only Epic, elsewhere  $\text{οἶκαδε}$  from the stem  $\text{ὠϊξ}$ , as  $\text{φίγαδε}$  from  $\text{ΦΥΞ}$ , instead of  $\text{φυγίνδε}$  which is not in use,  $\text{Ἐλευσί-γαδε}$ . In pronouns and adverbs,  $-\sigma\epsilon$  is appended instead of  $-\delta\epsilon$ , e. g.  $\text{ἐκεί-σε}$ ,  $\text{ἄλλοσε}$ ,  $\text{ἐτέρωσε}$ ,  $\text{οὐδαμόσε}$ ,  $\text{τιλόσε}$ , more seldom in substantives, e. g.  $\text{οἴκοσε}$ . — In plural substantives in  $-\ας$ ,  $\text{σδε}$  becomes  $\text{ζε}$ , e. g.  $\text{Ἀθήναζε}$ ,  $\text{Θήβαζε}$ ; but some substantives in the singular, also, follow this analogy, e. g.  $\text{Ὀλυμπίαζε}$ , so the poetic adverbs,  $\text{θύραζε}$ , *foras*,  $\text{ἔραζε}$ ,  $\text{χαμαῖζε}$ , *humum*, from the obsolete substantives,  $\text{ἔρα}$ ,  $\text{χαμά}$ , *earth*.

REM. 4. Instead of  $-\delta\epsilon$  or  $-\sigma\epsilon$  the Epic dialect has  $-\delta\epsilon\varsigma$  also, e. g.  $\text{χαμαῖ-δεις}$  instead of  $\text{χαμαῖζε}$ ,  $\text{ἄλλνδεις}$  instead of  $\text{ἄλλοσε}$ , and  $\text{οἶκαδεις}$ , *domum*.

REM. 5. Several pronominal forms with the usual suffix, have, between the stem and the suffix, the syllable  $\alpha\chi$ , which is to be accounted for by the ending  $-\ακ\iota\varsigma$  coming before the aspirated relative, e. g.  $\text{πολλ-αχ-όθεν}$  from  $\text{πολλάκις}$  and  $\text{ὅθεν}$ ,  $\text{παντ-αχ-όσε}$ ; this occurs also in most pronominal adverbs of place in  $-\eta$ ,  $-\ου$ ,  $-\οι$ , e. g.  $\text{ἄλλ-αχ-οῦ}$ , *alibi*,  $\text{πολλ-αχ-οῦ}$ ,  $\text{παντ-αχ-ῇ}$ ,  $\text{πολλ-αχ-ῇ}$ ,  $\text{παντ-αχ-οῖ}$ .

#### § 236. B. COMPOUNDS.

(332, 333.)

1. Every compound consists of two words, one of which explains the other more definitely. The explanatory word usually stands first, e. g.  $\text{ναυ-μαχία}$ , *sea-fight*. The word which is explained by the other, shows to what class of words the compound belongs, i. e. whether it is a substantive or verb, etc.; thus, e. g.  $\text{ναυ-μαχία}$  is a substantive,  $\text{ναυ-μαχεῖν}$  a verb,  $\text{ναυ-μάχος}$  an adjective.

REMARK 1. The explanatory word takes the second place in the compound but seldom, and mostly in poetic words, e. g.  $\text{δαιδαίμων}$ , i. e.  $\text{δαι-σας τοὺς δαίμονας}$ .

2. Both words stand either in an *attributive* relation to each other, (a substantive with an adjective or with another substantive in the Gen.), e. g.

κακ-εξία = κακή εξίς, *bad condition*; ἵππ-ουρίς = ἵππου οὐρά; or in an *objective* relation, (a verb, adjective or substantive with the Case of the substantive or with an adverb), e. g. ἵπποτροφεῖν, ἵπποτρόφος; ναυμαχεῖν (i. e. ναυσι μάχεσθαι), ναυμάχος, ναυμαχία; εὐτυχεῖν, εὐτυχής; ἀνίστασθαι, ἀνάστατος, ἀνάστασις.

3. The verb can be compounded with prepositions only, e. g. ἀπο-, ἐκ-, ἀντι-, προ-, ἐμ-, δια-, κατα-, παρα-, προσ-βαίνειν; comp. § 237, 5; the substantive and adjective, either with substantives and adjectives, or with prepositions, or with separable and inseparable adverbs and prefixes, e. g. σωματοφύλαξ, ἡδυ-λόγος; περι-στασις, διά-λευκος; εὐ-τυχής, ἀν-αίτιος; the adverb, with the prepositions only, e. g. περι-σταδόν.

REM. 2. All other compounds are formed by derivation from words previously compounded, e. g. εὐ-τυχεῖν and εὐ-τυχῶς from εὐ-τυχής.

REM. 3. (a) Separable adverbs are such as are used alone, as well as in composition, e. g. εὖ, *well*, πλὴν, *except*, ἅμα, *at the same time*, ἄγχι, *near*, ἄρτι, *recently*, ἄγαν (ἄγα-), *very*, πάλιν, *again*, πάλαι, *long since*, δις from δύο, *bis*, or the same as δίχα, *dis, separately*, πᾶν, *wholly*; εὐτυχεῖν, εὐτυχής, *happy*; πλημμελής (πλήν, μέλος), *violating harmony*; πλημμελεῖν, *πλεμμέλῃσις*; ἀματροχάω, *to run together*, ἀματροχία; ἄγχιβατεῖν, *to go near to*, ἄγχιθάλαστος, *mari propinquus*; ἄρτιθαλής, *now blooming*; ἀγασθίνης, ἀγαθήσος, ἄγάνηφος, *very snowy*; παλίμβλαστος, *that buds again*; παλαιφντος, *planted long since*; διςχίλιοι, *two thousand*; διφθογγος, *having a double sound*; πάνσοφος, *all-wise*.

(b) Inseparable adverbs are such as are used only in composition. They are as follows:

- (α) ἡμί-, *half, semi*, e. g. ἡμίφλεκτος, *semiustus*.
- (β) δυσ- expresses difficulty, adversity or aversion, and is often the antithesis of εὖ, e. g. δυστυχεῖν and εὐτυχεῖν, *δυσδαιμονία, misfortune*;
- (γ) α Privative, usually ἀν- before a vowel, has the force of the Latin *in*, and expresses the negation of the idea contained in the simple word, e. g. ἄσοφος, *unwise*, ἀτιμία, *dishonor*, ἄπαις, *childless*, ἀναίτιος, *innocens*.
- (δ) α Collective (ἀθροιστικόν) and Intensive, like the Latin *con* in composition, expresses *community, equality*, or a *collective* idea, and hence also *intensity*, e. g. (community, especially in the names of kindred and companions) ἀδελφός, *brother*, from δελφύς, *womb*; (equality) ἀτάλαντος, *of the same weight*, ἅπιδος, *even*; (in a collective sense) ἀθρόος, *collected*, (θρέω, θρέομαι, *to sound*), ὁλλής, *collected*, from ὁλής or ὀλής, ἄγέρω, ἄγέλη; (intensity) ἀτενής, *intentus*, ἄσκιος, *very shady*, ἄβρομος, *making a loud noise*.

REM. 4. The *Euphonic* α, § 16, 10, must be distinguished from the *Collective* α, e. g. στάχυς and ἄσταχυς, *an ear of grain*, στεροπή and ἀστεροπή, *lightning*.

### § 237. Formation of Compounds. (334, 335.)

1. When the first part of the compound is a verb, § 236, Rem. 1, the pure,

sometimes also the strengthened, stem of the verb remains unchanged, if the following word begins with a vowel, e. g. *φερ-αυγής, πειθ-αρχεῖν*; or the final vowels *ε, ο, ι*, also the syllables *σι, εσ, ει, σο*, are annexed to the stem of the verb, if the following word begins with a consonant; *σ* also is annexed when the following word begins with a vowel, e. g. *δακ-ε-θνυμος, λιπ-ο-τάκτης* and *λειπ-ο-τάκτης, τερπ-ι-κέραννος, έγερ-σί-γελως, φερ-έσ-βιος, ταμ-εσί-χρως, έλκ-εσί-πεπλος, μιξοβάρβαρος = μίγ-σο-β-, φίψασπις = φίπ-σ-ασπις, πλήξιππος = πλήγ-σ-ιππος*.

2. When the first part of the compound is a substantive or adjective, the declension-stem of the substantive generally remains unchanged, e. g. first Dec. *νικη-φόρος, άγορα-νόμος*; second Dec. *λογο-γράφος, ισ-ίμμος* by Elision, *κακοῦργος* by Crasis, *λαγωβόλος (λαγώς)*; third Dec. *ἄστν-νόμος, ήδν-λόγος, βου-φορβός, ναυ-μαχία*; *πυρ-φόρος, μελαγ-χολία, πανήγυρις*; in some, the union-vowel *ο* is annexed to the stem, e. g. *σωματ-ο-φύλαξ, φνσι-ο-λόγος, δαδουῆχος* by Crasis, instead of *δαδ-ό-εχος*; in neuters in *-ος*, Gen. *-ε-ος*, the *ε* is elided before *ο*, e. g. *ξιφ-ο-φόρος*, or the declension-stem in *-ες*, § 61, (b), is retained, e. g. *τελεσ-φόρος*; so also in other neuters, e. g. *κρας-βόλος, φως-φόρος*.

REMARK 1. In the first Dec., however, the union-vowel *ο* is often found instead of the declension-stem, e. g. *δικ-ο-γράφος (δίκη), λογχ-ο-φόρος*; so also the ending *-η* or *-α* is annexed to words of the second and third Dec., e. g. *θανατη-φόρος, ἄσπιδη-φόρος*; neuters in *-ος*, Gen. *-εος*, Pl. *-η*, frequently vary between the *ο* and *η*, e. g. *ξιφοφόρος* and *ξιφηφόρος, σκευοφόρος* and *σκευηφόρος*.

REM. 2. In some words of the third Dec., more seldom of the first and second, *ι* is annexed to the pure stem, as a union-vowel, e. g. *πυρίπνοις, αἰγιβότης; μυστιπόλος (μυστής), μυρίπνους*. In several words a euphonic *σ* (*σι*) is inserted, e. g. *μογο-σ-τόκος, θειο-σ-εχθρία*, together with the regular *θειεχθρία, ναυ-σι-πόρος*.

3. When the first part of the compound is an adverb, only those changes take place, which arise from the general rules respecting the change of consonants.

4. Respecting the second part, it is to be noted, that the words beginning with *α, ε, ο*, in composition, regularly lengthen the three vowels, (if the last part of the compound is a simple) into *η* and *ω*, e. g. *εὐήμερος* from *ἄνεμος, στρατηγός* from *ἄγω, εἰήνωρ* from *ἀνήρ*; (*ε*) *δυσηρέτης* from *έρετύς, δυσηλατος* from *εἰαύνω*; (*ο*) *ἀνωφελής* from *ὄφελος, πανώλεθρος* from *ὄλλυμι, ἀνώνυμος* from *ὄνομα*.

5. In relation to the end of the word, the following things should be noted,

A. In the Greek language, as has been seen § 236, 3, a verb can be compounded only with prepositions; but if it is necessary to compound a

verb with another part of speech, this is never done immediately, but by means of a derivation from a compound word either actually existing or assumed. Then the derivative-ending, commonly  $-ίω$ , is regularly appended to this compound word, e. g. from ἵππους τρέφειν, *to keep horses*, the derivative is not ἵπποτρέφειν, but by means of the compound substantive ἵπποτρόφος, it is ἵπποτροφείω; so θεοσεβίω from θεοσεβής, ναυμαχεῖν from ναυμαχος, εὐτυχεῖν from εὐτυχής.

B. The compound word is an adjective or substantive.

a. The second part is derived from a verb, and has the following endings,

- (α) Most frequently  $-ος$ ,  $-ον$ , e. g. θηροτρόφος, *nourishing wild beasts*, θηροτρόφος, *nourished by wild beasts*. See § 75, Rem. 4;
- (β)  $-ης$  ( $-της$ ) or  $-ας$  (Gen.  $-ου$ ),  $-ηρ$  ( $-τηρ$ ),  $-τωρ$ , commonly as substantives with a transitive signification, e. g. εὐεργέτης, *benefactor*, νομοθέτης, *legislator*, μυροπώλης, ὀρνιθοθήρας, παιδολέτωρ;
- (γ)  $-ης$ ,  $-ες$ , commonly with a passive or intransitive signification, e. g. θεοφιλής, *beloved of God*, εὐμαθής, *docilis*, εὐπρεπής, *becoming*;
- (δ)  $-ς$  ( $-ξ$ ), e. g. ψευδόμαρτυς from ΜΑΡΤΥΡ, νομοφύλαξ.

b. Or the second part is a substantive,

(a) Both parts of the compound stand in an *attributive* relation to each other, since the first contains a more definite explanation of the last. The substantive remains unchanged. The first part is an adverb or preposition, sometimes also a substantive or adjective, e. g. ὁμόδουλος, *a fellow-slave*, βούλιμος, *bulimy*, ἀκρόπολις, *citadel*.

(b) Both parts of the compound stand in an *objective* relation to each other, since the last denotes the object of the first. This division includes a large number of adjectives, the first part of which consists either of a verb, or, though more seldom, of an adjective, of a separable or inseparable adverb or of a preposition used as an adverb, e. g. δεισιδαίμων = ὁ τοῖς δαίμονας δείσας, ἐπιχαιρέκακος = ὁ τοῖς κακοῖς ἐπιχαίρων, κακοδαίμων = ὁ κακὸν δαίμονα ἔχων, δυσέρως, *one who has an unhappy love*, ἔνθεος = ὁ τὸν θεὸν ἐν εαυτῷ ἔχων, ἄποικος = ὁ ἀπὸ τοῦ οἴκου ὢν, ἄπαις = ὁ παῖδας οὐκ ἔχων. In all these examples the form of the substantive remains unchanged, where the substantive has a form which does not differ from the masculine and feminine form of the adjective, but where this is not the case, the substantive assumes a corresponding adjective-ending, viz.  $-ος$  (Gen.  $-ον$ ),  $-ως$  (Gen.  $-ω$ ),  $-ης$  (Gen.  $-ους$ ),  $-ις$  (Gen.  $-δος$ ),  $-ων$  and (when it ends in  $-υ$ )  $-ς$ , e. g. σύνδειπνος ( $-δείπνον$ ), *a fellow-guest*, εὐθύδικος ( $δικη$ ), ἄτιμος ( $τιμή$ ), δεχήμερος ( $ἡμέρα$ ), φιλόχρηματος ( $χρήμα$ ,  $χρήματα$ ), ἄστομος ( $στόμα$ ), εὐγέως ( $γῆ$ ), *having a fertile soil*, λιπόμεως ( $ναῦς$ ), *one who deserts the ship*, ἀνωφελής ( $τὸ ὕφελος$ ), ἀναλκις ( $ἀλκή$ ), ὑχρήμων, ἄδακρυς, Gen.  $-νος$  ( $τὸ δάκρυ$ ).

c. Or the second part is an adjective,



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The adjective retains its form, except that those in *-υς* commonly take the ending *-ης*; the first part consists either of a substantive or an adverb, e. g. *ἀστυγέτωρ*, urbi vicinus, *πάνσοφος* or *πάσσοφος*, *-ον*, *νεγυώτης*, *ἀνόμοιος*, *-ον*, *ὠκίτης*, *πρόδηλος*, *-ον*, *ἀηδής* from *ἡδύς*, *ποδάκης* from *ὠκύς*.

# SYNTAX.

## CHAPTER I.

### SYNTAX OF THE SIMPLE SENTENCE.

#### SECTION I.

##### Parts of a Simple Sentence.

§ 238. *Nature of a Sentence.—Subject.—Predicate.*  
(336, 359—363.)

1. Syntax treats of sentences. A sentence is the expression of a thought in words, e. g. *Τὸ ρόδον θάλλει; ὁ ἄνθρωπος θνητός ἐστιν.* The conceptions of the mind are related partly to each other, and partly to the speaker,—these are combined together and form a thought. Conceptions are expressed by what are called *essential* words; their relations to each other, partly by inflexion and partly by what are called *formal* words, § 38, 4.

Thus, e. g. in the sentence *Τὸ καλὸν ρόδον θάλλει ἐν τῷ τοῦ πατρὸς κήπῳ*, there are five essential words, viz. *καλός, ρόδον, θάλλειν, πατήρ, κήπος*; their relations to each other are expressed partly by their inflexion and partly by the formal words *τό, ἐν, τῷ, τοῦ*.

2. Every sentence must necessarily have two parts, a subject and a predicate. — The subject is that of which something is affirmed; the predicate that which is affirmed of the subject, e. g. in the sentences, *τὸ ρόδον θάλλει — ὁ ἄνθρωπος θνητός ἐστιν*, *τὸ ρόδον* and *ὁ ἄνθρωπος* are the subjects, *θάλλει* and *θνητός ἐστιν*, the predicates.

3. The predicate properly contains the substance of the sentence; the subject is subordinate to it and can be expressed by a mere inflexion-ending of the verb, e. g. *δίδω-μι, (I) give.*

4. The subject always has the force of a substantive, and hence can be expressed either by a substantive or a substantive

personal pronoun or numeral; or by an adjective or participle used as a substantive; or by an adverb which becomes a substantive by prefixing the article; or by a preposition followed by the case it governs; or by an infinitive; finally every word, letter, syllable, and every clause can be considered as a substantive, and hence, with the neuter article commonly agreeing with it, can be used as a subject. The subject is in the Nom.

Τὸ ῥόδον θάλλει. Ἐγὼ γράφω, σὺ γράφεις. Τρεῖς ἦλθον. Ὁ σοφὸς εὐδαιμών ἐστίν. Οἱ φθονοῦντες μισοῦνται. Οἱ πάλαι ἀνδρεῖοι ἦσαν. Οἱ περὶ Μιλτιάδην καλῶς ἐμαχίσαντο. Τὸ διδάσκειν καλόν ἐστιν. X. R. L. 9, 2. ἔπεται τῇ ἀρετῇ σώζεσθαι εἰς τὸν πλείω, χρόνον μᾶλλον, ἢ τῇ κακίᾳ. Τὸ εἰ σύνδεσμός ἐστιν. Τὸ ἦτα μακρόν ἐστιν. Τὸ γνῶθι σεαυτόν καλόν ἐστιν.

REMARK 1. In all languages, the abstract is very frequently used for the concrete (metonymy), so that the same word can denote the one as well as the other. Thus in Homer, *γένος*, *γενεή*, *γόνος* instead of *νῖός*. II. ξ, 201. Ὡκεανόν τε, θεῶν *γένεσιν*, parentem; also in the tragic and other poets, the following words are used to denote persons, viz. *πόνος*, *στύγος*, *ἄτη*, *πῆμα*, *νόσος*, *ἔρις*, *μῆνις*, *μῆτις*, *τιμαί*, etc.; *ἀγεμόνευμα* instead of *ἡγεμών*, *νύμφεσμα* instead of *νυμφή*, *ὑβρίσμα*, etc.; in prose, *γέλως*, a *ridiculous man*; *λήρος*, *nugae* instead of *nugator*; *ὄλεθρος*, *pernicies* instead of *perniciosus homo*; *ὁ βίος*, very commonly signifies the *means of living*, *τὸ ὄφελος*, *strength* (*robur*), etc.; also the collective nouns *πρессиεία* instead of *πρέσβεις*, *ξυμμαχία* instead of *ξύμμαχοι*, *φυγή* instead of *φυγάδες*, *φυλάκη* instead of *φύλακες*. In like manner the name of a place is sometimes put for the persons in it, e. g. *θείατρον* instead of *θεαταί*, *Σίδων*, *Ἀβυδός* instead of *Σιδωνιοί*, etc. The name of the inhabitants is very frequently put for the name of the place, as in Latin, e. g. Th. 1, 107, *Φωκίων στρατευσάντων ἐς Δωριᾶς, τὴν Λακεδαιμονίων μητροπόλιν*.

REM. 2. Where the Accusative with the Infinitive occurs, the subject is in the Acc., as will be seen, § 307, 3. In indefinite and distributive designations of number, the subject is expressed by a preposition and the Case it governs, e. g. *Εἰς τέτταρας ἦλθον*, *about four came*. X. Cy. 8, 3, 9. *ἔστασαν πρῶτον μὲν τῶν δορυφόρων εἰς τετρακισχίλους*, *ἔμπροσθεν δὲ τῶν πυλῶν εἰς τέσσαρας*, *dischiloi δὲ ἐκατέρωθεν τῶν πυλῶν*. X. H. 6, 5, 10. *ἔφυγον εἰς Λακεδαίμονα τῶν περὶ Στάσιππον Τεγεατῶν περὶ ὁκτακοσίους*. So καθ' *ἐκάστους*, *singuli*, κατὰ *ἑθνη*, *singulae gentes*.

REM. 3. In the following cases the subject is not expressed by any special word,

- (a) When the subject is a personal pronoun, it is not expressed, unless it is particularly emphatic, e. g. *Ἰράφω, γράφεις, γράφει*;
- (b) The verbal idea contained in the predicate is such, that it cannot appropriately belong to every subject, but only to a particular one, the subject being, as it were, implied in the predicate. Thus, *οἶνοχοεύει* in Hom. sc. *ὁ οἶνοχός*, *the cup-bearer pours out the wine*; *θύει* in Her.

sc. ὁ θνητῶρ. X. An. 3. 4, 36. ἐπεὶ ἐγγίνωσκον αὐτοὺς οἱ Ἕλληνες βουλομένους ἀπίεσθαι καὶ διαγγελλομένους, ἐκήρυξε (sc. ὁ κήρυξ) τοῖς Ἕλλησι παρασπενύσασθαι. So σημαίνει τῇ σάλπιγγι, ἐσάλπιγγεον, sc. ὁ σαλπικτής. So we must explain ὕει, νίφει, βροεῖ, ἀστράπτει, sc. ὁ Ζεὺς. Th. 4, 52. ἔσεισε, *there was an earthquake*. X. Cy. 4. 5, 5. συσκοτάζει, *it is dark*.

- (c) The subject is easily supplied from the context; thus in designations of time, e. g. ἦν ἐγγὺς ἡλίου δυσμῶν (sc. ἡ ἡμέρα). In this way the word ὁ θεός is very frequently omitted in certain phrases, e. g. παρῇ μοι, sc. ὁ θεός, *God permits, affords an opportunity = licet*, e. g. Her. 3, 73. ἡμῖν παρῇ ἐξεῖ ἀνασώσασθαι τὴν ἀρχὴν; also προσημαίνει, sc. ὁ θεός; προχωρεῖ μοι (sc. τὰ πράγματα), *things prosper to me, I succeed*, comp. Th. 1, 109. In such expressions as φασί, λέγουσι, etc., the subject ἄνθρωποι is regularly omitted, as it is easily supplied by the mind;

- (d) Sometimes the subject is supplied from some word of the sentence. Her. 9, 8. τὸν Ἰσθμὸν ἐτείχεον καὶ σφί ἦν πρὸς τελεῖ, sc. τὸ τεῖχος. X. Cy. 2. 4, 24. πορεύσομαι εὐθὺς πρὸς τὰ βασιλεια, καὶ ἦν μὲν ἀνθίστηται, sc. ὁ βασιλεύς. So also in other cases, e. g. Pl. L. 864, d. παίδι ἡρώμενος, οὐδὲν πωτὼν τοιοῦτων (sc. παίδων) διαφέρων;

- (e) With the third Pers. Sing. of the verb, the indefinite pronoun τις is frequently omitted. Pl. Criton. 49, c. οὔτε ἀνταδικεῖν δεῖ, οὔτε κακῶς ποιεῖν οὐδένα ἀνθρώπων, οὐδ' ἂν ὁτιοῦν πάσχη ὑπ' αὐτῶν; so often with the Inf.; but if a participle stands in connection with the Inf., e. g. Eur. M. 1018. κούφως φέρειν χρὴ θνητόν ὅντα συμφορῶς, the participle must be construed as the subject.

REM. 4. Impersonal verbs, i. e. such as in English agree with the indefinite pronoun *it*, are not used in Greek; for such expressions as δεῖ, χρὴ, δοκεῖ, πρέπει, ἔστι(ν), ἐνδέχεται (*it is possible*), καλῶς, εὖ ἔχει, ἔχει λόγον (consentaneum est), λέγεται (*it is said*), etc., the Greek language always considers as personal, the following Inf. or substantive sentence being regarded as the subject of these verbs. The indefinite pronouns, *one, they*, are commonly expressed by τις, or by the third Pers. Pl. Act., e. g. λέγουσι, φασί, or by the third Pers. Sing. Pass., e. g. λέγεται, or by the personal Pass., e. g. φιλοῦμαι, φιλεῖ, etc., *they love me, you*, etc., or by the second Pers. Sing., particularly of the Opt. with αἶν, e. g. φαίης αἶν, *you may say, one may, can say*.

5. The predicate is always a verbal idea, and hence is expressed either by a finite verb, or by an adjective, participle, substantive, pronoun or numeral with the formal word εἶναι, which, in this relation, is usually called the *affirmation* or *copula*, since it connects the adjective, substantive, etc. with the subject, and forms one thought, e. g.

Τὸ ῥόδον θάλλει. Ὁ ἄνθρωπος θνητός ἐστιν. Ἀθάνατοι εἰσιν οἱ θεοί. Ἡ ἀρετὴ καλὴ ἐστιν. Ἀγαθὴ παραφρασὶς ἐστὶν ἐταίρου. Κῦρος ἦν βασιλεύς. Τοῦτο το πρᾶγμα ἐστὶ τόδε (in this

case an essential word must always be supplied with the pronoun, e. g. τόδε τὸ πρᾶγμα). Σὺ ἢ σ' α πάντων πρῶτος. Οἱ ἄνδρες ἡσαν τρεῖς.

REM. 5. The finite verb denotes both the thing affirmed (id quod *praedicatur*) and the relation of that which is affirmed to the subject or speaker; the relation to the subject, is denoted by the personal-endings of the verb; the relation to the speaker, by its Modes and Tenses, e. g. the ending of the verb λέγω shows that its subject is in the first person, and its being in the Ind. mode Pres. tense, indicates that the speaker asserts something directly, at the present time. But if the predicate is expressed by an adjective or substantive with εἶναι, the thing predicated is denoted by the adjective or substantive, and its relation to the speaker by εἶναι, e. g. εὐδαίμων εἰμί = εὐδαίμονέ-ω, εὐδαίμων εἶ = εὐδαίμονέ-εις, εὐδαίμονες ἔσονται = εὐδαιμονή-σουσιν.

REM. 6. It is necessary to distinguish between the sense of the word εἶναι, as a formal word, and as an essential word; when used in the latter relation, it has the idea of *being* or *existence*, of *tarrying*, *living*, *being in a certain condition*, etc., e. g. ἐστὶ θεός = θεός ἐστιν ὢν, as in Her. 3, 108. τοῦ θείου ἡ προνοίη ἐστὶ ἐοῦσα σοφή.

REM. 7. In order to give greater emphasis to the predicate, the simple idea expressed by the verb, is resolved into the participle and copula εἶναι. This mode of expression, however, is more usual in poetry, although it is found also in prose, particularly in Herodotus, comp. Rem. 5. Eur. C. 381. πῶς, ὃ ταλαίπωρ ἦτε πάσχοντες τάδε; Id. H. 117. ἦν σπεύδων. Her. 3, 99. ἀπαρνεόμενός ἐστι. Id. 9, 51. ἡ νησός ἐστι ἀπὸ τοῦ Ἀσωποῦ δέκα σταδίου ἀπέχουσα. Pl. L. 860, e. εἰ ταῦτα οὕτως ἔχοντά ἐστιν. Dem. Ol. 3. (v. 1.) 11, 7. ταῦτ' ἂν ἐγνωκότες ἦσαν, *they would have been convinced of these things*.

REM. 8. The copula εἶναι is sometimes omitted, though commonly only in the Ind. Pres.; εἶναι is sometimes omitted, even when it is not a copula, but properly a verb. The following are the cases where this ellipsis most frequently occurs in Greek,

- (a) In general propositions, observations and proverbs. Eur. O. 330. ὁ μέγας ὕλβος οὐ μόνιμος ἐν βροτοῖς. X. Cy. 2. 4, 27. στρατιᾷ γὰρ ἡ ῥάστη (ὁδός) ταχίστη;
- (b) Very often with verbal adjectives in -τέος, as also with other expressions denoting *necessity* and *duty*, e. g. ἀνάγκη, χρεών, θέμις, εἰκός, also with καιρός, ὥρα and the like. Dem. Ph. 3, 129, 70. ἡμῖν γ' ὑπὲρ τῆς ἐλευθερίας ἀγωνιστέον. Id. Cor. 296, 205. ἀτιμίας—ἐν δουλευούσῃ τῇ πόλει φέρειν ἀνάγκη;
- (c) Often with certain adjectives, e. g. ἔτοιμος, πρόθυμος, οἷός τε. δυνατός, ῥάδιον, χαλεπόν, δῆλον, ἄξιον, etc. Pl. Phaedr. 252, a. (ἡ ψυχὴ) δουλεῖν ἐτοίμη. Dem. Ph. 1. 48, 29. ἐγὼ πάσχειν δεῖν ἐτοιμος. X. C. 1, 1, 5. δῆλον οὖν, ὅτι οὐκ ἂν (Σωκράτης) προέλγειν, εἰ μὴ ἐπίστευεν ἀληθεύειν. Comp. ib. 2, 34.

REM. 9. The Ind. Impf. is but seldom omitted, e. g. Aeschin. Ctes. §71, νῦν ἐν μέσῳ (sc. ἦν) καὶ παρῆμεν τῇ ὑστεραίᾳ εἰς τὴν ἐκκλησίαν; the Ind. Pres. also is not very often omitted after conjunctions, e. g. ὁπότε, ἐπεὶ (comp. X. C. 1, 46.); on the contrary, very frequently after ὅτι and ὥς, *that*, e. g. X. C. 1. 2, 52. λέγων, ὥς οὐδὲν ὄφελος. The subjunctive is but seldom omitted

after the relative *ὃς ἄν*, and especially after conjunctions, e. g. Pl. Rp. 370, e. *ὡν ἂν αὐτοῖς χρεῖα* (sc. *ἦ*). Also the ellipsis of the Opt. is not of very frequent occurrence, e. g. X. Cy. 1. 4, 12. *τίς γὰρ ἂν, ἔφασαν, σοῦ γε ἱκανότερος πείσαι* (sc. *εἴη*); Ib. 2. 3, 2. *ἦν μὲν ἡμεῖς νικῶμεν, δῆλον, ὅτι οἱ τε πολέμοι ἂν ἡμῖν τοῖς (sc. *εἴησαν*).* The ellipsis of the Imp. is very rare, e. g. S. OC. 1480. *Ἰλαος, ὦ δαίμων. X. An. 3. 3, 14. τοῖς οὖν θεοῖς χάρις* (sc. *ἔστω*), *ὅτι οὐ σὺν πολλῇ ψώμῃ, ἀλλὰ σὺν ὀλίγοις ἦλθον.* The participle is very often omitted, especially after verba *intelligendi* and *declarandi*, e. g. X. S. 3, 7. *δῆλόν γε, ὅτι φαῦλος* (sc. *ὦν*) *φανοῦμαι*, but elsewhere also, e. g. X. C. 2. 3, 15. *ἄτοπα λέγεις καὶ οὐδαμῶς πρὸς σοῦ* (sc. *ὄντα*), et nullo modo tibi convenientia; even in such cases as Th. 4, 135. *χειμῶνος τελευτῶντος καὶ πρὸς ἔαρ ἦδη* (sc. *ὄντος*). The Inf. is often omitted after *δοκεῖν, ἡγεῖσθαι, νομίζειν* and the like, e. g. Th. 7, 60. *βουλευτέα ἐδόκει.* X. Cy. 1. 6, 14. *ἀπύοντα με ἐκίλευσας τοῖς στρατηγικοῖς* (sc. *εἶναι*) *νομιζομένοις ἀνδράσι διαλέγεσθαι.*

§ 239. *Comparison.—Attribute and Object.* (352.)

1. When it is necessary to indicate, that the predicate belongs to the subject in a higher or lower degree than to another object, this relation is denoted by the Comparative, e. g. *Ὁ πατήρ μεῖζων ἐστίν, ἢ ὁ υἱός.* — *Ὁ σοφὸς μᾶλλον χαίρει τῇ ἀρετῇ, ἢ τοῖς χρήμασιν.* And when the predicate belongs to the subject in the highest or lowest degree, as respects all other objects compared, the Superlative is used, which commonly takes with it a partitive Genitive, e. g. *Σωκράτης πάντων Ἑλλήνων σοφώτατος ἦν.* — *Ὁ σοφὸς πάντων μάλιστα ἐπιθυμεῖ τῆς ἀρετῆς.*

REMARK 1. The Comparative is strengthened or more definitely stated in the following ways: (a) by *ἔτι*, *still, even, etiam*, e. g. *μεῖζων ἔτι*, *still greater*; (b) by *μακρῶ, ὀλίγῳ, πολλῶ, ἔτι πολλῶ, ὅσῳ, τοσοῦτῳ; μέγα, ὀλίγον, πολύ, ὅσον, τοσοῦτο*, which show how *much* more or less of the quality expressed by the adjective is intended, e. g. *πολλῶ μεῖζων*, *multo major, far greater, πολλῶ ἔτι μεῖζονες*, *multo majores etiam*; (c) sometimes by *μᾶλλον*. Her. 1, 32. *μᾶλλον ὀλβιώτερός ἐστι* (*far*).

REM. 2. The Superlative is strengthened or more definitely stated in the following ways: (a) by *καί*, *vel, even*, e. g. *καὶ μάλιστα*, *very greatly indeed*; (b) by words denoting measure, viz. *πολλῶ, μακρῶ, πολύ, παρὰ πολύ, ὅσῳ, τοσοῦτῳ*, e. g. *πολλῶ ἄριστος*, *multo praestantissimus, μακρῶ ἄριστος*, *longe praestantissimus*; (c) even by the Superlatives *πλεῖστον, μέγιστον, μάλιστα*, e. g. S. OC. 743. *πλεῖστον ἀνθρώπων κάκιστος*. Th. 7, 42. *μάλιστα δεινότατος*; (d) by the relatives *ὡς (ὅπως), ὅτι* and *ἢ, οἷος*, § 343, Rem. 2, e. g. *ὡς τάχιστα*, *quam celerrime, ὅτι μάλιστα, ἢ ἄριστον*, e. g. Pl. Apol. 23, a. *πολλὰ μὲν ἀπέχθαι μοι γέγονασι καὶ οἷα χαλεπώταται καὶ βαρύνεται*. X. An. 4. 8, 2. *χωρῶν οἷον χαλεπώτατον*; (e) by *εἷς*, *unus*, signifying *the one*, e. g. Her. 6, 127. *ἦλθε Σμινδριδῆς Συβαρίτης, ὃς ἐπὶ πλεῖστον δὴ χλιδῆς εἷς ἀνὴρ ἀπύκετο*. X. An. 1. 9, 22. *δώρα πλεῖστα εἷς γε ἀνὴρ ὦν ἐλάμβανε* (C. Tusc. 2. 26, 64. *amplitudinem animi unam esse omnium rem pulcherrimam*); (f) a peculiar mode of strengthening the Superlative, is by joining *ἐν τοῖς*.

with it, in which case the Superlative must be repeated, e. g. Ὁ ἔρως ἐν τοῖς πρεσβυτάτοις ἐστὶ (i. e. ἐν τοῖς πρεσβυτάτοις οὖσι). Her. 7, 137. τοῦτό μοι ἐν τοῖσι θειότατον φαίνεται γενέσθαι. Pl. Symp. 173, b. Σωκράτους ἐραστής ὢν ἐν τοῖς μάλιστα τῶν τότε. The construction with the Fem. is found only in Thuc., e. g. 3, 81. (στάσις) ἐν τοῖς πρώτῃ ἐγένετο. Ib. 17. ἐν τοῖς πλεῖστα νῆες. In such instances, τοῖς must be considered as Neut. In like manner, the expression ὁμοῖα τοῖς was used with the Superlative. Her. 3, 8. σέβονται δὲ Ἀράβιοι πῆσις ἀνθρώπων ὁμοῖα τοῖσι μάλιστα (sc. σεβομένοις), ut qui maxime. Th. 1, 25. χρημάτων δυνάμει ὄντες καὶ ἐκείνον τὸν χρόνον ὁμοῖα τοῖς Ἑλλήνων πλοῦσιωτάτοις.

REM. 3. The relation of the Superlative is often expressed more emphatically by employing *negative* adjectives or adverbs of the Superlative form, preceded by οὐ (*Little*), instead of *positive* adjectives or adverbs of the Superlative form, e. g. οὐχ ἥκιστα, οὐ κάκιστος, οὐκ ἐλάχιστος, stronger than μάλιστα, βέλτιστος, μέγιστος. Sometimes, also, it is expressed antithetically, e. g. οὐχ ἥκιστα, ἀλλὰ μάλιστα.

2. A sentence consisting of a subject and predicate may be extended by defining the subject and predicate more exactly. This more exact definition of the subject, (which is called an attribute), is caused, either by the addition of an adjective, e. g. τὸ καλὸν ῥόδον, or by a substantive, which may be either in the Gen.—an attributive Gen.—e. g. ὁ τοῦ βασιλέως κήπος, *regius hortus* = *regius hortus*, or in the same Case as the subject, i. e. in apposition, e. g. Κῦρος, ὁ βασιλεύς. The more exact definition of the predicate (which is termed the object), is made either by the Cases of the substantive, by prepositions with a substantive, by a form of the Inf., or by an adverb, e. g. Ὁ σοφὸς τὴν ἀρετὴν ἀσκεῖ. Περὶ τῆς πατρίδος μαχόμεθα. Ἀπείναι ἐπιθυμῶ. Καλῶς γράφεις.

#### § 240. Agreement.

(364.)

1. The predicative verb agrees with the subject in Person and in Number; the predicative or attributive adjective, participle, pronoun and numeral, in Gender, Number and Case. The attributive adjective agrees with its substantive in all the Cases. So a predicative or attributive substantive agrees with the subject, when the substantive denotes a *person*, and hence it either has a particular form for the Masc. and Fem. gender, or it is of common gender; but when the substantive denotes a *thing*, it agrees with the subject only in Case; the gender and number may be different, e. g.

Ἐγὼ γράφω, συ γράφεις, οὗτος γράφει. Ὁ ἄνθρωπος θνητός ἐστιν. Ἡ ἀρετὴ καλὴ ἐστίν. Τὸ πρᾶγμα αἰσχρόν ἐστιν. Οἱ Ἕλληνες πολεμικώτατοι ἦσαν. Ὁ καλὸς παῖς, ἡ σοφὴ γυνή, τὸ μικρὸν τέκνον. Κῦρος ἦν βασιλεὺς. Τόμυρις ἦν βασίλεια. Κῦρος, ὁ βασιλεὺς, Τόμυρις, ἡ βασίλεια. On the contrary, τὴν θυγατέρα, δεινὸν τι κάλλος καὶ μέγεθος, ἐξάγων ὧδε εἶπεν (*his daughter a wonder in beauty and size*) X. Cy. 5. 2, 7.

2. The predicative adjective or substantive agrees with the subject in the manner above stated, when the following verbs, which do not express a complete predicate sense, take, as it were, the place of the copula:

- (a) The verb *ὑπάρχειν*, *to be the cause of, to exist*;
- (b) Verbs which denote *growing, becoming*, e. g. *γίγνεσθαι*, *φύ-  
ναι*, *αὐξάνεσθαι*;
- (c) The verbs *μένειν*, *to remain*, and *καταστῆναι*, *to be establish-  
ed*;
- (d) Verbs of *seeming, appearing, showing one's self*, e. g. *εἰκί-  
ναι*, *φαίνεσθαι*, *δηλοῦσθαι*;
- (e) Verbs of *being named*, e. g. *καλεῖσθαι*, *ὀνομάζεσθαι*, *λέγεσ-  
θαι*, *ἀκούειν*, *to be esteemed*, like *audire*;
- (f) Verbs which signify, *to be appointed to something, to be  
chosen, to be named*, e. g. *αἰρεῖσθαι*, *ἀποδείκνυσθαι*;
- (g) Verbs which signify, *to be regarded as something, to be  
recognized as something, to be supposed*, e. g. *νομίζεσθαι*,  
*κρίνεσθαι*, *ὑπολαμβάνεσθαι*;
- (h) Verbs which signify, *to be given out as something, to be  
received as something, to be cast off*, and the like, e. g.

Κῦρος ἐγένετο βασιλεὺς τῶν Περσῶν. Τούτοις ὁ Φίλιππος μίγας  
ἡ ὑξήθη (Dem.). Ἀλκιβιάδης ἡρέθη στρατηγός. Ἀντὶ φίλων καὶ ξένων  
νῦν κόλακας καὶ θεοὺς ἐχθροὶ ἀκούουσιν (*audiant*) Dem. Cor. 241.

REMARK 1. When the verbs mentioned under (e), (f), (g), (h), have the active form, they take two accusatives.

REM. 2. The verb *εἶναι*, when used as an essential word, § 238, Rem. 6, as well as several of the verbs above named, may be joined with an adverb, when they express a complete predicate sense, and thus be made more definite, e. g. *Σωκράτης ἦν* (*lived*) *ἀεὶ σὺν τοῖς νέοις*. *Καλῶς, πακῶς ἐσ-  
τεῖν* (*it is well, etc.*). *Δεινῶς ἔσαν ἐν φυλακῇ οἱ Βαβυλώνιοι* (*diligenter versabantur in custodia*) Her. 3, 152. *Εἶναι* is very often connected, as well as the verbs *γίγνεσθαι* and *πεφύκέναι*, with adverbs of place and degree, when there are no corresponding adjective forms, as *δίχα*, *χωρὶς*, *ἐκός*, *μακράν*, *πόρρω*, *ἐγγύς*, *πλησίον*, *ὁμοῦ*, *ἄλεις*,



ἄλλον, μάλιστα, e. g. Τοῖσι Ἀθηναίων στρατηγοῖσι ἐγίνοντο δόλαι γνῶμαι (sententiae in diversas partes discedebant) Her. 6, 109.

3. When a Demonstrative, Rel. or Interrog. pronoun is the subject of a sentence, and the predicate is a substantive with the copula εἶναι, or one of the verbs mentioned in No. 2, the Eng. sometimes use a Neut. pronoun, e. g. *it* is a good man; on the contrary, the Greek commonly, and the Latin regularly, put the pronoun by means of attraction, in the same gender and number with the substantive to which it belongs. The same thing takes place when the pronoun is in the Acc. and depends on a verb of *naming*, or when the pronoun is a predicate, e. g.

Οὗτός ἐστιν ὁ ἀνὴρ. Αὕτη ἐστὶ πηγὴ καὶ ἀρχὴ πάντων τῶν κακῶν. Οὗτοι δὲ Ἀθηναῖοι γε δόκην αὐτὴν καλοῦσιν, ἀλλὰ γρηφὴν Pl. Eutyphr. princ. Παρὰ τῶν προγεγενημένων μανθάνει· αὕτη γὰρ ἀρίστη διδασκαλία X. Cy. 8, 7, 24. Τίς ἐστὶ πηγὴ τῆς ἀρετῆς; Πάντες οὗτοι νόμοι εἰσὶν, οὓς τὸ πλῆθος συνέλθον καὶ δοκιμάσαν ἔγραψε X. C. 1, 2, 42. Ἐάν τις φίλος μοι γεόμενος εὖ ποιεῖν ἐθῆλη, οὗτός μοι βίος ἐστι (hic mihi est victus) 3. 11, 4.

REM. 3. Still, the Greeks often place the pronoun in the Neut. Sing., e. g. Ἔστι δὲ τοῦτο τυραννίς Pl. Rp. 344, a, where in Lat. it would be, Est autem haec tyrannis. Τοῦτό ἐστιν ἡ δικαιοσύνη Ib. 432, b. Τοῦτο πηγὴ καὶ ἀρχὴ κινήσεως Phaedr. 245, c. Ἐγὼ γε φημι ταῦτα μὲν φλυαρίας εἶναι X. An. 1. 3, 18. The Neut. Pl. is sometimes used instead of the Neut. Sing. See § 241, Rem. 3. The Neut. pronoun denotes the *nature* of an object; on the contrary, the pronoun that agrees with a noun, denotes the *quality* of the object. Hence there are cases where the two forms of expression cannot be interchanged, e. g. Τί ἐστι φθόνος; quid est invidia? and τίς ἐστι φθόνος; quae est invidia?

#### § 241. Exceptions to the general rules of Agreement. (364—374.)

1. The form of the predicate in many cases does not agree with the subject grammatically, but in sense (Constructio κατὰ σύνεσιν or ad intellectum). This construction is found very often in Collectives, also with the names of cities and countries, when they are employed for the inhabitants, and in Abstracts which are used instead of Concretes, § 238, Rem. 1.

Her. 9, 23. τὸ πλῆθος ἐπεβρόθήσαν. Th. 4, 32. ὁ ἄλλος στρατός ἀπέβαινον. 5, 60. τὸ στρατόπεδον ἀνεχώρουν. 2, 21.

παντὶ τρόπῳ ἀνηρέθιστο ἢ πόλεις καὶ τὸν Πελοπόννησον. With attributive adjectives, this construction is rare and only poetic, e. g. Il. x, 84. φάλλε κείνον; but it is very common in prose with a Part. which stands in a remoter attributive relation, e. g. Th. 3, 79. ἐπὶ τὴν πόλιν ἐπέπλεον — ἐν πολλῇ ταραχῇ καὶ φόβῳ ὄντας. X. Cy. 7. 3, 8. ὃ ἀγαθὴ καὶ πιστὴ ψυχὴ, οἷον δὴ ἀπολιπὼν ἡμᾶς. X. H. 1. 4, 13. ὃ ἐκ τοῦ ἄστεος ὄχλος ἠθροίσθη πρὸς τὰς ναῦς, θάυμαζοντες καὶ ἰδεῖν βουλόμενοι τὸν Ἀλκιβιάδην. It is very frequent with the pronouns, Th. 1, 136. φεύγει ἐς Κέρκυραν ὡς αὐτῶν (sc. Κερκυραίων) εὐεργέτης. 4, 15. ἐς τὴν Σπάρτην ὡς ἡγγέλθη τὰ γεγενημένα περὶ Πύλον, ἔδοξεν αὐτοῖς (sc. τοῖς Σπαρτιάταις). X. Cy. 3. 3, 14. συγκαλέσας πᾶν τὸ στρατιωτικὸν ἄλξει πρὸς αὐτοῦς τοιάδε. Also with the relative pronoun; see on the adjective-sentences, § 332, 5.

REMARK 1. When the subject is expressed by the Neut. of the article τὸ or τὰ in connection with a substantive in the Gen. Pl., the predicate commonly agrees with the attributive genitive. S. Ph. 497. τὰ τῶν διακόρων — τὸν οἶκαδ' ἣ πειγὸν στόλον. Pl. Rp. 8. 563, c. τὸ τῶν θηρίων — ἐλκευθερῶς ῥά ἐστιν (the Sing. ἐστὶν is used on account of the Neut. Pl. ἑλκευθερίτερα, according to No. 4).

REMARK 2. Closely related to the construction just stated, is the following, namely, when a substantive subject with an attributive substantive in the Gen. Pl. expresses periphrastically a substantive idea, the Participle which stands in a remoter attributive relation to the subject, agrees in Case with the subject, but in Gender and Number with the substantive in the Gen., which expresses the principal idea of the periphrasis. Od. 1, 90. ἡλθε δ' ἐπὶ ψυχῇ Θηβαίου Τειρεσίειο χρεῖσιον σκῆπτρον ἔχων. Il. β, 459, ὁρνεῖθ' ὡς πεττεγῶν ἔθνεα πολλὰ — ἐνθα καὶ ἐνθα ποτιῶνται ἀγαλλόμεναι πετρυγασιν.

2. When the subject is expressed, not as a special and definite object, but as a more general idea, the predicative adjective is put in the Neut. Sing. without reference to the gender and number of the subject. (In English we sometimes use the words, *thing*, or *any thing*, or *any things*). Sometimes the pronoun τι, or the substantives χρεῖμα, πραγμα, are connected with the adjective. When the adjective is in the Superlative, the English inserts the article *the*, or *a*.

Il. β, 204. οὐκ ἀγαθὸν πολυκοιρανίη· εἷς κοίρανος ἔστω. Eur. O. 760. δεινὸν οἱ πολλοί, κακούργους ἄντα ἔχουσι προστάτας. M. 329. πλὴν γὰρ τέκνων ἔμοιγε φίλτατον πόλιν. H. F. 1295. αἱ μεταβολαὶ λυπηρόν. Her. 3, 82. ἡ μουναρχίη κράτιστον. Pl. Rp. 2. 364, a. καλὸν μὲν ἡ σωφροσύνη τε καὶ δικαιοσύνη, χαλεπὸν μὲντοι καὶ ἐπίπονον. Also in abbreviated adjective sentences, e. g. Her. 3, 108. ἡ λείων, τὸν ἰσχυρότατον καὶ θρασυτάτον, ἀπαξ ἐν τῇ

βίῃ τίττει ἐν. Pl. Rp. 4. 420, c. οἱ ὁφθαλμοὶ, κάλλιστον ὄν, οὐκ ὁστρεῖον ἐναηλιμμένοι εἰσίν. Her. 3, 53. τυραννὶς χρημα σφαλερόν. Pl. Th. 122, b. συμβουλὴ ἐσθλὸν χρημα. Dem. Ol. 1. 21, 12. ἅπας μὲν λόγος, ἂν ἀπὴ τὰ πράγματα, μάταιόν τι φαίνεται καὶ κενόν.

3. When the subject is an Inf. or an entire sentence, the Greeks usually place the predicative adjective in the Neut. Pl. instead of the Sing., where the English use the pronoun *it*, e. g. *it is pleasant to see the sun*. This occurs most frequently in verbal adjectives in -τός and -τέος; in those in -τέος and in many in -τός, the Inf. is implied in the word itself; where these verbal adjectives are followed by the Dat., the Dat. is to be translated as a Nom., and the verbal adjective as a Pass. verb, e. g. ἀμυντέα ἐστί τινι, *some one is to be helped*; πιστά ἐστι τοῖς φίλοις, *friends are to be trusted*, e. g.

Her. 1, 91. τὴν πεπωμένην μοῖραν ἀδύνατά ἐστι ἀποφυγεῖν καὶ θεῶ. 3, 83. δῆλα, ὅτι δεῖ ἓνα γέ τινα ἡμῶν βασιλεία γενέσθαι. Th. 1, 86. οὓς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστίν, οὐδὲ καὶ λόγοις διακριτέα ἀλλὰ τιμωρητέα ἐν τάχει. 4, 1. ἀδύνατα ἦν ἐν τῷ παρόντι τοὺς Λοκροὺς ἀμύνεσθαι.

REM. 3. In like manner, the Greek very often uses the Pl. ταῦτα, τὰδε, sometimes also ἐκεῖνα, to express an idea in the most general manner. Th. 6, 77. οὐκ ἴσως τὰδε εἰσίν, οὐδ' Ἑλληςπόντιοι, ἀλλὰ Λωριῆς. Aeschin. Ctes. p. 55. οὐκ ἔστι ταῦτα ἀρχή, *this is not an officer*. Id. Leg. p. 50. ταῦτ' ἔστιν ὁ προδότης. Pl. Phaedon. 62, d. ἀλλ' ὁ ἀνόητος ἀνθρώπος τάχ' ἂν οἰηθείη ταῦτα, φευκτέον εἶναι ἀπὸ τοῦ δεσπότου.

4. The subject in the Neut. Pl. is connected with a verb in the Sing., e. g.

Τὰ ζῶα τρέχει. Τὰ πράγματά ἐστι καλά. Od. 4, 438. καὶ τότ' ἔπειτα νομόνδ' ἐξέσσυτο ἄρσενα μῆλα. Eur. M. 618. κακοῦ γὰρ ἀνδρός δῶρ' ὄνησιν οὐκ ἔχει.

REM. 4. This construction holds also in adverbial participial phrases, e. g. δόξαν ταῦτα, *quum haec visa, decreta essent*. X. An. 4. 1, 13. δόξαν δὲ ταῦτα, ἐκήρυξαν οὕτω ποιεῖν. Yet, X. H. 3. 2, 19. δόξαντα δὲ ταῦτα καὶ περὶ ἀνθρώπων, τὰ μὲν στρατεύματα ἀπῆλθεν.

REM. 5. There are some exceptions, however, to the rule just stated; they may be for the most part referred to the following cases,

- (a) When the subject in the Neut. Pl. denotes a person or living creatures, the verb is very often put in the Pl. in accordance with the *constructio κατὰ σύνεσιν*. Th. 4, 88. τὰ τέλη, *the magistrates*, ὁμόσαντα ἐξέπεμψαν. 7, 57. τοσάδε μετὰ Ἀθηναίων ἔθνη ἐστράτευσον. Pl. Lach. 180, e. τὰ μείρακια διαλεγόμενοι ἐπιμέμνηται Σωκράτους καὶ σφόδρα ἐπαινοῦσιν.

- (b) When the idea of a division into parts, or of a plurality composed of several parts (these parts having relation to various places and times) is to be made prominent, e. g. X. An. 1. 7, 17. ταύτῃ τῇ ἡμέρᾳ οὐκ ἐμαχέσατο βασιλεύς, ἀλλ' ὑποχωρούντων φανερά ἦσαν καὶ ἐπὶ τῶν καὶ ἀνθρώπων ἔχνη πολλά, *many traces here and there*. Cy. 5. 1, 13. τὰ μοχθῆρά ἀνθρώπια πασῶν, οἶμαι, τῶν ἐπιθυμιῶν ἀκρατῇ ἐστὶ, καὶ περὶ ἑρῶτα αἰτιῶνται, *the charge is made in a different manner and at different times*. Th. 5, 26. ἔω (praeter) τούτων πρὸς τὸν Μαντινικὸν καὶ Ἐπιδαύριον πόλεμον καὶ ἐς ἄλλα ἀμφοτέροις ἀμαρτήματα ἐγίνοντο, *mistakes at various points and times*.
- (c) The poets from Homer down, except the Attic, very often use the Pl. simply on account of the metre.

REM. 6. The plural subject, masculine or feminine, is connected in the poets, though rarely, with a verb in the Sing. Pind. OL. 11. (10.) princ. μελιγάρυες ὕμνοι ὑστέρων ἀρχαὶ λόγων τέλλεται. This construction is very limited in prose-writers; it occurs with ἐστί and ἦν, which then become, as it were, impersonal expressions; this takes place only at the beginning of a sentence, (comp. *il est cent usages*). Her. 1, 26. ἐστὶ μεταξὺ τῆς τε παλαιῆς πόλεως καὶ τοῦ νηοῦ ἐπὶ τὰ στάδιοι. Pl. Rp. 5, 462, e. ἐστὶ καὶ ἐν ταῖς ἄλλαις πόλεσιν ἀρχοντές τε καὶ δῆμος. In like manner the Greeks regularly say ἐστὶν, οἱ, sunt, qui. See § 331, Rem. 4. The construction mentioned § 242, Rem. 3, is different from this.

5. A subject in the Dual very often has a predicate in the Pl. e. g. Λύο στρατὶ ἀνεχώρησαν.

REM. 7. The Dual is not used in all cases where two objects are spoken of, but only where two similar objects are mentioned, either naturally connected, e. g. πύδι, χεῖρε, ὡς, or such as we conceive to stand in a close and reciprocal relation, e. g. two combatants, two friends, etc.

REM. 8. The Dual is very often exchanged for the Pl., especially in participles, e. g. Il. λ, 621. τοὶ δ' ἰδρῶ ἀπεψύχοντο χιτῶνων στάττε ποτὶ προῖν. Pl. Euthyd. 273, d. ἐγελασάτην ἄμφω βλέψαντες εἰς ἀλλήλῳ.

REM. 9. A subject in the Pl. sometimes has a verb in the Dual, when two objects mutually connected, or two pairs are spoken of, e. g. Il. δ, 452, sqq. ὡς δ' ὅτε χεῖμα φέροι ποταμοί, κατ' ὄρεσφι φέοντες, ἐς μιγαγύνειαν συμβάλλετον ὄβριμον ὕδωρ, — ὡς τῶν μισγομένων γένητο ἰαχέ τε φόβος τε, (two streams running on opposite sides are compared with two hostile parties). Il. θ, 185, sqq. Ἐάνθε τε καὶ σὺ Πόδαργε, καὶ Αἰθων Λάμπε τε διε, νῦν μοι τὴν κομιδὴν ἀποτίναστον, — 191. ἀλλ' ἐφομαρτεῖτον καὶ σπένδετον, (two pairs).

REM. 10. Two additional instances of the attributive relation, which respect the Dual, are yet to be noted,

- (a) A substantive in the Pl. is very often connected with the Dual δ' ὡ, δ' ὅ, δυοῖν. Il. ε, 10. δ' ὡ νείεσ. Il. ι, 4. ἄνεμοι δυοί. Aesch. Ag. 1395. δυοῖν οἰμώγμασιν. Pl. Rep. 614, c. δύο χάσματα ἐχομένῳ ἀλλήλοι;
- (b) Feminine substantives in the Dual are commonly connected with the attributive in the Masc. Dual, since the Dual ending of attributives is regarded as, at the same time Masc. and Fem. (of common gender),

e. g. ἄμφω τῶ πόλει—τῶ γυναικι—ἄμφω τούτῳ τῶ ἡμέρῃ—τοῖν γυναισίν—τούτῳ τῶ τέχνῃ—τούτοις τοῖν κληροῖσιν—τῷ δὲ. Pl. Phaedr. 237, d. ἡμῶν ἐν ἐκάστῳ δύο τινὲς ἔστιν ἰδέσθαι ἄρχοντες καὶ ἄγοντες, οἷν ἐπόμεθα—τούτῳ δὲ κ. τ. λ. The Fem. form of the article τὰ, is extremely rare. e. g. τὰ δ' οἷν κόφῃ S. Ant. 769; oftener in the form ταῖν, e. g. X. H. 6, 4. 17. Pl. Tim. 79, d; so ἐκ ταῖνδε δ' οὔσαι·ν παρθένων S. OC. 445. ταύται·ν μόναι·ν ib. 859. ἐκ ταύται·ν 1149. ταύται·ν δὲ ταῖν διαθήκαι·ν Isoc. 5, 15; but ταύτα seems not to occur.

6. When the predicate is a substantive with εἶναι, or one of the verbs mentioned § 240, 2, the verb sometimes agrees by means of attraction, as in Latin, with the predicative substantive nearest to it, e. g.

Her. 3, 60. τὸ μῆκος τοῦ ὀρύγματος ἐπὶ τὰ σταδίοι· εἰσι. 2, 15. αἱ Θῆβαι Αἴγυπτος ἐκαλείτο. Th. 3, 112. ἐστὸν δὲ ὡς λόφος ἡ Ἰδομένη ὑψηλῶ. 4, 102. τὸ χωρίον τοῦτο, ὅπερ πρότερον Ἐννεία ὀδοὶ ἐκαλοῦντο. Isocr. Paneg. 51, b. ἔστι ἀρχικώτατα τῶν ἐθνῶν καὶ μεγίστας δυναστείας ἔχοντα Σκύθαι καὶ Θράκες καὶ Πέρσαι. So also in the participial construction, e. g. Th. 5, 4. καταλαμβάνουσι καὶ βρικιννίας, ὃν ἔρυσμα ἐν τῇ Λεοντίῃ. Pl. L. 735, e. τοὺς μέγιστα ἐξημαρτηκότας, ἀνιάτους δὲ ὄντας, μεγίστην δὲ οὔσαν βλάβην πόλεως, ἀπαλλάττειν εἰσάθεν, instead of ὄντας. So also Her. 3, 108. ἡ λείαινα, ἐὸν ἰσχυρότατον καὶ θρασύτατον, ἄπαξ ἐν τῷ βίῳ τίκται ἓν, instead of ἐοῖσα. Comp. No. 2.

7. A superlative connected with a partitive Gen. commonly agrees in gender with the subject, more rarely with the gender of the partitive.

Il. φ. 253. (αἰετοῦ) ὅςθ' ἄμα κάρτιστός τε καὶ ὤκιστος πτεηγῶν. χ. 139. κίρκος, ἐλαφρότατος πτεηγῶν. Her. 4, 85. ὁ Πιόντος πτελαγίων ἀπάντων πίφνης θωνυμασιώτατος. Menandr. p. 193. (Mein.) νόσων χαλεπώτατος φθόγος. X. C. 4. 7, 7. ὁ ἥλιος τὸν πάντα χρόνον πάντων λαμπρότατος ὦν διαμένει. Pl. Tim. 29, a. ὁ κόσμος κάλλιστος τῶν γεγονότων. Plutarch. Consol. ad Apoll. II. ἡ λύπη χαλεπωτάτη παθῶν. On the contrary, Isoer. ad Nicocl. extr. σύμβουλος ἀγαθὸς χρησιμώτατον καὶ τυραννικώτατον ἀπάντων κτημάτων ἐστί.

REM. 11. When the idea of personality in general is to be expressed, the Masc. may be used in relation to a Fem. name, e. g. Συνεληλύθασιν ὡς ἐμὲ καταλειμμένα·ν ἀδελφαί·ν τε καὶ ἀδελφίδαί·ν καὶ ἀντιπαιῶν τοσαῦται, ὥςτ' εἶναι ἐν τῇ οἰκίᾳ τεσσαρες·ν καὶ ἑκατὸν τοὺς ἐλευθέρους (free men) X. C. 2. 7, 2. Ἡ στεινὴ οὐσα μόσχος οὐκ ἀνέξεται τίς·ν τόντας ἄλλους, οὐκ ἔχουσ' αὐτὴ τέκνα, she cannot endure that others (Masc.) should bring forth young, Eur.

Andr. 711. So, also, the tragic poets use the Masc., when a woman speaks of herself in the Pl., e. g. S. El. 391. Electra says of herself, *πισούμεθ', εἰ χρὴ, πατρὶ τιμωρούμενοι*.

REM. 12. Sometimes the first Pers. Pl., or the Pers. pronoun first Pers. Pl. is used, for the sake of modesty, instead of the Sing., since the speaker represents his own views and actions as common to others. This usage, which is very frequent in Latin, is rarely found among the Greeks in the Common language. Ὡς Ἀλκιβιάδης, καὶ ἡμεῖς τηλικούτοι ὄντες δεινοὶ τὰ τοιαῦτα ἡμῖν, and *I was at that age shap'd in those matters*, X. C. 1. 2, 46. Ἐννοεῖ ποθ' ἡμεῖν (mibi) ἐγένετο Cy. I. 1, 1. Περὶ μὲν οὖν τῶν πραχθέντων ἐν τῷ παρόντι ταῦτ' εἴχομεν εἰπεῖν. Among the poets, particularly the tragedians, this use of the Pl. is more frequent, and a transition from the Sing. to the Pl. often takes place, e. g. Eur. H. F. 858. Ἥλιον μαρτυροῦμεσθα θεῶσ', ἃ θεῶν οὐ βούλομαι. Hipp. 244. αἰδούμεθα γὰρ τα λεγόμενα μοι.

REM. 13. In an address directed to a number of persons, the Greek employs several peculiar turns,

- (a) The Sing. of the Imp. εἰπέ and some others, which denote a summons or animating call, e. g. ἄγε, φέρε, ἰδέε, is frequently connected in the Attic writers with a Voc. Pl., or with several vocatives, e. g. Pl. Euthyd. 283, b. εἰπέ μοι, ὦ Σώκρατες τε καὶ ὑμεῖς οἱ ἄλλοι. Dem. Chers. 108, 74. εἰπέ μοι, βούλευσθε.
- (b) In an address directed to several persons, the predicate in the Pl. is often connected with a Voc. which denotes only one of the persons addressed, so as to make the principal person prominent. Od. β, 310. Ἀντίνοῦ, οὕτως ἔστιν ὑπερφιάλοισι μεθ' ὑμῖν δαίνυσθαι. μ, 82. ἦα ἰθύνετ' ε, φαίδιμ' Ὀδυσσεύ. X. H. 4. 1, 11. Γε, ἔφη, ὑμεῖς, ὦ Ἡρόπιδες, καὶ διδάσκετε αὐτὸν βουληθῆναι ἅπερ ἡμεῖς· οἱ μὲν δὲ ἀναστάντες ἐδίδασκον. A change of the Sing. and Pl. often occurs among the tragedians, when the chorus is either addressed by others, or speaks itself, since the poet has in mind, at one moment, the whole chorus, at another their leader, e. g. S. OC. 167. ξεῖνοι, μὴ δῆτ' ἀδικηθῶ σοι πιστεύσας.
- (c) The second Pers. Imp., instead of the third, is rarely connected (sometimes in the Attic dialogue), with the indefinite pronoun τις or πᾶς τις, or with a substantive and τις, e. g. Ar. Av. 1186. χάρεε θεῦρο πᾶς ὑπηρέτης· τόξους πᾶς τις. Hence, also, the transition from the third Pers. to the second, e. g. Eur. Bacch. 327. (345.) στείχεσθε τις ὡς τάχος, ἐλθὼν δὲ θάκους τοῦςδ', ἐν οἴκῳ σκοπεῖ, μοχλοῖς τριαινῶν καὶ ἄτρεψον ἔμπαλιν, καὶ—μέθεες. Comp. Larger Grammar, § 430, 2, (γ).

§ 242. *Agreement of Several Subjects.* (375—377.)

1. Two or more subjects, have a plural verb; plurals of the Neut. gender, have a Sing. verb. When the subjects are of like gender, the adjective is of the same gender and stands in the Pl.; but when the subjects are of different gender, the Masc. in proper names, takes precedence of the Fem. and Neut., and

the Fem. of the Neut.; but in common nouns, the adjective is often in the Neut. Pl. without respect to the gender of the subjects, e. g.

Φίλιππος καὶ Ἀλέξανδρος πολλά τε καὶ θαυμαστά ἔργα ἀπεδείξαντο. Πολλά τε καὶ καλὰ καὶ θαυμαστά ἐγένετο. Σωκράτης καὶ Πλάτων ἦσαν σοφοί and Σ. κ, Π., σοφοὶ ὄντες. Ἡ μήτηρ καὶ ἡ θυγάτηρ ἦσαν καλαί. Ἡ ὀργή καὶ ἡ ἀσυνεσία εἰσὶ κακαί. Ὁ ἀνὴρ καὶ ἡ γυνή ἀγαθοὶ εἰσιν. II. β, 136. αἱ δὲ πού ἡμέτεραί τ' ἄλοχοι καὶ νύπια τέκνα εἶατ' ἐν μεγάροις ποτιδύμεναι. X. Cy. 3. 1, 7. ὡς εἶδε πατέρα τε καὶ μητέρα καὶ ἀδελφοὺς καὶ τὴν αὐτοῦ γυναῖκα αἰχμαλώτους γεγεννημένους, ἐδάκρυσεν. Her. 3, 57. ἦν ἡ ἀγορά καὶ τὸ πρυτανεῖον Παρίῳ λίθῳ ἡσκημένα. X. C. 3. 1, 7. λίθοι τε καὶ πλίνθοι καὶ ξύλα καὶ κέραμος ἀτάκτως ἐββεύμενα οὐδὲν χρήσιμά ἐστιν.

REMARK 1. The agreement of the predicate is often determined by its position. Here the three following cases occur,

- (a) When the predicate precedes the subjects, it often agrees with the first subject, e. g. Pl. Lys. 207, d. φιλεῖς σὺ πατέρα καὶ ἡ μήτηρ. Her. 5, 21. εἴπετό σφι καὶ ὁ χήματα καὶ θιράποντες καὶ ἡ πᾶσα πολλή παρασκευή;
- (b) But when the predicate follows the subjects, it sometimes agrees with the last subject, e. g. X. R. Ath. 1, 2. οἱ πόνητες καὶ ὁ δῆμος πλέον ἔχει. Pl. Symp. 190, c. αἱ τιμαὶ αὐτοῖς καὶ τὰ εἶρά τὰ παρὰ τῶν ἀνθρώπων ἡφανεῖται;
- (c) Yet when the predicate stands after the first subject, it always agrees with it, e. g. Th. 3, 5. Μελέας Ἀάκων ἀφικνεῖται καὶ Ἑρμίωνδας Θηβαῖος.

REM. 2. Sometimes the verb, though it follows different subjects, agrees with the first subject, so that the remaining subjects appear subordinate, e. g. X. An. 1. 10, 1. βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ δεικνῶν εἰςπίπτει. So, also, with the attributive adjective, e. g. X. An. 1. 5, 6. ἐπὶ δόβολους καὶ ἡμιστόλιον Ἀττικούς.

REM. 3. The verb sometimes stands in the Sing., when several common nouns in the Pl. precede, if it is intended to represent those nouns as making up one whole, e. g. Pl. S. 188, b. καὶ πάχναι καὶ χάλαι καὶ ἐρυσίβαι ἐκ πλεονεξίας καὶ ἀκοσμίας περὶ ἄλληλα τῶν τοιούτων γίγνεται ἐρωτικῶν.

REM. 4. When the subjects are connected by ἢ—ἢ, αὐτ—αὐτ, καὶ—καὶ, εἰ—εἰ, οὐτε—οὐτε, neque—neque, the predicate agrees with the subject standing nearest to it, if each subject is regarded as independent, e. g. ἢ οὗτος, ἢ ἐκεῖνος ἀληθῆ λέγει, αὐτ hic, αὐτ ille vera dicit; but if the subjects are not considered as independent, but as a connected plurality, then the predicate is in the Pl., e. g. Dem. Aph. 817, 12. ἃ Δημοφῶν ἢ Θηριππίδης ἔχουσιν.

2. When several subjects of different persons are connected, the first person takes precedence of the second and third, and

the second of the third, and the verb is commonly put in the Pl., e. g.

Ἐγὼ καὶ σὺ γράφομεν, ego et tu scribimus. Ἐγὼ καὶ ἐκεῖνος γράφομεν, ego et ille scribimus. Ἐγὼ καὶ σὺ καὶ ἐκεῖνος γράφομεν, ego et tu et ille scribimus. Σὺ καὶ ἐκεῖνος γράφετε, tu et ille scribitis. Ἐγὼ καὶ ἐκεῖνοι γράφομεν. Σὺ καὶ ἐκεῖνοι γράφετε. Ἡμεῖς καὶ ἐκεῖνοι γράφομεν. Ἡμεῖς καὶ ἐκεῖνος γράφετε.

REM. 5. Sometimes the person of the verb agrees with the subject nearest to it, e. g. X. C. 4. 4, 7. περὶ τοῦ δικαίου πάνυ οἶμαι νῦν ἔχειν εἰπεῖν, πρὸς ᾧ οὔτε σὺ οὐτ' ἂν ἄλλος οὐδέ τις δύναιτ' ἀντιπεῖν. Pl. Phaedon 77, d. ὁμῶς δέ μοι δοκεῖς σὺ τε καὶ Σιμμίας ἡδέως ἂν καὶ τοῦτον διαπραγματίσασθαι (pertractare) τὸν λόγον.

§ 243. *Remarks on Certain Peculiarities in the use of Number.* (350.)

1. The Sing. has sometimes a collective sense and takes the place of the Pl.; thus in the poets, δάκρυον, ἀκτὶς, σταγών, στάχυς, *harvest*, etc.; in prose, κῦμα, ἐσθής, λίθος, πλίνθος, ἄμπελος, ἡ ἱππος, *cavalry*, ἡ ἀσπίς, *a body of troops*, etc.

2. Entire nations, that live under a monarchical government, are sometimes designated in prose, by the Sing. e. g. ὁ Πέρσης, *the Persians*, ὁ Ἀράβιος, ὁ Λυδός, ὁ Ἀσσύριος, etc. This rarely occurs in respect to nations that have a free government, e. g. τὸν Ἑλληνα φίλον προσθίσθαι Her. 1, 69. The words στρατιώτης, πολέμιος and the like, are sometimes used in the Sing. instead of the Pl.

3. The Pl. properly belongs only to common nouns, not to proper names, names of materials, or abstracts; still, such nouns in certain relations take the Pl., namely, when they express the idea of the common noun, thus,

(1) Proper names, (a) in indicating several individuals of the same name, e. g. δύο Κατύλοι; (b) in denoting persons that possess the nature or the qualities of the individual named, e. g. Pl. Theæt. 169, b. οἱ Ἡράκλειες τε καὶ Θησίεις, *men like H. and Th.*

(2) Names of materials occur somewhat often in the Pl., since either the single parts, which make up the material, or the different kinds of which it is composed, are contemplated, e. g. ψάμαθοι, πυροὶ καὶ κριθαί; ἥλιοι, *sun-beams*, like soles; ἄνιμοι καὶ ὕδατα, οἶνοι πολυταεῖς, οἶνοι παλαιοί; ξύλα καὶ λίθος, etc.

(3) Abstracts in the Pl. denote classes and specific instances, particular conditions and circumstances, e. g. Herod. 7, 158. ὑμῖν μεγάλαι ὠφελίαι τε καὶ ἐπανερσεις γέγονασι. 3, 40. ἐμοὶ αἱ σαὶ μεγάλαι εὐτυχίαι οὐκ ἀφίσκονσι. So ἔχθρη, *inimicitiae*, στάσεις, *seditiones*, φιλίας,



ταλαιπωρίαι, aerumnae, θάνατοι, mortes, ψύχη καὶ θάληπῃ, θυμοί, animi, φόβοι, φρονησεις, reflections, ἀνέχθειαι, ἀνδρίαι, brave deeds, ὑγίειαι, καὶ εὐεξίαι τῶν σωμάτων, like valetudines, etc. πιστεῖς, testimonia, εὐνοίας δοῦναι, largesses, honorary gifts, χάριτες, presents; in many cases, the Pl. denotes a plurality of parts, e. g. πλοῦτοι, divitiae (πλοῦτος, rich, abstract), γάμοι, nuptiae, νύκτες, horae nocturnae, ταφαί, funera, etc. So, e. g. in English, *How long these nights are?* when *one* night is meant.

REMARK. The Greeks commonly use the Pl. both in Abstracts and Concretes when they refer to a Pl. Adj. e. g. κακοὶ τὰς ψυχὰς, καλοὶ τὰ σώματα, ἄριστοι τὰς φύσεις, καὶ ταῖς γνώμας καὶ τοῖς σώμασι σφαλλόμενοι X. Cy. I. 3, 10.

4. When neuter adjectives, pronouns and numerals are used as substantives, the Greek, like the Latin, always employs the Pl. The Sing. of adjectives used substantively is put in the Neut. when an abstract idea is expressed as an independent whole, e. g. τὸ καλόν, *the beautiful* in the abstract, τὸ κακόν, *the bad*. The Pl., on the contrary, denotes a concrete idea, i. e. the different parts, classes or conditions which are implied in the abstract, e. g. τὰ καλὰ, res pulchrae, τὰ κακά, mala, *the evil deeds, things*, etc.

## § 244. THE ARTICLE.

(419—428.)

1. The substantive as a subject, as well as in every other relation, has the article ὁ ἢ τό, *the*, when an object is pointed out as definite, or when viewed by the speaker as an individual of its class, or the class itself, or the material, and the abstract idea when regarded in a definite point of view, (the idea being conceived by the speaker as limited, or as defining the entire nature of a person or thing). The substantive without the article expresses some indefinite individual of a class, the class itself, the material, or the abstract idea, in a manner altogether general, without limiting or defining that of which the idea is composed.

Ἄνθρωπος, (a) a man, as an individual, i. e. some one of the race of men; (b) man, a man, as a species; ὁ ἄνθρωπος, (a) the man, as an individual, the man whom I have in view as an individual, distinguished from other men; (b) the man as a class or species, as I conceive him to be something limited and defined in respect to his entire nature or constitution;—γάλα, milk, τὸ γάλα, *the milk (as a particular substance)*; σοφία, wisdom, ἡ σοφία, *the wisdom, (as a definite attribute)*. When the Inf. is to be considered as an abstract substantive, it has the article, e. g. τὸ γρά-

φειν. The abstract noun takes the article when it expresses a concrete idea, e. g. ἡ στάσις, *the* (particular) *tumult*, τὸ πρᾶγμα, *the* (particular) *deed*; hence also the Pl. αἱ στάσεις, τὰ πράγματα.

REM. 1. From what has been said, it follows, (a) That the substantive, as the subject of a sentence, may stand with, or without, the article, according as it is intended to be expressed, either as a definite, or an indefinite, object; (b) on the contrary, that the substantive as a predicate must be generally without the article, since the predicate does not denote a definite individual, but only the abstract idea of a quality in general. Her. 1, 103. νύξ ἡμέρα γέμετο, *the day became night*. Isocr. Nicocl. 28, a. λόγος ἀληθής καὶ νόμιμος καὶ δίκαιος ψυχῆς ἀγαθῆς καὶ πιστῆς εἰδωλὸν ἐστὶ. But when the predicate denotes a definite, a before mentioned, or a well-known object (No. 6), it of course takes the article. Her. 1, 68. συνεβάλλετο τὸν Ὀρέστην τοῦτον εἶναι, *he concluded that this was the Orestes, namely, the one before mentioned*. 5, 77. οἱ δ' ἱπποβόται ἐκαλείοντο οἱ παχέες, *the rich bore the name of ἱπποβόται, (before mentioned)*. In passages like X. Cy. 3, 3, 4. ὁ μὲν ταῦτα εἰπὼν παρήλασεν· ὁ δὲ Ἀρμένιος συμπερούπεμπε καὶ οἱ ἄλλοι πάντες ἀνδρωποὶ, ἀνακαλοῦντες τὸν ἐν εὐργεσίᾳ, τὸν ἄνδρα τὸν ἀγαθόν.—An. 6, 6, 7. οἱ δὲ ἄλλοι οἱ παρόντες τῶν στρατιωτῶν ἐπιχειροῦσι βάλλειν τὸν Δέξιππον, ἀνακαλοῦντες τὸν προδότην, the article denotes, that the ideas expressed by *benefactor*, *honest man*, *traitor*, point to a definite action either before named, or well-known.

2. Hence the article is used in order to denote the whole compass of the idea, since all which belongs to it, is taken together and expresses, as it were, a definite whole, e. g. ὁ ἄνθρωπος θνητός ἐστι, *man, (i. e. all men) is mortal*, ἡ ἀνδρεία καλή ἐστιν, i. e. *all which is understood by the idea of ἀνδρεία, τὸ γάλα ἡδύ ἐστιν*.

REM. 2. The English indefinite article *a* has a two-fold signification. It denotes either a class generally, as *a man*, where the Greek uses the substantive only, e. g. ἄνθρωπος —; or it denotes, like the definite article, an individual of a class, but not one who is distinguished from the others; here also the Greek employs the substantive alone, e. g. ἄνθρωπος, i. e. *some man*, it not being determined what man; still, a substantive is often used with the indefinite pronoun τις, *quidam*, e. g. ἄνθρωπός τις, *homo quidam*; γυνή τις ὄρνιν εἶχεν. Τίς, as an enclitic, commonly follows its substantive, but, sometimes, in connected discourse, it stands before.

REM. 3. Common nouns sometimes omit the article, where, according to the statement in No. 1, it would be inserted. This omission takes place, (a) In appellations, denoting *kindred*, and the like, where the particular relation is obvious of itself, e. g. πατήρ, μήτηρ, υἱός, ἀδελφός, παῖδες, γονεῖς, ἀνὴρ, *husband*, γυνή, *wife*, etc. Comp. the expressions, *Father has said it, Mother comes*; (b) When two or more coördinate substantives are united to form one whole, e. g. παῖδες καὶ γυναῖκες (like English *wife and child*, *horse and rider*), πόλις καὶ οἰκίαι (*city and houses*) Th. 2, 72; (c) When common nouns are, at the same time, used as, or instead of, proper nouns, e. g. ἡλιος, οὐρανός, ἄστει, *used of Athens*, πόλις, *of a particular city*, which is known

from the context, γῆ, of a particular country, βασιλεύς, of a particular king, commonly the king of Persia, etc.; other like expressions are ἄνιμος, θάλασσα, etc. The omission of the article is altogether natural when a common noun has an abstract signification, or expresses an action, or the manner of an action, most frequently in connection with prepositions, e. g. ἡγείσθαι θεοῖς, to account them gods. Ἐπὶ δειπνον ἐλθεῖν, to come to supper, i. e. to eat, X. C. 1. 3, 6. Ἐφ' ἵππου ἵεναι, horse-back. Ἐπὶ θήραν ἐξίεναι, i. e. ad venandum, X. Cy. 1. 2, 9. Πότερον ἐπιστάμενον ἡνιοχεῖν ἐπὶ ζεύγος λαβεῖν κρεῖττον, ἢ μὴ ἐπιστάμενον, ad vehendum, X. C. 1. 1, 9. Ἐπὶ ὕδωρ ἵεναι, aquatum ire, Her. 3, 14.

REM. 4. The names of the arts and sciences, of the virtues and vices, often omit the article, even where they occur in a definite relation, since, as well known appellatives, they have come to be used as proper names, e. g. Πάντα μὲν οὖν ἡμοῖς δοκεῖ τὰ καλὰ καὶ τὰ ἀγαθὰ ἀσκητὰ εἶναι, οὐχ ἡμιστὰ δὲ σωφροσύνη. X. C. 1. 2, 23. Ἐπεὶ οὖν τὰ τε δίκαια καὶ τὰ ἄλλα καλὰ τε καὶ ἀγαθὰ πάντα ἀρετῇ πράττεται, δῆλον εἶναι, ὅτι καὶ δικαιοσύνη καὶ ἡ ἄλλη πᾶσα ἀρετὴ σοφία ἐστὶ 3. 9, 5. Ἐπιστήμη μὲν ἄρα σοφία ἐστίν 4. 6, 7. Μάλιστα γὰρ ἐμμελήκει αὐτῷ ἱππικῆς Cy. 8. 3, 25. The article is of course omitted when an abstract conception is expressed as an action, e. g. Ἐν φιλοσοφίᾳ ζῶσιν, in philosophizing, (in philosophando) Pl. Phaedon. 68, c. The substantives μέγιστος, πληθυσ, ὑψος, εὐρος, βάθος, γένος and the like, are very often found in the Acc. or Dat. without the article, since they are used, as it were, in an adverbial sense, e. g. ποταμός Κύδρος ὄνομα, εὐρος δύο πλέθρων, two plethra wide, X. An. 1. 2, 23.

3. The article is very often used with common nouns, in order to show that what belongs to an object, or is requisite for it, which stands in relations of indebtedness or of hostility to it, is so necessarily.

X. Cy. 3. 3, 6. Ἐσμιλζε γάρ, εἰ ἕκαστος τὸ μέρος ἀξιάπεινον ποιήσῃ, τὸ ὅλον αὐτῷ κολῶς ἔχειν (partem, cui praeest; centuriam suam). 8. 3, 3. νείμας δὲ τούτων (τῶν στολῶν) τὸ μέρος ἐκάστῳ τῶν ἡγεμόνων, ἐκάλειπεν αὐτοὺς τούτοις κοσμεῖν τοὺς αὐτῶν φίλους (partem debitam). An. 7. 6, 23. ἀλλὰ, φαίητε ἄν, ἔδει τὰ ἐνέχυρα τότε λαβεῖν, ὥς μὴδὲ εἰ βούλετο ἐδύνατο ἂν ταῦτα ἐξαπατᾶν, the necessary measures to guard against deception. 5. 6, 34. οἱ στρατιῶται ἠπειλουν αὐτῷ, εἰ λήσονται ἀποδιδράσκοντα, ὅτι τὴν δίκην, ἐπιθήσοιεν, the due, deserved punishment.

4. Hence the article very often takes the place of the possessive pronoun, when it is connected with such substantives as naturally belong to a particular person, mentioned in the sentence. In such cases, the English uses the possessive pronoun.

Οἱ γονεῖς τὰ τέκνα σιέργουσιν, parents cherish children, i. e. their children. Ὁ στρατηγὸς τοῖς στρατιώταις ἐπὶ τοὺς πολέμους ἄγει. Κύρως καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδυν καὶ ἀναβὰς ἐπὶ τὸν ἵππον τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε X. An. 1. 8, 3.

5. Since the article may make one of several objects distinct and prominent, it is often employed, when an object stands in a distributive relation to the predicate of the sentence.

Προσαιοτοῦσι δὲ μισθὸν ὁ Κύρος ὑπισχνεῖται δώσειν ἀντὶ δαρεικοῦ τρία ἡμιδαρικά τοῦ μηνὸς τῷ στρατιώτῃ (*singulis mensibus singulis militibus, three half-Darics a month to each soldier*, comp. English *so much the pound*) X. An. 1. 3, 21. (comp. 5. 6, 23.) Δαρεικὸν ἑκαστος οἶσι τοῦ μηνὸς ἑμῶν 7. 6, 7. Ὁ δὲ συνεισθιεὶς τὸν ἕνα ψωμὸν ἐνὶ ὄψῳ προπέμπειν, ὅτε μὴ ποιεῖ πολλὰ, δύναται ἂν ἀλύπως τῷ ἐνὶ χρῆσθαι (*singula panis frusta, to dip each morsel into the different sauces*) Id. C. 3. 14, 6.

6. Since the article was properly and originally a demonstrative pronoun, it follows of course, that it is often used in a demonstrative sense. The simplest case is the following, viz. when an object is first mentioned, as an indefinite individual, it does not take the article, but when it is named the second time, it has the article, because it has been already referred to and is known, e. g. *Εἶδον ἄνδρα· ὁ δὲ ἀνὴρ μοι ἐξεξεν*. Hence the article is used when the speaker *points to* an object, e. g. *Ψέρε μοι, ὦ παῖ, τὸ βιβλίον*, *the book = this or that book*. In similar cases the article may be used with material nouns, e. g. *Λός μοι τὸ γάλα*, *the milk, which had been pointed out*; and even when a part only of the material is referred to, the article is employed, though such nouns elsewhere are always without the article, e. g. *Πίνω τοῦ οἴνου*, *of this wine*. The article is often used in speaking of persons or things known and celebrated, where the Latin uses the pronoun *ille*, e. g. *ὁ καλὸς παῖς*, *that beautiful boy*; this is very frequent in proper names. See No. 7.

Ὅτε Ξέρξης ἀγέλας τῇν ἀναρίθμητον στρατιάν ἤλθεν ἐπὶ τὴν Ἑλλάδα (*that numberless host*) X. An. 3. 2, 13.

7. Proper names as such, i. e. so far as they in themselves denote individuals, reject the article. Still, they take it, when they have been already mentioned, and then the article serves to point them out, No. 6, or when they have not before been named, if it is intended to designate them as well-known and distinguished, No. 6.

Σωκράτης ἔφη. Ἐνίκησαν Θηβαῖοι Λακεδαιμονίους. Ἀβροκόμας οὐ τοῦτ' ἐποίησεν, ἀλλ' ἐπεὶ ἤκουε Κῦρον ἐν Κιλικίᾳ ὄντα, ἀναστρέψας ἐκ Φοινίκης

παρὰ βασιλεία ἀπήλυνεν X. An. 1. 4, 5. Κύρον δὲ μεταπέμπεται (Δαρειός) — ἀναβαίνει οὖν ὁ Κύριος X. An. 1. 1, 2. Ἀπὸ τοῦ Ἰλισσοῦ λέγεται ὁ Βόρεας τὴν Ὠρεΐθυϊαν ἀρπάσαι Pl. Phaedr. 229, b.

REM. 5. Proper names, even in connection with an adjective, do not commonly take the article, e. g. σοφὸς Σωκράτης, *the wise Socrates*.

REM. 6. When a noun in apposition, accompanied by the article, follows a proper name, the latter does not take the article, e. g. Κροῖσος, ὁ τῶν Ἀνδῶν βασιλεύς. Still, the article is used if it has a demonstrative sense, e. g. ὁ Κροῖσος, ὁ τῶν Ἀνδῶν βασιλεύς, and designates the proper name as one already mentioned or known. The noun in apposition is accompanied by the article, when the latter serves to distinguish the person or thing mentioned from others of like name, or when the person or thing named is to be pointed out as one known; on the contrary, a noun in apposition does not take the article, when it gives only an indefinite explanation, e. g. Her. 1, 1. Ἡρόδοτος Ἀλικαρνασσιεύς, *Herodotus of Halicarnassus*, Th. 1, 1. Θουκυδίδης Ἀθηναῖος, *Th. an Athenian, or of Athens*. The names of rivers are commonly placed as adjectives between the article and the word ποταμός, e. g. ὁ Ἄλυς ποταμός (*the river Halys*) Her. 1, 72. ὁ Ἀχιλῆος ποταμός Th. 2, 102. ἐπὶ τὸν Σάρον ποταμόν, ἐπὶ τὸν Πύραμον ποταμόν X. An. 1. 4, 1. ἐπὶ τὸν Εὐφράτην ποταμόν 11. πρὸς τὸν Ἀράξην ποταμόν 19. The same holds of the names of mountains and countries (rarer of islands), when these are of like gender with the words in apposition, γῆ, ἄκρον, ὄρος, νῆσος, etc., e. g. ἐπὶ τὴν Σολύγειαν κόμην Th. 4, 43. τὸ Σούνιον ἄκρον, ἡ Θεσπρωτὶς γῆ, ἡ Δῆλος νῆσος; τοῦ Σκύμβρον ὄρους Th. 2, 96. But if the gender is not the same, the noun in apposition must have the article, e. g. τῷ ὄρει τῇ Γερμανίᾳ Th. 4, 70. τὴν ἄκραν τὸ Κυνὸς σῆμα 8, 105. τῆς Ἰδης τοῦ ὄρους 108.

9. When adjectives or participles are used as substantives, they take, (according to No. 2,) the article. The English, in such a case, either employs an adjective used substantively, as *the good*; or a substantive, as *the speaker*; or the indefinite article *a* or *an*; or resolve the participle by *who*, *which*, (*is, qui*). This usage is very frequent in Greek, and extends not only to present participles, but to the others.

‘Ο σοφός, *the wise (man)*, *a wise (man)*, οἱ ἀγαθοί, οἱ κακοί, οἱ δικάζοντες, *the judges*, οἱ λέγοντες, *the orators*, τὸ ἀγαθόν, τὸ καλόν, τὰ καλά, ὁ βουλούμενος, *quintus*, ὁ τυχών, *whoever happens*. Ὁ πλεῖστα ὠφελῶν τὸ κοινὸν μεγίστων τιμῶν ἄξιόυται. Ὁ πλεῖστα ὠφελήσας τὸ κ. μ. τ. ἄξιόυται. Ὁ πλεῖστα ὠφελήσων τ. κ. μ. τ. ἀξιωθήσεται. Αὐθις δὲ ὁ ἡγεσόμενος οὐδεὶς ἔσται (*deinde autem, qui nobis viam monstret, nemo erit*) X. An. 2. 4, 5.

But when only a class in general, or a part of a whole, is to be expressed, the article is omitted, e. g. ἀγαθοί, *good*, φιλοσοφοῦντες, *μαθόντες*; κακὰ καὶ αἰσχρὰ ἐπραξεν.

9. But the participles take the article when the discourse re-

lates to definite individuals in the sense of *those, who*; a participle with the article is very often appended to a preceding substantive in the way of apposition, in order to give prominence to the attributive meaning, somewhat in the sense of *eum, eam, id dico, qui, quae, quod, or et is quidem, qui*.

Her. 9, 70. *πρῶτοι ἐσῆλθον Τεγεῆται ἐς τὸ τεῖχος, καὶ τὴν σπηνὴν τοῦ Μαρδονίου οὗτοι ἔσαν οἱ διαρπάσαντες, and these are they that robbed, etc.* X. C. 2, 6, 18. *οὐ μόνον οἱ ἰδιῶται τοῦτο ποιοῦσιν, ἀλλὰ καὶ πόλεις αἱ τῶν τε καλῶν μάλιστα ἐπιμελόμεναι, καὶ τὰ αἰσχυρὰ ἥκιστα πρὸς ἐμέμεναι* πολλὰς πολεμικῶς ἔχουσι πρὸς ἀλλήλας. 3, 5, 4. *Βοιωτοὶ μὲν, οἱ πρόσθεν οὐδ' ἐν τῇ ἑαυτῶν τολμῶντις Ἀθηναίοις ἄνευ Λακεδαιμονίων τε καὶ τῶν ἄλλων Πελοποννησίων ἀντιτάττεσθαι, νῦν ἀπειλοῦσιν αὐτοὶ καθ' ἑαυτοὺς ἐμβαλεῖν εἰς τὴν Ἀττικὴν.*

10. The Greek may connect adverbs of place and time, more seldom of quality and modality, with substantives by means of the article, and thus give to adverbs the sense of adjectives; and so, also, the Greek may change adverbs into substantives, when a substantive is omitted. In like manner a preposition with its Case may be made to express an adjective or substantive meaning.

*Ἡ ἄνω πόλις, Ὁ μεταξὺ τόπος. Οἱ ἐνθάδε ἄνθρωποι or οἱ ἐνθάδε. Ὁ νῦν βασιλεύς. Οἱ πάλαι σοφοὶ ἄνδρες. Οἱ τότε. Ἡ αὔριον (sc. ἡμέρα). Ἡ ἐξαιφνης μετὰστασις. Ὁ αἰεὶ, what is always; so τὸ and τὰ νῦν, now, i. e. at the present time, τὸ πάλαι, formerly, in the former time, το πρὶν, τὸ αὐτίκα, immediately. Οἱ πάντῃ τῶν στρατιωτῶν, the best of the soldiers. Τὸ κάρτα ψῦχος. Ἡ ἄγαν ἀμείλια. Ὁ ὁμολογουμένως δοῦλος. Th. 6, 80. τὴν ἀκινδύνως δουλείαν. So τὸ πάμπαν and τὸ παράπαν, omnino, το κάρτα, τὸ παρὰ πολὺ. Ὁ πρὸς τοὺς Πέρσας πόλεμος. Οἱ περὶ φιλοσοφίαν, the philosophers. Οἱ ἐν ᾧσιν. Ἡ ἐν Χερσφονήσῳ τυραννίς.*

11. The Neuter article, *τό*, may be placed before every word or part of speech, when the word is considered, not in relation to its meaning, but is used as a form of speech, or when a preceding word is repeated without regard to the structure of the sentence. The Greek, by prefixing the article, may give even to whole phrases the form and meaning of an adjective or substantive.

*Τὸ τύπτω, τὸ τύπτεις. Dem. Cor. 255, 4. ὅμεις, ὃ ἄνδρες Ἀθηναῖοι· το δ' ὅμεις ὅταν εἴπω, τὴν πόλιν λίγω. Pl. Rp. 327, c. ἐν ᾧ λίσσεται, τὸ*

ἣν πίσωμεν ὑμᾶς, ὥς χρηῖ ὑμᾶς ἀφαιῖναι. Her. 8, 79. στασιάζειν περὶ τοῦ ὁκότερος ἡμῶν πλείω ἀγαθὰ τὴν πατρίδα ἐργάζεται.

§ 245. *Position of the Article.*

(429.)

1. The article is sometimes separated from its substantive by particles, e. g. μέν, δέ, γέ, τέ, γάρ, δή, by the indefinite pronoun τις (in Herodotus very often), and by αὐτὸς ἐαυτοῦ.

Τὸν μὲν ἄνδρα, τὴν δὲ γυναῖκα; if a preposition stands before the article, the prose-writers say either, πρὸς δὲ τὸν ἄνδρα, or πρὸς τὸν ἄνδρα δέ, but not πρὸς τὸν δὲ ἄνδρα. Τῶν τις Περσίων Her. 1, 85. Τοῖς αὐτὸς αὐτοῦ πημασιν βαρύνεται Aeschyl. Ag. 845.

2. When several substantives are connected by καί or τε—καί, the article is either *repeated* with each, in which case the separate notions expressed by the substantives are considered independent of, or as contrasted with, each other; or the article is *not repeated*, in which case the separate notions are considered as forming one conception.

Σωκράτης πάντα ἡγῆτο θεοὺς εἰδέναι, τὰ τε λεγόμενα καὶ πραττόμενα καὶ τὰ σιγῇ βουλευόμενα (the first two members form a whole, but the last is contrasted with them) X. C. 1. 1, 19. Αἱ ὁρδίουργίαι καὶ ἐκ τοῦ παραχρημα ἡδοναί 2. 1, 20. Αἱ ἐπιμέλειαι τῶν καλῶν τε καὶ κακῶν ἔργων ibid. Τὰ τε συμφέροντα καὶ κεχαρισμένα 2. 2, 5. Οἱ σιραιτηγοὶ καὶ λοχαγοὶ An. 7. 3, 21. Τὸ μεγαλοπρεπές τε καὶ εὐθέριον καὶ τὸ ταπεινόν τε καὶ ἀνελείθερον (here the first two and also the last two form one conception) X. C. 3. 10, 5. Τοὺς ἀγροὺς τοῖς ἐαυτοῦ καὶ οἰκίας Th. 2, 13. Οἱ παῖδες τε καὶ γυναῖκες (so many Codd.) Pl. Rp. 557, c.

3. When the substantive having the article, is connected with attributive words, viz. the adjective, participle, adjective pronoun or numeral, a substantive in the Gen., an adverb or preposition with its Case, § 244, 10, then, in respect to the position of the article, the two following instances are to be distinguished from each other:

(a) The Attributive is united with its substantive to express a single conception or idea, e. g. *the wise man* = *the sage*, and denotes an object, which by the attributive belonging to it is contrasted with other objects of the same kind. In this case,

the attributive stands either between the article and the substantive, or it stands after the substantive with the article repeated, or the substantive stands first without the article, and the attributive follows with the article.

‘Ο ἀγαθὸς ἀνὴρ or ὁ ἀνὴρ ὁ ἀγαθός or ἀνὴρ ὁ ἀγαθός (in contrast with the bad man); οἱ πλούσιοι πολῖται or οἱ πολῖται οἱ πλούσιοι (in contrast with poor citizens); ὁ ἐμὸς πατήρ or ὁ πατήρ ὁ ἐμός, οἱ τρεῖς ἄνδρες or οἱ ἄνδρες οἱ τρεῖς; ὁ τῶν Ἀθηναίων δῆμος or ὁ δῆμος ὁ τῶν Ἀθηναίων (in contrast with another people); οἱ νῦν ἄνθρωποι or οἱ ἄνθρωποι οἱ νῦν; ὁ πρὸς τοὺς Πέρσας πόλεμος or ὁ πόλεμος ὁ πρὸς τοὺς Πέρσας; ἀπὸ θαλάσσης τῆς Ἰωνῶν; τυραννὶς ἢ ἐν Χερσονήσῳ.

REMARK 1. In the first position (ὁ ἀγαθὸς ἀνὴρ) the emphasis is on the attributive, e. g. Δεῖ παιδείας κοινωνεῖν τὸ θῆλον γένος ἡμῖν τῷ τῶν ἀφύωνων (γένει) Pl. L. 805, d. In the last position (ὁ ἀνὴρ ὁ ἀγαθός or ἀνὴρ ὁ ἀγαθός) on the contrary, the idea expressed by the substantive is, at the same time, contrasted with that of another substantive, e. g. Τὴ διαφέρει ἄνθρωπος ἀκρατὴς θηρόν τοῦ ἀκρατεστάτου X. C. 4. 5, 11. Ἡ ἀρετὴ συνέσι μὲν θεοῖς, σύνεσι δὲ ἀνθρώποις τοῖς ἀγαθοῖς 2. 1, 32. Τὸ ἄριστον οὐ τοὺς νόμους ἐστὶν ἰσχύειν, ἀλλ’ ἀνδρα τὸν μετὰ φρονήσεως βασιλικόν Pl. P. 204, a. Διοικοῦνται αἱ μὲν τυραννίδες καὶ ὀλιγαρχίαι τοῖς τρεποῖς τῶν ἐφεσθηκότων, αἱ δὲ πόλεις (republics) αἱ δημοκρατούμεναι τοῖς νόμοις τοῖς κειμένοις Aeschin. 3, 6. Τὸ ἱππικὸν τὸ ἐκείνων (sc. τῶν Σκυθῶν) οὕτω μάχεται, τὸ δὲ ὀπλιτικὸν τό γε τῶν Ἑλλήνων, ὡς ἐγὼ λέγω Pl. Lach. 191, b. Ἐγὼ μὲν οὖν ἐκείνους τοὺς ἄνδρας φημὶ οὐ μόνον τῶν σωματῶν τῶν ἡμετέρων πατέρας εἶναι, ἀλλὰ καὶ τῆς ἐλευθερίας τῆς τε ἡμετέρας καὶ ξυμπάντων, τῶν ἐν τῇδε τῇ ἡπείρῳ Pl. Menex. 240, e. Διεξέρχονται τὰς τε συμφροδὰς τὰς ἐκ τοῦ πολέμου τοῦ πρὸς ἀλλήλους ἡμῖν γεγενημένας καὶ τὰς ὠφελείας τὰς ἐκ τῆς στρατείας τῆς ἐπ’ ἐκείνον ἐσομένης Isocr. Paneg. 43, 15. Sometimes the position varies in the same sentence, e. g. Τὰς μεγάλας ἡδονὰς καὶ τὰ ἀγαθὰ τὰ μεγάλα ἢ πειθῶ καὶ ἡ καρτερίᾳ καὶ οἱ ἐν τῷ καιρῷ πόνοι καὶ κίνδυνοι παρίστανται (great pleasures and advantages) X. Cy. 3. 3, 8. Πῶς ποτε ἡ ἀκρατος δικαιοσύνη πρὸς ἀδικίαν τὴν ἀκρατον ἔχει; Pl. Rp. 555, a. Then the second position does not differ from the first.

REM. 2. When a substantive denotes an action in the abstract and hence contains also a verbal notion, the attributive expressed by a preposition and its Case, is placed after its substantive without the repetition of the article. So also, when an attributive explanation comes between the article and the Substantive. Ἡ συγχομιδὴ ἐκ τῶν ἀγρῶν ἐς τὸ ἄστυ Th. 2, 52. Ἡ νῦν ἡμετέρα ὁργὴ ἐς Μιτυληναίους 3, 44.

(b) The attributive is not connected with its substantive to express an independent or complete idea, but is to be regarded as the predicate of an abridged subordinate clause. In this case the attributive is not contrasted with another object of the same kind, but with itself, it being designed to show that the



object is to be considered, in respect to a certain property, by itself, without reference to another. The English is here generally like the Greek, and uses the definite article. In this case the adjective without the article is placed either after the article and the substantive, or before the article and substantive.

‘Ο ἀνὴρ ἀγαθός or ἀγαθὸς ὁ ἀνὴρ, *the good man* = ἀγαθὸς ὢν, *the man who is good, inasmuch as, because, if he is good.* Οἱ ἄνθρωποι μισοῦσι τὸν ἄνδρα κακόν or κακὸν τὸν ἄνδρα, *they hate the bad man, i. e. they hate the man, inasmuch as, because, if he is bad.* On the contrary, τὸν κακὸν ἄνδρα or τὸν ἄνδρα τὸν κακόν, *the bad man*, in distinction from the good; hence, τοὺς μὲν ἀγαθοὺς ἀνθρώπους ἀγαπῶμεν, τοὺς δὲ κακοὺς μισοῦμεν. ‘Ο βυσσιεὺς ἡδέως χαρίζεται τοῖς πολίταις ἀγαθοῖς, *good citizens, i. e. if or because they are good*; on the contrary, τοῖς ἀγαθοῖς πολίταις or τοῖς πολίταις τοῖς ἀγαθοῖς, *good citizens*, in distinction from bad citizens. ‘Ο θιὸς τὴν ψυχὴν κρατίστην τῷ ἀνθρώπῳ ἐνέφρισεν, *a soul, as it is the most excellent*, X. C. 1. 4, 13. Οἱ ἐπὶ τοῦ ἡλλου καταλαμπόμενοι τὰ χρώματα μελάντερα ἔχουσιν, *a blacker skin*; the blackness of the skin is the consequence of the καταλάμπειν ἐπὶ τοῦ ἡλλου 4. 7, 7. ‘Ενέπηυσάν τε τὰς σκηναὺς ἐρημούς καὶ τὰ χεῖματα διήρπασαν (*quia deserta erant*) Th. 1, 49. ‘Αξιῶ (postulo) τοὺς θεράποντας ἐμοὶ μὲν ὕφθονα τὰ ἐπιτήδεια παρασκευάζειν, αὐτοὺς δὲ μηδενὸς τούτων ἄπεισθαι (= ὥστε αὐτὰ ἄφθονα εἶναι) X. C. 2. 1, 9.

REM. 3. If a substantive having the article is constructed with a Gen., the position under (a) occurs, only when the substantive with its Gen. forms a contrast with another object of the same kind, e. g. ὁ τῶν Ἀθηναίων δῆμος or ὁ δῆμος ὁ τῶν Ἀθηναίων, in contrast with another people; the emphasis here is on the Gen., e. g. Οὐκ ἀλλότριον ἡγεῖται εἶναι ὁ Ἀθηναίων δῆμος τὸν Θηβαίων δῆμον, ἀνυμνῆσκειται δὲ καὶ τὰς τῶν προγόνων τῶν ἑαυτοῦ εἰς τοὺς Θηβαίους προγόνους ενεργεσίας Dem. (Psephism.) 18, 186. On the contrary, the Gen. without the article is placed either before or after the other substantive, when the substantive denotes only a part of that expressed in the genitive, in which case the emphasis is on the governing substantive, e. g. ὁ δῆμος τῶν Ἀθηναίων, or τῶν Ἀθηναίων ὁ δῆμος, *the people* and not the nobles. Hence, with this position, not an attributive, but a partitive genitive is used; the Athenian people is not here considered in contrast with another people, but a part of the Athenian people is contrasted with another part of the same, viz. the nobles. Compare further, ἡ Σωκράτους φιλοσοφία or ἡ φιλοσοφία ἡ Σωκράτους, i. e. the philos. of Soc. the *Socratic* philos., in contrast with the philos. of another, e. g. Plato's, the *Platonic*, with ἡ φιλοσοφία Σωκράτους or Σωκράτους ἡ φ., i. e. the *philosophy* of Soc. and not something else of his, e. g. his life. Ὡς περ οἰκίας τὰ κατώθιεν (domus infimas partes) ἰσχυρότατα εἶναι δεῖ, οὕτω καὶ τῶν πράξεων τὰς ἀρχὰς καὶ τὰς ὑποθήσεις ἀληθείας καὶ δικαίας εἶναι προσήκει Dem. 2, 10. Τοῦτον ἐν ἔθρεψε καὶ ἐπαί-

δενυσεν, ὡς δοκεῖ Ἀθηναίων τῷ πλήθει, *to the multitude, not to the intelligent*, Pl. Menon. 90, b. Τὸ εἶδος τοῦ παιδός (contrasted with τοῦνομα τοῦ παιδός) Pl. Lysid. 204, e.

REM. 4. When the genitive of the substantive pronouns is used instead of the possessives, the reflexives ἐμαιοῦ, σεαυτοῦ, etc. are placed according to (a), e. g. ὁ ἐμαιοῦ πατήρ or ὁ πατήρ ὁ ἐμαιοῦ, etc.; but the simple personal pronouns μοῦ, σοῦ, etc. stand without the article, either after or before the substantive which has the article, e. g. ὁ πατήρ μου or μοῦ ὁ πατήρ, ὁ πατήρ σου or σοῦ ὁ πατήρ, ὁ πατήρ αὐτοῦ (αὐτῆς) or αὐτοῦ (αὐτῆς) ὁ πατήρ, *my, thy, his (ejus) father*, ὁ πατήρ ἡμῶν, ὑμῶν, νῶν, αὐτῶν or ἡμῶν, ὑμῶν νῶν, αὐτῶν ὁ πατήρ, *our, your, their (eorum) father*. In the Sing. and Dual, the enclitic forms are always used, and these can stand before the substantive only in connected discourse, but not at the beginning of it.

REM. 5. The difference between the two cases mentioned is very manifest in the adjectives ἄκρος, μέσος, ἔσχατος. When the position mentioned under (a) occurs, the substantive with its attribute forms a contrast with other objects of the same kind, e. g. ἡ μέση πόλις, *the middle city*, in contrast with other cities, ἡ ἐσχάτη νῆσος, *the most remote island*, in contrast with other islands. Ἐς τὸ ἐσχάτον ἔρμα τῆς νήσου, in contrast with other ἐρύμασι Th. 4, 35. When, on the contrary, the position mentioned under (b) occurs, the substantive is contrasted with itself, since the attribute defines it more clearly. In this last case, we usually translate these adjectives into English by substantives, and the substantives with which they agree as though they were in the genitive, e. g. ἐπὶ τῷ ὄρει ἄκρῳ or ἐπὶ ἄκρῳ τῷ ὄρει, *on the top of the mountain*, properly on the mountain where it is the highest; ἐν μέσῃ τῇ πόλει or ἐν τῇ πόλει μέσῃ, *in the middle of the city*; ἐν ἐσχάτῃ τῇ νήσῳ or ἐν νήσῳ τῇ ἐσχάτῃ, *on the border of the island*. Ἐν μέσοις τοῖς πολέμοις ἀπέθανε X. H. 5, 4, 33. Κατὰ μέσον τὸν κύκλον Cy. 2, 2, 3. Περὶ ἄκραις ταῖς χερσὶ 8, 8, 17.

REM. 6. In like manner, the word μόνος has the position mentioned under (a), when it expresses an actual attributive explanation of its substantive, e. g. ὁ μόνος παῖς, *the only son*; on the contrary, the position mentioned under (b), when it is a more definite explanation of the predicate, e. g. Ὁ παῖς μόνος or μόνος ὁ παῖς παίζει, *the boy plays alone (without company)*. Μόνῃ τῶν ἀνθρώπων (γλῶττιν) ἐποίησαν (οἱ θεοὶ) οἶον ἀνθρώπων τὴν φωνήν, i. e. ἡ τῶν ἀνθρώπων γλῶττις μόνῃ ἐστίν, ἣν ἐποίησαν οἶον x. τ. λ., *they made the human tongue only, capable of articulating sounds*, X. C. 1, 4, 12.

REM. 7. When a substantive has two or more attributives, one of which limits the other, § 264, 2, either the limiting attributive with the article stands first, and the second follows with the article and substantive, or the limited attributive with the article stands first, and the limiting attributive follows with the article and substantive. Αἱ ἄλλαι αἱ κατὰ τὸ σῶμα ἡδοναί, *the other bodily pleasures*, Pl. Rp. 565, d. Ἐν ταῖς ἄλλοις τοῖς ἐμοῖς χωρίοις Lys. 281. Ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἐορτῇ Th. 1, 126. Ἐκ αὐτῶν τὸν ἐπὶ τῷ στόματι τοῖς λιμένος τὸν ἔτερον πύργον 8, 90. Ἐν τῇ ἀρχαίᾳ τῇ ἡμετέρᾳ φωνῇ Pl. Cratyl. 398, b. Τὸ ἐν Ἀρκαδίᾳ τὸ τοῦ Διὸς ἱερόν Rp. 565, d. The limiting attributive can also stand between the substantive and the limited attributive; in this case the article is placed before each of the three parts, e. g. τὰ τελεχῇ τὰ ἐκντῶν τὰ μακρὰ ἀπειλέσαν Th. 1, 108. Finally, the limiting attributive with the arti-

cle is placed first, and is followed by the limited substantive and its attributive, both without the article, e. g. *Πρὸς τὰς πάροιθε συμφορὰς εὐδαίμονας* Eur. Hel. 476. *Τάλας ἐγὼ τῆς ἐν μαχῇ ξυμβολῆς βαρείας* Ar. Acharn. 1210. *Ἀπὸ τῶν ἐν τῇ Εὐρώπῃ πόλεων Ἑλληνίδων* X. H. 4. 3, 15. *Τὰς ὑπὸ τῇ οἰκούσας πόλεις Ἑλληνίδας* 8, 26.

REM. 8. When an attributive participle has a more definite explanation belonging to it, their relative position is as follows,

- (a) *Ὁ πρὸς τὸν πόλεμον αἰρεθεὶς στρατηγός*  
 (b) *Ὁ στρατηγός ὁ πρὸς τὸν πόλεμον αἰρεθεὶς.*

When there are two of these more definite explanations, one stands either after the substantive or after the participle, e. g. *Τὴν πρὸς Εὐβουλὸν γενομένην πίστιν ὑμῖν* Aeschin. 3, 25. *Τῶν κατ' ὑμᾶς πεπραγμένων καλῶν τῇ πόλει* Dem. 18, 95. *Τῆς νῦν ὑπαρχούσης αὐτῷ δυνάμεως* 4, 4. *Τὰς παρ' ὑμῶν ὑπαρχούσας αὐτῷ τιμὰς* 20, 83.

- (c) *Ὁ αἰρεθεὶς πρὸς τὸν πόλεμον στρατηγός*  
 (d) *Ὁ αἰρεθεὶς στρατηγός πρὸς τὸν πόλεμον*  
 (e) *Ὁ πρ. τ. π. στρατηγός αἰρεθεὶς* (this position is most frequent, when the participle has two explanatory words belonging to it).

(c) *Τὴν ὑπάρχουσάν τῇ πόλει δύναιμι* Dem. 8, 10. (d) *Τὴν πρὸς οὐσαν ἀδοξίαν τῷ πράγματι* 6, 8. (e) *Τὰς ὑπὸ τοῦτον βλασφημίας εἰρημίνους* 18, 126. *Αἱ πρὸ τοῦ στόματος νῆες ναυμαχοῦσαι* Th. 7, 23. *Τὸ πρὸς Λιβύην μέρος τετραμμένον* 58. When there are two or more explanatory words belonging to the participle, they are either placed between the article and the substantive, e. g. *Τὴν τότε Θηβαίους φώμην καὶ δόξαν ὑπάρχουσάν* Dem. 18, 98; or they are so separated, that one is placed either before the participle or after it, e. g. *Οἱ παρὰ τοῦτου λόγοι τότε φηθέντες* Dem. 18, 35. *Ταύτην τὴν ἀπὸ τοῦ τόπου ἀσφαλείαν ὑπάρχουσάν τῇ πόλει* 19, 84.

#### § 246. Use of the Article with Pronouns and Numerals, with and without a Substantive.

1. The article is sometimes used with personal substantive pronouns in the Acc., either when the personality is to be made prominent instead of the person merely, or, what is more frequent, when a person previously mentioned is referred to.

*Τὸν εἰαυτὸν δὴ λέγων μάλα σιμνῶς καὶ ἐγκωμιάζων* (his important person) Pl. Phaedr. 258, a. *Λεῖτρο δὴ, ἧ δ' οὐς, εὐθὺ ἡμῶν. Ποῖ, ἔφην ἐγώ, λέγεις, καὶ παρὰ τίνας τοὺς ὑμᾶς* (i. e. καὶ τίνες εἰσὶν οὗτοι, οὓς λέγεις ὑμᾶς) Pl. Lys. 203, b.

2. The article is used with a substantive, which has a possessive pronoun belonging to it, when the object is considered as a definite one; the position of the article is according to § 245, 3, (a), so that the adjective pronoun stands between the article and the substantive, e. g. *ὁ ἐμὸς πατήρ, ὁ σὸς λόγος, thy word* (de-

finite), ὁ ἐμὸς παῖς, *my son*, a definite one, or the only one; on the contrary, the article is omitted, when the object is considered indefinite, ἐμὸς ἀδελφός, *a brother of mine*, it not being determined which; ἐμὸς παῖς; πάππος ἡμέτερος Lys. Andoc. (sub fin.).

3. A substantive to which the demonstrative pronouns οὗτος, ὅδε, ἐκεῖνος and αὐτός, *ipse*, belong, regularly has the article; as these pronouns are not considered as attributives, but either as substantives (*he, the man*), or are taken in a predicative sense (*the man, who is here*), they stand either before the article and the substantive, which is then in apposition with the pronoun, or after the article and substantive, comp. § 245, 3, (b); thus,

οὗτος ὁ ἀνὴρ or ὁ ἀνὴρ οὗτος, not ὁ οὗτος ἀνὴρ.

ἦδε ἡ γνώμη or ἡ γνώμη ἦδε,

ἐκεῖνος ὁ ἀνὴρ or ὁ ἀνὴρ ἐκεῖνος,

αὐτός ὁ βασιλεύς or ὁ βασιλεὺς αὐτός, but ὁ αὐτὸς βασιλεὺς signifies *idem rex, the same king*.

REMARK 1. The substantive does not take the article,

- (a) When the pronoun is used as the subject, and the substantive as the predicate, § 244, Rem. 1, e. g. αὕτη ἐστὶν ἀνδρὸς ἀρετή, *this is the virtue of a man*, Pl. Men. 71, e. Αὕτη ἐστὶν ἱκανὴ ἀπολογία Apol. 24, b. Κινησις αὕτη μεγίστη δὴ τοῖς Ἕλλησιν ἐγένετο, *this was the greatest agitation*, Th. 1, 1; hence a distinction must be made between τοῦτω τοῖ διδασκάλῳ χρῶνται, *they have this teacher*, and τοῦτω διδ. χρ., *they have this man for a teacher*. Τεκμηρίῳ τοῦτω χρῶμενος (which signifies τοῦτό ἐστι τεκμήριον, ὃ ἐχρῆτο) X. C. 1. 2, 49. Ταύτην γνώμην ἔχω (which signifies αὕτη ἐστὶν ἡ γνώμη, ἣν ἔχω) An. 2. 2, 12. If, however, the predicate substantive denotes a definite object or one already mentioned, it takes the article, e. g. Ὅποῦς (Σωκράτους) τι τῷ λόγῳ διεξίλοι, διὰ τῶν μάλιστα ὁμολογουμένων ἐπορεύετο, νομίζων ταύτην τὴν ἀσφάλειαν εἶναι λόγου (hanc esse firmam illam disputandi rationem, viz. such a mode as had been clearly shown by previous examples) X. C. 4. 6, 15.
- (b) When the substantive is a proper name, e. g. οὗτος, ἐκεῖνος, αὐτός Σωκράτης. Εὐθύδημος οὗτοςί X. C. 4. 2, 3. Νικηρύτου τοῦτου Symp. 2, 3. Χαρμίδης οὗτοςί 2, 19. Αὐτὸν Μένωνα An. 1. 5, 13; or when a common name is used instead of a proper name, e. g. Αὐτοῦ βασιλέως An. 1. 7, 11.
- (c) When the idea of an object is to be expressed absolutely, the substantive is joined with the pronoun αὐτός without the article. Αὐτὴ δεσποτεία αὐτῆς δουλείας Pl. Parmen. 133, d. Αὐτῆς ἐπιστήμης οὐ μετέχουμεν 134, b. Οὐκ αὐτοῦ δεσπύτου δήπου, ὅ ἐστι δεσπύτης, ἐκείνου δοῦλός ἐστιν 133, d.
- (d) When οὗτος ἀνὴρ is used to denote emotion, especially contempt, instead of the pronoun σύ. Οὗτος ἰ ἀνὴρ οὐ παύσεται φλυαρῶν;

Εἰπέ μοι, ὦ Σώκρατες, οὐκ αἰσχύνει ὀνόματα θηρέων = *blockhead, why don't you cease?* Pl. Gorg. 489, b. Οὐκ οἶδ' ἅτις λέγεις, ὦ Σώκρατες, ἀλλ' ἄλλον τινὰ ἐρώτα. Σ. Οὗτος ἀνὴρ οὐχ ὑπομένει ὠφελούμενος = *this fellow cannot bear to be benefited*, Ibid. 505, c.

(e) The poets often omit the article, where the prose-writers must use it.

REMARK. 2. When the pronoun οὗτος belongs to a substantive having the article and an attributive, it is often placed between the attributive and the substantive, e. g. Αἱ τῶν Πελοποννησίων αὐταὶ νῆες Th. 8. 80. Ἡ στενὴ αὐτῇ ὁδός X. An. 4. 2. 6.

4. The article is used with a substantive, with which τοιοῦτος, τοιόσδε, τοσοῦτος, τηλικούτος, agree, when the quality or quantity designated by these, is to be considered as belonging to a definite object, one before mentioned or known, or as belonging to a whole class of objects previously named. The article commonly stands before the pronoun and substantive, e. g. Ὁ τοιοῦτος ἀνὴρ θαυμαστός ἐστιν, τὰ τοιαῦτα πράγματα καλὰ ἐστιν. On the contrary, the article must be omitted, when the object is indefinite, *any one of those who are of such a nature, or are so great*, e. g. Τοιοῦτον ἄνδρα οὐκ ἂν ἐπαινοίης.

Ἄρ' οὖν δύναιο τὸν τοιοῦτον ἄμειπτον φίλον νομίζειν; (i. e. *talem, qualis antea descriptus est*) X. Cy. 5. 5, 32. Πῶς ἂν οὖν ὁ τοιοῦτος ἀνὴρ διαφθεῖροι τοὺς νέους (i. e. *talis vir, qualem descriptissimus Socratem*) C. 1. 2. 8. Τῶν τοσοῦτων καὶ τοιούτων ἀγαθῶν ἡμῖν καὶ τοῖς ἄλλοις Ἀθηναίοις ἔχοντες χάριν (in relation to what precedes) Dem. Cor. 327, 305. Ὁρῶν τοὺς τηλικούτους φυλάττοντας μάλιστα τὰς γυναῖκας (relating to the preceding γεραιοί, but at the same time designating the whole class of the γεραιοί) X. R. L. 1, 7.

5. When πᾶς, πάντες belong to a substantive, the following cases must be distinguished,

(α) When the idea expressed by the substantive is considered as altogether a general one, the article is not used, e. g. πᾶς ἄνθρωπος, *every man*, i. e. every one to whom the predicate *man* belongs, πάντες ἄνθρωποι, *all men*. Then, πᾶς in the singular, always signifies *each, every*. Πᾶς is often translated by *mere, or utter*, e. g. Ὁ Ἑρως ἐν πάσῃ ἀναρχίᾳ καὶ ἀνομίᾳ ζῶν Pl. Rp. 575, a. Πάντα ἀγαθὰ καὶ καλὰ ἀπεργάζονται Polit. 284, a.

(β) When the substantive to which πᾶς, πάντες belong, is to be considered as a whole in distinction from its parts, it takes the article, which is placed according to § 245, 3, (a), e. g. Ἡ πᾶσα γῆ, *the whole earth*, οἱ πάντες πολῖται, *all citizens without ex-*

*ception.* This usage is more seldom than that under (α). This construction occurs also with ὅλος, but it is still rarer than with πᾶς. Here the singular πᾶς always has the sense of *whole*.

Πειρᾶσθαι (χρὴ) κοινῇ σῶζειν τὴν πᾶσαν Σικελίαν Th. 4, 61. Ἔδοξεν αὐτοῖς οὐ τοὺς παρόντας μόνον ἀποκτεῖναι, ἀλλὰ καὶ τοὺς ὑπαντας Μιτυληναίους 3, 36. Τὸ ὅλον ἀνάγκη τὰ πάντα μέρη εἶναι Pl. Theaet. 204, a. Ἀνθρώποισι γὰρ τοῖς πᾶσι κοινόν τοῦ ξυμαρτιάειν S. Ant. 1023. Ἐκείνως μοι φαίνεται, ὥσπερ τὰ τοῦ προσώπου μέρη ἔχει πρὸς τὸ ὅλον πρὸς ὥπον Pl. Prot. 329, e. Hence it signifies, *in all, the whole*. Συνεπληρώθησαν νῆες αἱ πᾶσαι δέκα μάλιστα καὶ ἑκατόν Th.

(γ) When the words *whole* or *all*, intended merely as a more explicit explanation, belong to a definite object and hence one which has the article, πᾶς is then placed according to § 245, 3. (b). This is by far the most frequent use of πᾶς, πάντες. The word ὅλος also is usually constructed in the same manner in connection with a substantive and the article.

Οἱ στρατιῶται ἔILON τὸ στρατόπεδον ὅπαν ὅπαν τὸ στρατόπεδον. Οἱ στρατιῶται πάντες οἱ πάντες οἱ στρατιῶται καλῶς ἐμαχίσαντο. Διὰ τὴν πόλιν ὅλην οἱ διὰ ὅλην τὴν πόλιν. Διαβαίνουσι πάντες εἰς τὸ Βυζάντιον οἱ στρατιῶται X. An. 7. 1, 7. Εἰ ὑπὸ τῆς Ἑλλάδος πάσης ἀξιοῖς ἐπ' ἀρετῇ θαναμάζεσθαι, τὴν Ἑλλάδα πειρατέον εὐ ποιεῖν X. C. 2. 1, 28.

6. When ἕκαστος, *each, every*, belongs to a substantive, the article is omitted, as with πᾶς in the sense of *each, every*, when the idea expressed by the substantive is considered as general, e. g. καθ' ἕκαστην ἡμέραν, *every day, each day*; when, on the contrary, the idea contained in the substantive is to be made prominent, then the article is joined with it, and is always placed according to § 245, 3, (b).

Κατὰ τὴν ἡμέραν ἐκάστην Dem. Cor. 310, 249, or καθ' ἐκάστην τὴν ἡμέραν, *every single day*, but οὐκ ὀλίγα ἐστὶ καθ' ἐκάστην ἡμέραν (quotidie) τοιαῦτα ὄρεῖν τε καὶ ἀκούειν X. C. 4. 2, 12. Ἀ ἐκάστη ἡλικία προστίεσθαι ποιεῖν, διηγησέμεθα X. Cy. 1. 2, 5. Τυραννοῦνται ὑπὸ δέκα ἀνδρῶν, οὓς Λύσανδρος κατέστησεν ἐν ἐκάστη πόλει H. 3. 5, 13; but "Οι αὖ ἐν τῇ γῇ ἐκάστη καλὸν ἢ ἀγαθὸν ἢ, μεμνήσονται, *in every single land*, Cy. 8. 6, 6. Καὶ ἡγεμῶν μὲν ἦν ὁ δεσπότης ἐκάστης τῆς οἰκίας An. 7. 4, 14.

7. When ἕκαστος, *each of two*, ἄμφω and ἀμφοτέρως, *both*, be-

long to a substantive, the article is always used with it, since here only two *known*, therefore *definite* objects can be spoken of. The article is here placed according to § 245, 3, (b).

<sup>1</sup>Επὶ τῶν πλεονῶν ἐκατέρων X. An. 3, 2, 36, or ἐπὶ ἐκατέρων τῶν πλεονῶν, τὰ ὅτα ἀμφοτέρω or ἀμφοτέρω τὰ ὅτα, ἀμφοῖν τοῖν χειροῖν or τοῖν χειροῖν ἀμφοῖν. Καθ' ἐκάτερον τὸν ἐσπλοῦν Th. 4, 14. Τῷ ὡτὶ ἐκατέρω X. Ven. 5, 32.

8. In respect to the pronoun *αὐτός* and the indefinite pronouns or numerals *ἄλλος*, *ἕτερος*, *πολύς*, *πλείων*, *πλεῖστος*, the following things are to be noted,

(a) *Αὐτός* preceded by the article signifies *the same*, *idem*, e. g. ὁ αὐτὸς ἄνθρωπος, *idem homo*, τὰ αὐτό, *the same*; but ὁ ἄνθρωπος αὐτὸς or αὐτός ὁ ἄνθρωπος, *homo ipse*.

(b) *Ἄλλος* without the article has the sense of the Lat. *alius*, being the opposite of *ipse* (*αὐτός*), but with the article it signifies *the rest*, *reliquus*, *the others*, *ceteri*, e. g. ἡ ἄλλη Ἑλλάς, *reliqua Graecia*, οἱ ἄλλοι ἄνθρωποι, *the other men*, in relation to definite individuals, or *the others*, *ceteri homines*; *ἕτερος* without the article signifies *one of two* (it not being determined which), or it forms a contrast with ὁ αὐτός and denotes *difference* or *contrast*; ὁ ἕτερος, *the other*, i. e. the definite one of two, e. g. ἡ ἑτέρα χεὶρ τῇ ἑτέρᾳ χρῆται; οἱ ἕτεροι in reference to two parties.

(c) The following cases of *πολύς*, *πολλοί* are to be distinguished, (α) in *πολὺς πόνος*, *πολλὴ σπουδὴ*, *πολὺς λόγος*, *πολλοὶ ἄνθρωποι* without the article, an object is denoted as indefinite, e. g. *Πολὺν ἔχουσαι πόνον ἀτελεῖς τῆς τοῦ ὄντος θείας ἀπέρχονται* Pl. Phaedr. 248, b. *Πολλοὶ ἄνθρωποι τοῦ πλούτου ὀρέγονται*; (β) but if the object is represented as definite, or one previously mentioned or known, the article is used with the substantive, and *πολὺς* is then placed as an attributive between the article and the substantive, e. g. ἡ πολλὴ σπουδὴ τὸ ἀληθείας ἰδεῖν πεδίων (*magnum illud, de quo dixi, studium*) Pl. Phaedr. 248, b. Ὡς περὶ τὸν πολὺν λόγον ἐποιεῖτο Ἀναξαγόρας (*multum illum sermonem, e scriptis ejus satis cognitum*) 270, a. Ἐν ταῖς πολλαῖς γενέσεσι (among many generations mentioned) Phaedon. 88, a.; οἱ πολλοὶ ἄνθρωποι signifies either *the many men named* or *a multitude of men belonging together* in opposition to the parts of the whole, hence also οἱ πολλοί, *the many*, *the populace*, *plebs*, e. g. Ὅσα οἱ ὀλίγοι τοὺς πολλοὺς μὴ πείσαντες, ἀλλὰ κρατοῦντες γράφουσι X. C. 1, 2, 45; what is true of the Positive, is true also of the Comparative and Superlative, e. g. Ἐὰν φίλους ἢ πόλιν ὠφελεῖν δεῖ, ποτιεῖν ἢ πλείων σχολὴν τούτων ἐπιμελεῖσθαι, τῷ ὡς ἐγὼ νῦν, ἢ τῷ ὡς σὺ μακαρίζεις διαιτωμένῳ (the greater leisure, considered as a definite thing, or

as a definite whole) X. C. 1. 6, 9. *Εἰ ἐδίδου, ἐπὶ τούτῳ ἂν ἐδίδου, ὅπως ἐμοὶ δοῦς μῆλον μὴ ἀποδοίῃ ὑμῖν τὸ πλεῖον* An. 7. 6, 16. *Ἐπειτα τῇ ἀρετῇ σώζεσθαι εἰς τὸν πλείω χρόνον μάλλον, ἢ τῇ κακίᾳ* R. L. 9, 2; οἱ πλείους signifies the *majority* in opposition to the *minority* (οἱ ἐλάσσους), therefore a definite whole; οἱ πλεῖστοι, *the most*, also to be considered as a definite whole; again, πολὺς is joined with the substantive having the article according to the position mentioned in § 245, 3, (b); πολὺς is then to be taken in a predicative sense, e. g. *Ἐπεὶ ἰώρα πολλὰ τὰ κρέα* (*flesh in great abundance*) X. Cy. 1. 3, 6. *Σφίσι πολλὰ τὰ ἄπορα ξυμβεβηκότα* (sc. ὀρώντες) Th. 1, 52. *Πολλὴν τὴν αἰτίαν ἔχον* (*they had cause in great abundance, i. e. were very severely censured*) 6, 46.

(d) Ὀλίγοι, *few*, e. g. ὀλίγοι ἄνθρωποι; οἱ ὀλίγοι, *the few*, i. e. either the few mentioned, or to be considered as a definite whole, viz. emphatically *the Oligarchy*, considered as a whole, in opposition to οἱ πολλοί; e. g. *Πρὸς οἱ Μήλιοι πρὸς μὲν τὸ πλῆθος οὐκ ἤγαγον, ἐν δὲ ταῖς ἀρχαῖς καὶ τοῖς ὀλίγοις λέγειν ἐκέλευον* Th. 5, 84; but when only an indefinite idea is expressed by the word ὀλίγος the article is omitted, e. g. *Προδοθῆναι τὴν πόλιν ὑπὸ ὀλίγων*, *by oligarchs*, not by the oligarchs.

9. When a cardinal number belongs to a substantive, the article is omitted, if the idea expressed by the substantive is indefinite, e. g. *τρεῖς ἄνδρες ἦλθον*; the substantive, on the contrary, takes the article which is placed, (α) according to § 245, 3, (a), when the substantive with which the numeral agrees, contains the idea of a *united whole*; hence also, when the number of objects is to be represented as a *sum-total*, after the prepositions *ἀμφί, περί, εἰς, ὑπέρ*; but the article is here used most frequently, when a preceding substantive (without the article) is referred to, which has a cardinal number agreeing with it.

*Οἱ τῶν βασιλέων οἰνοχόοι διδόσιν τοῖς τρεσὶ δακτύλοις ὀχοῦντες τὴν φιάλην*, i. e. with the three fingers, i. e. the three generally used, X. Cy. 1. 3, 8. *Ἦν, ὅτε ἐτελείτα, ἀμφὶ τὰ πενήκοντα ἔτη*, *he had reached about the sum of fifty years*, X. An. 2. 6, 15. *Ἰππεῖς εἰς τοὺς τετρακισχίλους συνέλεγοντο αὐτῷ, καὶ τοξόται εἰς τοὺς μυρίους* Cy. 3. 2, 3. *Τοῖς Κερκυραίοις τῶν ἑξοσίων ἡμερῶν οὐ παρουσῶν*, (referring to the preceding words οἱ Κερκυραῖοι ἑξοσίων ναυσὶν αὐτοὺς τρεψάμενοι Th. 1, 49).

(β) But the article is placed according to § 245, 3, (b), when the numeral is joined with the definite object, merely to define it more explicitly, and when the numeral had not been previ-



ously mentioned, e. g. Ἐμαχέσαντο οἱ μετὰ Περικλέους ὀπλῖται χίλιοι  
or χίλιοι οἱ μετὰ Π. ὀπλῖται.

§ 247. *The Article as a Demonstrative and Relative Pronoun.* (416.)

1. The article ὁ ἡ τό had originally the sense both of a demonstrative and relative pronoun.

2. In the Homeric poems, the pronoun ὁ ἡ τό has almost wholly the sense of both a substantive and adjective demonstrative pronoun, which refers to an object and represents it as known or already spoken of, or brings it before the mind of the hearer, e. g. Il. α, 12. ὁ γὰρ ἦλθε θεὸς ἐπὶ νῆας Ἀχαιῶν. 29. τὴν δ' ἐγὼ οὐ λύσω. Od. κ, 74. οὐ γὰρ μοι θεῖμις ἐστὶ κομιζέμεν οὐδ' ἀποπέμπειν ἄνδρα τόν, ὅς κε θεοῖσιν ἀπέχθεται μακάρεσσιν. Hence, in Homer, the substantive is found in very many instances without the article, where later writers, particularly the Attic, would use it. Comp. Il. α, 12 seq. with Pl. Rp. 393, e. Yet there are, in Homer, evident traces of an approximation or agreement of this apparent article with the real article, which was not fully developed before the time of the Attic writers. Thus in Homer, as in the Attic writers, it gives the force of substantives to adjectives and participles, e. g. ὁ ἄριστος, ὁ νικήσας, ὁ γεραίος; so also, τὸ πρὶν, τὸ πρόσθεν; it is found in connection with a substantive and an attributive adjective or adverb, and the attributive is placed between the article and substantive, e. g. τῶν προτέρων ἐτέων Il. λ, 691. τὸν δεξιὸν ἵππον ψ, 336. οἱ ἐνεργεῖ θεοὶ ξ, 274. τὸ σὸν γέρας α, 185. τὸ σὸν μέρος α, 207; so it is used in case of apposition, e. g. Od. λ, 298. καὶ Ἀθήνην εἰδὼν τὴν Τυνδαρίου παράκοιτιν. Od. ξ, 61. ἄνακτες οἱ νεοί; further, ἀντιγεις αἱ περὶ δίφρον Il. λ, 535. ἀνδρῶν τῶν τότε ι, 559. νείεις οἱ Δολιχίοιο Od. ω, 497; also with the demonstrative, αἱ κύνες αἶδε τ, 372; it also takes the place of the possessive pronoun, e. g. Il. λ, 142. νῦν μὲν δὴ τοῦ πατρὸς ἀεκία τίσσει λώβην, *of your father*, and denotes what belongs to an object, e. g. Od. ο, 218. ἐγκοσμεῖται τὰ τεύχε' ἐταῖροι, νηὶ μελαίνῃ (the τεύχεα belonging to the ship).

3. The demonstrative use of the *adjective* article is not unfrequent in all the post-Homeric writers, § 244, 6; but as a demonstrative *substantive* pronoun, it was retained, in certain cases, through every period of the language; thus in Attic prose,

(a) Τό γε, τὸ δέ (*on the contrary*), very frequently at the beginning of a sentence; ὁ μὲν (*is quidem*), ὁ δέ (*is autem*), οἱ δέ (*ii autem*) very frequently at the beginning of a sentence; πρὸ τοῦ (*πρὸ τοῦ*), *formerly*; often καὶ τόν, τήν, *et eum, et eam*, at the beginning of a

sentence, e. g. X. Cy. 1. 3, 9. καὶ τὸν κλεῦσαι δοῦναι. But in the Nom. καὶ ὅς, καὶ ἥ, καὶ οἷ are used, § 334.

(b) In such phrases as, τὸν καὶ τὸν, τὸ καὶ τὸ, *this man and that man, this thing and that thing*, τὰ καὶ τὰ, *varia, bona et mala*.

(c) It is used immediately before a sentence introduced by ὅς, ὅσος or οἷος, which sentence expresses periphrastically the force of an adjective, or especially, an abstract idea. Pl. Phaedon. 75, b. ὁρέγεται τοῦ ὅ ἐστιν ἴσον (= τοῦ ἴσου ὄντος). Prot. 320, d. ἐκ γῆς καὶ πυρός μιξάντες καὶ τῶν ὁσά πυρὶ καὶ γῇ κεράννυται. Soph. 241, e. εἴτε μιμημάτων, εἴτε φαντασμάτων αὐτῶν ἢ καὶ περὶ τεχνῶν τῶν, ὁσαὶ περὶ ταῦτά ἐστι.

(d) In such phrases as, ὁ μὲν—ὁ δέ, οἱ μὲν—οἱ δέ, *the one,—the other, some, the others*. Isocr. Paneg. 41. εἰς μὲν τοὺς ὑβρίζοντες, τοῖς δὲ δουλεύοντες. Very frequently τὸ μὲν—τὸ δέ, τὰ μὲν—τὰ δέ, *partly—partly*, τῇ μὲν—τῇ δέ, *on one side—on the other side*.

4. In the Homeric language, the demonstrative ὃ ἢ τό, is frequently used in place of the relative. Il. α, 125. ἀλλὰ τὰ μὲν πολλῶν ἐξεπράθονμεν, τὰ δὲ δασταί (*quæ ex urbibus prædati sumus, ea sunt distributa*). The relative use was transferred from Homer to the Ionic and Doric writers also; so the tragedians take this liberty, though rarely. Her. 3, 81. τὰ μὲν Ὀτάνης εἶπε, λελέχθω καὶ μοὶ ταῦτα· τὰ δ' ἐς τὸ πλῆθος ἄνωγε φέρειν τὸ κράτος, γνῶμις τῆς ἀρίστης ἡμάρτηκε. Comp. Larger Grammar, Part II. § 482.

## § 248. CLASSES OF VERBS.

(337.)

The predicate or verb, in reference to the subject, can be expressed in different ways. Hence arise different classes of verbs, which are indicated by different forms.

(a) The subject appears either as *active*, e. g. Ὁ παῖς γράφει, τὸ ἄνθος θάλλει.—But the active form has a two-fold signification,

(α) *Transitive*, when the object to which the action is directed, is in the accusative, and therefore receives the action, e. g. Τύπτω τὸν παῖδα, γράφω τὴν ἐπιστολήν,

(β) *Intransitive*, when the action is either confined to the subject, e. g. Τὸ ἄνθος θάλλει, or when the verb has an object in the Gen. or Dat., or is constructed with a preposition, e. g. Ἐπιθυμῶ τῆς ἀρετῆς, χαίρω τῇ σοφίᾳ, βαδίζω εἰς τὴν πόλιν.

(b) Or the subject performs an action, which is confined to, or is reflected upon itself, e. g. *Τύπτομαι*, *I strike myself*; *βουλεύομαι*, *I advise myself*, or *I deliberate*; *τύπτομαι τὴν κεφαλὴν*, *I strike my own head*; *καταστρέφομαι τὴν γῆν*, *I subjugate the land for myself*; *ἀμύνομαι τοὺς πολεμίους*, *I keep off the enemy from myself*;—*Middle*, or *reflexive verb*.

REMARK 1. When the reflexive action is performed by two or more subjects on each other, e. g. *Τύπτονται*, *they strike each other*, *διακλιεύονται*, *they exhort each other*, it is called a reciprocal action.

(c) Finally, the subject appears as receiving the action, i. e. the action is performed upon the subject, e. g. *Οἱ στρατιῶται ὑπὸ τῶν πολεμίων ἐδιώχθησαν*, *were pursued*;—*Passive*.

REM. 2. The Act. and Mid. have complete forms. For the Pass., the Greek has only two tenses, viz. the Fut. and Aor. All the other forms are indicated by the Mid., since the passive action was considered as a reflexive one.

#### REMARKS ON THE CLASSES OF VERBS.

##### § 249. A. Active Form.

(338.)

1. Many active verbs, especially such as express motion, have besides a transitive signification, an intransitive or reflexive sense; comp. *the birds are moving*, *the carriage is breaking*, *the snow is melting*, and the Lat. *vertere*, *mutare*, *declinare*, etc.

*Ἀχέρων ποταμὸς ἐς βάλλεις ἐς τὴν λίμνην* Th. 1, 46. *Ἡ Βόλβη λίμνη ἐξέλειν ἐς θάλασσαν* 4, 103. *Ἐγγὺς ἦγον οἱ Ἕλληνες* (comp. to *draw near*) X. An. 4, 2, 15. So also *ἀνάγειν*, to go back, to withdraw, *διάγειν*, perstare, are found in prose;—*ἐλαύνειν* or *ἐλάυνειν* ἵππῳ (X. An. 1, 8, 1.), to ride, *προσελαύνειν*, adequitare;—many compounds of *βάλλειν*, e. g. *ἐμβάλλειν* and *εἰςβάλλειν*, to fall upon, *ἐκβάλλειν*, to spring forth, *μεταβάλλειν* (like *mutare*), *διαβάλλειν*, to cross over, *προσβάλλειν τινί*, to seize hold, *συμβάλλειν τινί*, manus conserere, *ἐπιβάλλειν*, to fall upon, *ὑπερβάλλειν*, to project, to go over;—*κλίνειν* and its compounds, e. g. *ἐπικλίνειν*, to incline to something, *ἀποκλίνειν*, declinare;—*τρέπειν*, like *vertere*, *ἐπιτρέπειν*, se permittere;—*στέφειν* (like *mutare*) and its compounds;—*πτίσειν*, to strike against, to stumble, *προσπίπτειν*, e. g. *μεγάλως προσπίπτεισαν*, to suffer a total shipwreck, Her. 6, 95;—*ἀπαλλάττειν*, to get off;—compounds of *διδόναι*, e. g. *ἐκδιδόναι*, to discharge itself (of a stream), *ἐπιδιδόναι*, proficere;—compounds of *ἰέναι*, e. g. *ἀνι-*

*ραι*, to desist, ἐπιέναι ἰσχυρῶ γίλωι (indulgere) Pl. Rp. 388, e ;—compounds of *μίσγειν*, *μειγνύναι*, e. g. συμμίσγειν, commisceri, *προσμιγνύσαι*, to fight with, also appropinquare, e. g. προσέμειξαν τῷ τείχει Th. 3, 22 ; ἀΐρειν, to raise, to break up, to set out, (of ships, to weigh anchor), also compounds, e. g. οἱ βάρβαροι ἀπῆραν ἐκ τῆς Δήλου (to set sail) Her. 6, 99 ; ἀνταίρειν τινί, to fight, to withstand ;—συνάπτειν, manus conserere ;—ἔχειν, to land, ἔχειν τινός (desistere) Th. 1, 112 ; ἔχειν with adverbs, as εὖ, καλῶς, κακῶς, like bene, male habere ; ἔχειν ἀμφί τι, in aliqua re occupatum esse ; προσέχειν, attendere, or appellere, to land ; προέχειν, praestare ; ἐπέχειν, se sustinere, or exspectare, in mente habere, e. g. ἐπέχον στρατεύεσθαι ; κατέχειν, se retinere, also to land ; παρέχειν, e. g. τῇ μουσικῇ, musicae se dare ; ἀπέχειν, to be distant from ; ἀντέχειν, resistere ;—παράττειν with adverbs, e. g. εὖ, κακῶς, or with the Acc. of adjectives, e. g. καλᾶ, κακά, to be happy, to be miserable ;—διατρίβειν (consumere), versari ;—compounds of φέρειν, e. g. διαφέρειν, to be different, differre, ὑπερφέρειν, (eminere) πλούτῳ ;—ἀναλαμβάνειν, refici, recreari ;—οἰκῆν, administrari, e. g. πόλις οἰκεῖ Plat. ;—τελευτεῖν, to end, to die ;—καταρθεῖν, to succeed ;—νικᾶν, to prevail, e. g. ἐνίκη ἡ χεῖρων τῶν γνωμίων (like vincit sententia) Her. 6. 109 ;—ἐλλείπειν, officio suo deesse, ἀπολιπεῖν, to remain behind ; etc.

2. Several active verbs with a transitive signification, which form both Aorists, have in the first Aor. a transitive signification, but in the second Aor. an intransitive :

δύνω, to wrap up,	first Aor. ἔδῤυσα, to wrap up,	second Aor. ἔδῤυν, to go in, down,
ἵστημι, to station,	ἔστησα, I stationed,	ἔστην, I stood,
φύω, to produce,	ἔφῡσα, I produced,	ἔφῡν, I was produced,
σκέλλω, to make dry,	(ἔσκηλα, Poet. I made dry,) "	ἔσκηλην, I withered.

So several active verbs with a transitive signification, which form both Perfects, have in the first Perf. a transitive signification, but in the second an intransitive :

ἐγείρω, to wake,	first Pf. ἐγήγερκα, I have waked,	second Pf. ἐγρήγορα, I am awake,
ὀλλύμι, perdo,	ὀλώλεκα, perdidī,	ὀλώλα, perii,
πείθω, to persuade,	πέπεικα, I have persuaded,	πέποιθα, I trust.

Moreover some second Perfects of transitive verbs, which do not form a first Perf., have an intransitive signification :

ἄγνυμι, to break,	second Pf. ἔαγα, I am broken,
ρήγνυμι, to tear,	ἔρήωγα, I am torn,
τήκω, to smelt (iron),	τέτηκα, I am smelted,
πήγνυμι, to fasten,	πέπηγα, I am fastened,
σήπω, to make rotten,	σέσηπα, I am rotten,
φαίνω, to show,	πέφηνα, I appear,

REMARK 1. The Pass. ἐλίσσομαι, to be taken, has an active form in

the Perf. and Aor., viz. *ἑάλωκα*, *I have been taken*, *ἑάλω*, *I was taken*, § 161, 1.

3. Intransitive active verbs are often used in the place of the passive.

*Ἐτελεύτησαν ὑπ' Ἀθηναίων* (interfecti sunt) Her. 6, 92. *Μεγάλα πρὸς ὅντα* (eversa) *πρήγματα ὑπο ἡσσόνων* 7, 18. *Δεινότερον ἐνόμιζον εἶναι κακῶς ὑπὸ τῶν πολιτῶν ἀκούειν* (audire), ἢ καλῶς ὑπὲρ τῆς πόλεως ἀποθνήσκειν Isocr. Paneg. 56, 77. So *ἐκπίπτειν ὑπὸ τινος*, *expelli* ab aliquo; very often *φεύγειν ὑπὸ τινος*, *fugari* ab aliquo, or in a judicial sense, *accusatum esse* ab aliquo, e. g. *ἀσεβείας φεύγειν ὑπὸ τινος*;—*πάσχειν ὑπὸ τινος*, *affici* ab aliquo.

REM. 2. It will be seen, § 279, Rem. 5, that intransitive active verbs are frequently used in poetry in a transitive sense, e. g. *ἀστράπτειν σῖλας*, *βαίνειν πόδα*.

REM. 3. The transitive active is not unfrequently used, when the subject does not itself perform an action, but causes it to be performed by another; yet this usage is admissible, only when it is evident from the context or from the nature of the case, that the subject does not itself perform the action. X. An. 1. 4, 10. *Κύρος τὸν παράδεισον ἐξέκοψε καὶ τὰ βασίλεια κατέκαυσεν*. So frequently *ἀποκτείνειν*, *θάπτειν*, *οἰκοδομεῖν* and similar examples, often also *διδάσκειν*, *παιδεύειν*, comp. Pl. Prot. 320, a. 324, d. Menon. 94, b.

### § 250. B. Middle Form. (330—343.)

1. The Mid. denotes an action, which is performed by the subject, and is reflected upon or confined to the subject. Such verbs may be called reflexive. The two following cases are to be distinguished,

(a) The Mid. denotes first an action, which the subject directs immediately to itself, so that the subject is at the same time also the object of the action. In English we here use the active verb with the Acc. of the reflexive pronoun, e. g. *τύπτομαι*, *I strike myself*, *ἐτυψάμην*, *I struck myself*, *τύπομαι*, *I shall strike myself*. This use of the Mid. is more rare than that mentioned under (b). The following verbs, which will be presented in the Aor. form, belong here:

*Ἀπέχω*, *to keep off*, *ἀποσχέσθαι*, *se abstinere*, *to keep one's self off*, *to abstain*; *ἀπάγξαι τινά*, *to throttle*, *to hang some one*, *ἀπάγξασθαι*, *to throttle or hang one's self*; *τύψασθαι*, *κόψασθαι*, *to beat one's self*, *οἰκίσασθαι*, *migrate*, *ἐπιβαλίσθαι τινί*, *to apply one's self to something*, *παρᾶσκειν*, *παρασχευάσθαι*, *se parare*, *τάξασθαι*, *to place one's self*

in order of battle, e. g. οὐτω μὲν Κερκυραῖοι ἐτάξαντο, Th. 1, 48; προσ-  
 θίσθαι, *se adjungere, to agree with*, ὁρμίσασθαι, καθορμίσασ-  
 θαι, *to land*, comp. Th. 4, 45, κυκλώσασθαι, *to encircle*, comp. Th. 5,  
 72, but κυκλωθῆναι, *to stand or place one's self in a circle*, τραπίσθαι, *to*  
*turn one's self*, (Th. 5, 29. 73.); ἐγγυήσασθαι, *to pledge one's self*; παύ-  
 σασθαι, *to cease*, from παύω, *to cause to cease*, δειξασθαι, *to show*  
*one's self*; particularly verbs which express an action performed by the  
 subject upon his own body, e. g. λούσασθαι, νίψασθαι, ἀλεί-  
 ψασθαι, χρίσασθαι, ζώσασθαι, γυμνάσασθαι, καλύ-  
 ψασθαι, κοσμήσασθαι, ἀμφιέσασθαι, ἐνδύσασθαι, ἐκ-  
 δύσασθαι, κείρασθαι, ἀπομόρξασθαι, *se abstergere, ἀπο-*  
*μύξασθαι, se emungere, ἀποψήσασθαι, se abstergere, στίβανώ-*  
*σασθαι; στίβασθαι, to get ready, to fit one's self out*; also some few  
 verbs which express such a reflexive action, as corresponds with an in-  
 transitive one, e. g. φυλάξασθαι, *to be on one's guard, to be cautious*,  
 but φυλάττειν τινά, *to guard some one*, βουλευέσασθαι, *to deliberate*, but  
 βουλεύειν τινά, *to advise some one*, γεύσασθαι, *to taste*, γεύειν, *to cause to*  
*taste, to give a taste of*, τιμωρήσασθαι, *to avenge*; the reciprocals δια-,  
 καταλύσασθαι πρὸς τινα, *to be reconciled to any one*, συνθίσθαι,  
*to bind one's self, to agree with any one*, σπείσασθαι, *pacisci*; here be-  
 long, also, most deponent middle verbs, § 197, Rem. 2.

REMARK 1. This immediate reflexive relation is also expressed (a) by  
 middle verbs with a Pass. Aor., e. g. διαλύειν, *to separate*, διαλυθῆναι, διαλύ-  
 σισθαι, *to separate one's self, discedere*, see § 197, Rem. 3; (b) by the active  
 form e. g. μεταβάλλειν, *to change one's self*, see § 249, 1; (c) by the active  
 form with the Acc. of the reflexive pronoun, e. g. ἐπαινῶν ἑαυτόν, ἀναρτῶν  
 ἑαυτόν, *to make one's self depend on any one*, ἀποκρύπτειν ἑαυτόν, ἐθίζειν ἑαυ-  
 τόν, παρέχειν ἑαυτόν, ἀπολύειν ἑαυτόν, *to free one's self*, ἀποσφάττειν ἑαυτόν,  
 ἀποκτείνειν ἑαυτόν; the Mid. then has the signification of the Pass., thus,  
 ἐπαινέσθαι, ἀποσφάττεσθαι, *laudari, interfici, jugulari ab alio*, and has for  
 its Aor. and Fut. a Pass. form.

(d) The Mid. denotes an action, which the subject per-  
 forms upon an object within its sphere, i. e. upon one be-  
 longing to it, or standing in immediate relation or contact with  
 it. In English, we commonly use here either a possessive pro-  
 noun or a preposition with a personal pronoun, e. g.

Τύπτομαι, ἐνψάμην τὴν κεφαλὴν, *I strike, I struck my head*, τύπτειν x., *to*  
*strike the head of another*, λούσασθαι τοὺς πόδας, *to wash one's own feet*, λού-  
 ει τ. π., *to wash the feet of another*, ἀποκρύψασθαι τὰ ἑαυτοῦ, *to conceal one's*  
*own affairs*, περιφύξασθαι χιτῶνα, *suam vestem, to rend one's own garment*,  
 περιφύξαι, *alius, that of another*, παρασχέσθαι τι, *to give something from*  
*one's own means*, e. g. ναῦς, hence also, *to show*, e. g. εὐνοίαν παρέχεσθαι, *on*

the contrary *παρέχειν τινὶ πράγματα, φόβον*, etc. *to cause trouble, fear*, etc., *to some one*; — *ἀποδείξασθαι τι*, e. g. *ἔργον, γνώμην, δύναμιν*, *to show one's own work*, etc., *ἐπαγγείλασθαι τι*, *to promise*; reciprocally, *νείμασθαι τι*, *aliquid inter se partiri*, *to divide something with each other*, so *μερίσασθαι*; — *ποιήσασθαι τι*, *to do or make something for one's self*, e. g. *εἰρήνην, σπονδάς*, (*ποιεῖν*, *to do or accomplish*,) *ἐλέσθαι τι*, *sibi sumere*, hence *to choose*, *ἄρασθαι τι*, *to take up for one's self*, *to lay on one's self*, *αἶρειν τι*, *to take up something in order to lay it upon another*, *πρήξασθαι χρήματά τινα*, *sibi ab aliquo pecuniam exigere*, *μισθώσασθαι*, *conducere*, *to hire for one's self*, but *μισθῶσαι*, *locare*, *to let out*, *μεταπέμψασθαι*, *to cause to come to one's self*, *to send for*, *καταστρέψασθαι*, *καταδουλώσασθαι γῆν*, *sibi subdicere terram*, *ἀναρτήσασθαι τινα*, *sibi devincire*, *to make dependent on one's self*, *ἀπολύσασθαι τινι*, *to free for one's self*, *to ransom*, *πορίσασθαι τι*, *sibi aliquid comparare*, (*πορίζειν τί τινι*, *aliquid comparare*), *κομίσασθαι*, e. g. *Πλαταιεῖς παῖδας καὶ γυναῖκας ἐκκεκομισμένοι ἦσαν ἐς τὰς Ἀθήνας* Th. 2, 78; *κτήσασθαι*, *παρασκευάσασθαι τι*, *sibi comparare*; *θέσθαι* and *γράφασθαι νόμους* are used of one who makes laws for himself, or of a law-giver, who is himself, also, subject to the laws which he has made for others; on the contrary, *θεῖναι* and *γράφαι νόμον* are used of one who is not subject to the law which he has made, or generally of one who gives laws to others, without expressing any further relation, e. g. *Ἐχοῖς ἂν εἰπεῖν, ὅτι οἱ ἄνθρωποι τοὺς ἀγράφους νόμους ἔθεντο*; *Ἐγὼ μὲν θεοὺς οἶμαι τοὺς νόμους τοὺτους τοῖς ἀνθρώποις θεῖναι* X. C. 4, 4, 19; — *ἀμύνασθαι τοὺς πολεμίους*, *propulsare a se hostes*, *ἀπώσασθαι κακὰ*, *a se propulsare mala*, *ἀποπέμψασθαι τινα*, *a se dimittere*, *ἀποσελίσασθαι τι*, *a se depellere* *παραιτήσασθαι*, *deprecari*, *διαθέσθαι*, *ἀποδόσθαι*, *to sell*, *ἀποτρέψασθαι*, *ἀποβαλέσθαι*, *ἀποκρούσασθαι*. This is much the most frequent use of the middle. Several deponent middle verbs also belong here.

REM. 2. The Mid. in the same manner as the Act., § 249, Rem. 3, can be used, when the subject does not itself perform an action, but causes it to be done by another. There is this difference, however, in the two cases, that in the Mid. the action always refers, in some way, to the subject. *Ὁ πατὴρ τοὺς παῖδας ἐδιδάξατο* (*ἐπαιδεύσατο*), which is either as much as to say, *the father educated the children for himself*, or, if it is clear from the context, *he caused them to be educated*, (like X. C. 1. 6, 2; on the contrary, *διδάσκουσιν*, *παιδεύουσιν* are used without respect to the subject, § 249, Rem. 3.); *κτεράσθαι*, *to shave one's self*, or *to get shaved*. *Ἀργεῖοι σφέων εἰκόνας ποιεσάμενοι ἀνέθεσαν ἐς Δελφούς*, Her. 1, 31. *Πανσάνιος τράπεζαν Περσικὴν παρτίθεται*, *caused to be set before him*, Th. 1, 130. *Οἱ Λακεδαιμόνιοι κήρυκα πέμψαντες τοὺς νεκροὺς διεκομίσαντο*, *caused to be removed*, 4, 38.

REM. 3. The reflexive relation of the Middle to the subject is often so slight, that in our mode of considering it, it almost disappears, and sometimes consists only in a very gentle intimation, that the action will be completed to the profit or loss of the subject, e. g. Il. ο, 409. *οὔτε Τρῶες Δαναῶν ἐδύναντο φάλαγγας ἐξήξασθαι* (in *suum commodum*) *κλισίῃσι*

*μιγήμεναι*. Hence the reflexive pronoun is not seldom used with the Middle, particularly in antitheses, in order to bring out emphatically the reflexive sense which exists in the Middle only in a general and indefinite manner, e. g. *Ξενοφῶν βουλεύεται—ἐαυτῷ ὄνομα καὶ δύναμιν περιποιήσασθαι*, *to gain a name and power for himself*; X. An. 5. 6, 17. *Ἐπεδείξαντο τὰς αὐτῶν ἀρεάς* Isocr. Paneg. 58, 85. *Ῥάθυμον αὐτοῖς κατεστήσαντο τὸν βίον* 63, 108. *τὴν ἐμαυτοῦ γνώμην ἀποφαινόμενος* Id. Permut. 309, 22.

REM. 4. In many verbs, the Active and Mid. appear to have a similar signification; but on a closer investigation, the difference in the meaning is obvious; the Active expresses the action absolutely, or objectively, without any accessory idea; the Middle, on the other hand, expresses the same action in relation to the subject, or subjectively. Hence the Middle is employed when the literal meaning is changed into the figurative, e. g. *διοικεῖν* of an outward arrangement, *διοικεῖσθαι* of an intellectual; *ὀρίζειν* literally, *ὀρίσθαι* figuratively, *σταθμᾶν* only in a literal sense, *to measure*, but *σταθμᾶσθαι* also in a figurative signification, *aliquid secum pendere*; so in derivative verbs in *-εῖω* and *-εῖομαι*, the active form is used absolutely, *to be in a certain state*; the Middle, on the other hand, signifies, *to act the part of that which is indicated by the root, to show one's self as such, to have the tendency or habit, to act as such*, e. g. *πονηρεῖω*, *to be bad*, *πονηρεύομαι*, *to demean one's self badly*, *πολιτεύω*, *to be a citizen*, *πολιτεύομαι*, *to live and act as a citizen*, *ταμιεύω*, *to be a manager*, *ταμιεύομαι*, *to conduct business, to arrange*, especially in a metaphorical sense, e. g. *τοὺς νόμους*. Derivatives in *-ίζομαι* correspond in sense to those in *-εῖομαι*, e. g. *ἀστέλλομαι*, *to demean myself as a citizen*, *χαριεντίζομαι*, *to act in a politic manner*. Still, derivatives in *-ίζω* of names of nations reject the Middle, e. g. *δωριζω*, *to demean myself, or to speak like a Dorian*.

§ 251. C. *The Passive*.

(344, 345.)

1. From the reflexive signification of the Middle, the Passive is derived. Here the subject receives the action from another subject upon itself. Hence the subject of the Pass. always appears as the receiver of an action, e. g.

*Μαστιγοῦμαι, ζημιοῦμαι (ὑπό τινος)*, *I receive blows, punishment, I let myself be struck, punished = I am struck, punished (by some one)*, *βλάπτομαι, ἀδικοῦμαι*, *I suffer injury, injustice, διδάσκομαι*, *I let myself be instructed, I receive instruction, I learn*, hence *ὑπό τινος, from some one = doceor ab aliquo*, *πείθομαι*, *I persuade myself, or I permit myself to be persuaded, ὑπό τινος, by some one = I am persuaded*.

2. Still, there are but two tenses, the Fut. and the Aor., for which special forms are provided to express the passive sense of an action; the remaining tenses are expressed by the Mid.

3. Hence the following rule, viz. The Fut. and Aor. Mid. have only a reflexive (or intransitive) meaning; but all the



other tenses of the Mid. serve at the same time to express the Passive.

REMARK 1. Still, the Fut. Mid. has sometimes a Pass. sense. *Μαστιγώσεται, στρεβλώσεται, δεδήσεται, εκκαυθήσεται τῷφθαλμῷ, τελευτῶν πάντα κακὰ παθὼν ἀνασκινδυλευθήσεται* Pl. Rp. 361, e. *Τῇ τῶν χρημάτων σπάνει κωλύσονται* Th. 1, 142. *Ἴν τις βουληθῇ κακὸς γενέσθαι, κολασθήσεται τῇ προπούρῃ ζημίᾳ· οἱ δὲ ἀγαθοὶ τιμήσονται τοῖς προσηκουσιν ἄθλοις τῆς ἀρετῆς, but the brave shall be honored with the befitting rewards of valor*, 2, 87. *Περὶ τῶν σφετέρων φρουρίων, ὡς ἐπιβουλεύσομένων, πολλῶν πράγματα ἔχον* X. Cy. 6. 1, 10. *Οὐκ ἀγνοοῦντες, ὅτι ἐνεδρεῦσονται ὑπὸ τῶν πολεμίων* H. 7. 2, 18. So always ἀλώσομαι. But in many instances, the Pass. sense is only apparent, e. g. *Ἢ πόλις βραχεία ἡσθίσα μεγάλη ζημιώσεται, shall suffer great loss therefor*, in contrast with *βραχεία ἡσθ.* Th. 3, 40. *Σοῦ ζώντος, βέλτιον θρέψονται καὶ παιδεύσονται, they shall grow up better and educate themselves*, Pl. Crito. 54. a.

REM. 2. The use of the Mid. Aor. instead of the Pass. is, in all instances, only apparent; so Od. θ, 35. *κούρω δὲ δύω καὶ πενήκοντα κρινάσθων κατὰ δῆμον*, means, *let them select themselves*; on the contrary, 48. *κούρω δὲ κρινθέντε δύω κ. πεντ.*, *the selected*. Hes. Sc. 173. *κάπροι δοιοὶ ἀποურάμενοι ψυχάς, they had deprived each other of life*. Pl. Phaedr. 244, e. *τῷ ὀρθῶς μανέντι καὶ κατασχομένῳ*, “*in fine phrenzy*” and *in ecstacy*.

REM. 3. It has been shown, § 197, and Rem. 3, (comp. § 250, Rem. 1), that the Aor. Pass. of very many verbs is employed by the Greeks to denote a reflexive and intransitive action, e. g. *βούλομαι, I will, ἐβούληθην, I willed, εὐφραίνω, I gladden, cheer, εὐφραίνομαι, I am glad, εὐφράνθην, I was glad*. In a few verbs, the Pass. Fut. is used in the same way, e. g. *ἡδομαι, I rejoiced, ἡσθην, I rejoiced, ἡσθήσομαι, I shall rejoice*. See § 197, Rem. 1.

REM. 4. The author or cause of any person or thing being in a Pass. state is generally expressed by the Prep. ὑπὸ with the Gen. e. g. *Οἱ στρατιῶται ὑπὸ τῶν πολεμίων ἐδιώχθησαν*. Instead of ὑπό, πρός with the Gen. is used, when at the same time a strong and direct influence of a person, or of a thing viewed as a person, is to be expressed, e. g. *Ἀτιμάζεσθαι, ἀδικεῖσθαι πρός τινος. Βαναυσικαὶ τέχναι εἰκότως ἀδοξοῦνται πρός τῶν πόλεων* X. O. 4, 2; also παρά with the Gen. is used when the author is exhibited as the one from whose vicinity, or through whose means internal or outward, the action has come; hence used specially with *πέμπεσθαι, δίδασθαι, ὠφελεῖσθαι, συλλέγεσθαι, λέγεσθαι, ὁμολογεῖσθαι, σημαίνεισθαι, ἐπιδεικνύσθαι* (demonstrari), e. g. *Ὁ ἄγγελος ἐπέμφθη παρὰ βασιλέως. Ἡ μέγιστη εὐτυχία τοῦτω τῷ ἀνδρὶ παρὰ θεῶν δέδοται. Πολλὰ χρήματα Κύρῳ παρὰ τῶν φίλων συνειλεγμένα ἦν. Τὰ δῶρα πέμπεται παρὰ τοῦ βασιλεῦς* Her. 7, 106. *Τὰ παρὰ τῶν θεῶν σημαινόμενα* X. Cy. 1. 6, 2. *Παρὰ πάντων ὁμολογεῖται* An. 1. 9, 1. *Οἶμαι γάρ με παρὰ σοῦ σοφίας πληρωθήσεσθαι* Pl. Symp. 175, e. *Ἐκ* is still stronger than *παρὰ*; yet it is seldom used by the Attic writers, e. g. *Ἐκίνῳ αὐτῇ ἡ χώρα ἐκ βασιλέως ἐδόθη* X. H. 3. 1, 6; in Her., however, *ἐκ* is very often used instead of ὑπό simply. The use of ὑπό with the Dat. is almost wholly poetic, e. g. *δαμῆναι ὑπὸ τινι*, in Attic prose only in certain connections, e. g. *νῶς ὑπὸ τῷ*

πατρὶ τεθραμμένος Pl. Rp. 558, d. Τυχάνει ὑπὸ παιδοτρύβη ἀγα-  
θῷ πεπαιδευμένος Lach. 184, e. When the Passive condition is not caus-  
ed by persons, but by things, the Dat. is commonly used = Lat. Ablative,  
e. g. Ἡ πόλις πολλὰ ἄς συμφορὰς ἐπιέζετο.

REM. 5. The Dat., however, very often stands where persons are spoken  
of, particularly in the Perf. tense, and regularly with verbal adjectives. The  
Pass. has in such instances an intransitive or reflexive sense, and the Dat.  
indicates the person that takes part in the action, or for whom the action is  
performed. While ὑπὸ with the Gen. denotes merely the author of the  
passive action, the Dat., at the same time, denotes that this action stands in  
a relation to the author, e. g. Ὡς μοι πρότερον δεδήλωται, i. e. *as the thing has  
been before pointed out by me, and for me now stands as pointed out*, Her. 6. 123.

4. It is a peculiarity of Greek, that the Act., not merely of  
transitive verbs with the Acc., may be changed into the personal  
Pass., like the Latin, but also the Act. of intransitive verbs with  
the Gen. and Dat.

Φθονοῦμαι ὑπὸ τινος (from φθονεῖν τινι, invidere alicui), i. e. *I expe-  
rience envy from some one*, (in Latin, on the contrary, invidetur mihi ab ali-  
quo), πιστεύομαι and ἀπιστοῦμαι ὑπὸ τινος (from πιστεύειν and  
ἀπιστεῖν τινι), *I am trusted, I am distrusted*. Th. 1, 82. ἡμεῖς ἐπ' Ἀθηναίων  
ἐπιβουλεύομεθα (ἐπιβουλεύειν τινί). Pl. Rp. 3. 417, b. καὶ ἐπιβουλεύ-  
οντες, καὶ ἐπιβουλεύομενοι διάξοισι πάντα τὸν βίον. 8. 551, a. ἀσκέ-  
ται δὴ τὸ αἰ τιμώμερον, ἀμελεῖται δὲ τὸ ἀτιμαζόμερον. X. S. 4, 31. οὐ-  
κὰν ἀπειλοῦμαι, ἀλλ' ἤδη ἀπειλῶ ἄλλοις. So ἀρχθῆναι, κρατηθῆ-  
ναι, ἡγεμονεύθῆναι, καταφρονθῆναι ὑπὸ τινος (from ἄρχειν,  
κρατεῖν, ἡγεμονεύειν, καταφρονεῖν τινος), ἐπιχειρηθῆναι (from ἐπιχειρεῖν  
τινι).

REM. 6. The Greek may, also, form a Pass. from other intransitives, yet,  
for the most part, only when the subject is a thing, particularly a Neut. pro-  
noun, or a Part. when used as a Neut. substantive, e. g. Καὶ μικρὰ ἅμα ρ-  
τηθῆντα (vel parva peccata) X. An. 5. 8, 20. Ἀτυχηθῆντων (rerum in-  
felíciter gestarum) Dem. Cor. 298, 212. Ἐπὶ τούτοις ἐγὼ ἀληθῆς νομίζοις  
δίδωμι σοι τὴν ἐμὴν δεξιάν (ea conditíone, ut haec vere dicantur) X. Cy. 4. 6, 10.  
Σπονδὰς παρὰ βεβᾶσθαι (migrata esse pacta) Th. 1, 123. Ἐν ἐνὶ ἀνδρὶ  
πολλῶν ἀρετὰς κινδυνεύεσθαι (in periculum vocari) 2, 35. Οὐ ῥάδιον  
τὰ ὑπὸ πολλῶν κινδυνεύθῆντα ὑφ' ἐνὸς φηθῆναι Lys. 5, 112.

### § 252. Remarks on the Deponents. (346.)

It has been seen above, § 102, 3, that Deponents are simply verbs, which  
occur either in the Mid. only, or in the Mid. yet with a Pass. Aor., and with  
a reflexive or intransitive signification; and, also, that they are divided into  
Mid. or Pass. Deponents, according as their Aor. has a Mid. or Pass. form.  
The reflexive sense in many Deponents is so slight, that they seem to be,

in our mode of regarding them, merely transitive verbs, e. g. *δέχομαι τι*, *I take* (namely, *to myself*) *something*, *ἐργάζομαι τι*, *βιάζομαι τινα*, etc. Such Deponents are often used in a Pass. sense, particularly in the Perf. and in the Pass. Aor. Examples of the Pres., Impf. and Fut. are very rare, and are found only in such Deponents as have in single examples an active form, e. g. *βιάζεσθαι*, *ὠνεῖσθαι*.

*Πάντα ἀπεργασταί τῷ Θεῷ* Pl. L. 710, d. *Μεμιμημένος* (ad imitationem expressus) Her. 2, 78. *Εὖ ἐντεθυμητόν* (*well-considered*) Pl. Crat. 404, a. *Νῆες οὐκ ἐχρήσθησαν* (*adhibitae sunt*) Her. 7, 144.

REMARK. Several Deponents have both a Mid. and Pass. Aor.; the Pass. form has then a Pass. sense, e. g. *ἐδέξαμην*, *excepi*, *ἐδέχθη*, *exceptus sum*; *ἐβιάσάμην*, *coëgi*, *ἐβιάσθη*, *coactus sum*; *ἐκτησάμην*, *mihi comparavi*, *ἐκτηθή*, *comparatus sum* (*I was gained*); *ὀλοφύρασθαι*, *to lament*, *ὀλοφύρηται*, *to be lamented*; *ἀκίσασθαι*, *to heal*, *ἀκίσθηται*, *to be healed*; *ἀποκρίνασθαι*, *to reply*, *ἀποκρίθηται*, *to be separated*. In a few verbs only are both Aorists used without distinction of meaning, § 197, Rem. 1.

### § 253. *Tenses and Modes.*

The predicate or verb may be divided in relation to its subject, into the following classes,

(a) Tenses, by which the relation of time of the predicate is expressed, since it is designated either as Present, Future or Past, e. g. the rose *blooms*, *will bloom*, *bloomed*;

(b) Modes, by which the relation of the affirmation contained in the predicate is expressed, inasmuch as the relation of the predicate to the subject is denoted either as an actual fact or phenomenon, as a conception, or as a direct expression of the will. The mode which expresses a fact, e. g. the rose *blooms*, is called the Indicative; the mode which denotes a conception, e. g. the rose *may bloom*, is called the Subjunctive; the mode which denotes the direct expression of the will, is called the Imperative, e. g. *give*.

### § 254. *A. More Particular View of the Tenses.* (378.)

1. The tenses may be divided, in accordance with their form and meaning, into two classes, namely, (a) into Principal tenses, which, both in the Ind. and Subj. always indicate something present or future; (b) into Historical tenses, which, in the Ind. always denote something past, in the Subj. (Optative), some-

times that which is past, and sometimes that which is present or future.

2. The Principal tenses are the following,

- (a) The Present, (α) Indicative, e. g. *γράφωμεν*, scribamus; (β) Subjunctive, e. g. *γράφωμεν*, scribamus;
- (b) The Perfect, (α) Indicative, e. g. *γεγράφαμεν*, scripsimus; (β) Subjunctive, e. g. *γεγράφαμεν*, scripserimus;
- (c) The Future, Indicative, e. g. *γράφωμεν*, scribemus, *we shall write*;
- (d) The Future Perfect, Indicative, e. g. *βεβουλευόμεθα*, *I shall deliberate, I shall be advised*.

3. The Historical tenses are the following,

- (a) The Aorist, (α) Indicative, e. g. *ἔγραψα*, *I wrote*; (β) Optative, e. g. *γράφαιμι*, *I might write*, or *I might have written*;
- (b) The Imperfect, (α) Indicative, e. g. *ἔγραφον*, scribebam; (β) Optative, e. g. *γράφοιμι*, scriberem;
- (c) The Pluperfect, (α) Indicative, e. g. *ἔτεγράφειν*, scripseram; (β) Optative, e. g. *τεγράφοιμι*, scripsissem;
- (d) The Optative of the simple Future, e. g. *γράσοιμι*, *I would write*, and of the Fut. Perf., e. g. *βεβουλευόμην*, *I should have deliberated*, or *I have been advised*, when in narration, (and consequently in reference to the past), the conception of a future action, or of one to be completed at a future time, is to be expressed, e. g. *ὁ ἄγγελος ἔλεγεν, ὅτι οἱ πολέμοι νικήσουσιν*, the messenger said, that the enemy *would conquer*, *ἔλεγεν, ὅτι πάντα ὑπὸ τοῦ στρατηγοῦ εὖ βεβουλευέσονται*, he said that everything *would be well planned* by the general.

§ 255. (a) *Principal Tenses, Present, Perfect, Future.* (379—381, 383, 389, 390.)

1. The Pres. Ind. represents the action as present to the speaker. In the narration of past events, the Pres. is often used, particularly in the principal clauses of a sentence, and often in subordinate clauses, since in a vivid representation, past time is viewed as present (the Present *historical*).

*Ταύτην τὴν τάφρον βασιλεὺς μέγας ποιεῖ ἀντὶ ἐφύματος, ἐπειδὴ πυνθάνεται Κύρον προσελαύνοντα* X. An. 1. 7, 16. *Ἦν τις Πριάμιδων νεώτατος Πολύδωρος, Ἐκάβης παῖς, ὃν ἐν Τροίᾳ ἐμοὶ πατὴρ δίδωσι Πρίαμος ἐν δόμοις τρέφειν* Eur. Hec. 1116. The Pres. Hist. sometimes stands in passages where, in addition to the narration by adverbs, like *ποτὶ, πάλαι*, Poet. *πάρος*, the time is considered as past, e. g. *Ζῶντ' εἰσακούσας παῖδα, ὃν ἐκσώζει ποτὶ* Eur. El. 419.

REMARK 1. An action is often viewed in Greek as present, which belongs, indeed, to the past, but at the same time extends to the present, or in its results reaches to the present. In this manner, the following verbs particu-

larly are used, (a) verbs of perceiving, e. g. ἀκούω, πυνθάνομαι, αἶσθάνομαι, γιγνώσκω, μανθάνω, like Lat. *audio, video*, etc., and Eng. *to hear, to see, to perceive, to observe*; (b) φεύγω, *I have given myself to flight, and I am now a fugitive, hence to live in exile*, νικῶ, *I am a victor*, ἡττῶμαι, *I am vanquished*, γίγνομαι, *I am descended*, etc.; (c) in poetry, φονεύω, *I am a murderer*, e. g. S. Ant. 1174, θνήσκω, *I am dead*, S. El. 113, τίκτω, γεννῶ, *I am a father or mother*, Eur. Ion. 356. Her. 209., etc. This usage extends to all the Modes and Participials of the Pres. as well as to the Impf. Θεμιστοκλέα οἱ ἀκούεις ἄνδρα ἀγαθὸν γεγονότα Pl. Gorg. 503, c. Πάντα πυνθανόμενος ὁ Κροίσος ἔπεμπε εἰς Σπάρτην ἀγγέλους Her. 1, 69. Τί δέ; σὺ ἐκείνο ἀκήκοας, ὅτι Μυσοὶ καὶ Πισίδαι ἐν τῇ βασιλείῳ χωρᾷ κατέχοντες ἐρυννὰ πάνν χωρία δύναται ζῆν ἐλεύθεροι;—Καὶ τοῦτο γ', ἔφη, ἀκούω, *hast thou heard?* ἀκούω, *yes, I have known of it*, X. C. 3. 5, 26. Ἀπαγγέλλετε Ἀχαιοί, ὅτι ἡμεῖς γενικώμεν βασιλεία, καὶ, ὡς ὁράτε, οὐδεὶς ἡμῖν ἔτι μάχεται An. 2. 1, 4. Τῶν νικῶντων ἐστὶ καὶ τὰ ἐναντίων σώζειν καὶ τὰ τῶν ἡττωμένων λαμβάνειν 3. 2, 39. Δαρείου καὶ Παρυσάτιδος παῖδες γίγνονται δύο 1. 1, 1.

REM. 2. Οἶχομαι and ἦκω, with Pres. forms, are often translated in Eng. by Perfects, namely, οἶχομαι, *I have departed*, and ἦκω, *I have come*; yet οἶχομαι, properly means, *I am gone*, and ἦκω, *I am here*, (adsum), e. g. Μη λυποῦ, ὅτι Ἀράσπας οἶχεται εἰς τοὺς πολεμίους, that *A. is gone* (= transfigit) *to the enemy*, X. Cy. 6. 1, 45. Ἦκω νεκρῶν κενθμῶνα καὶ σκότου πύλας λιπών Eur. Hec. 1. Τμεῖς μόλις ἀφικνεῖσθε, ὅποι ἡμεῖς πάλαι ἦκομεν X. Cy. 1. 3, 4.

REM. 3. But the Greek often considers an action as present, which, though not yet accomplished, is either still in progress, or is considered as begun. This usage also belongs to all the Modes and Participials of the Pres. as well as to the Impf. It specially holds of the Pres. of εἶμι, which, in the Ind. has regularly the meaning of the Fut., *I shall go*; the Subj. includes the meaning of the Fut. in itself, § 257, Rem. 4; but the Inf. and Part. have the meaning both of the Pres. and Fut. Ἐπειτα τά τε νῦν ὅτια ἐν τῷ παραδείσῳ θηρία διδωμί σοι, καὶ ἄλλα παντοδαπὰ συλλέξω X. Cy. 1. 3, 14. Μιτυληναῖοι ἐπὶ Μήθυμναν ὡς προδιδομένην ἐστράτευσαν (putantes *parari* ibi proditorem) Th. 3, 18. In like manner often the Pres. Part. after verbs of motion, e. g. Ἡ πάραλος ἐς τὰς Ἀθήνας ἐπλευσεν, ἀπαγγέλλουσα τὰ γεγονότα X. H. 2. 1, 29. Καὶ τῷ ῥίγει ἀπωλλύμεθα, καὶ χιῶν πλειστη ἦν, *we expected to perish*, An. 5. 8, 2. Οὐκ εὐθύς ἀφῆσω αὐτόν, οὐδ' ἄπειμι, ἀλλ' ἐρήσομαι αὐτόν καὶ ἐξετάσω Pl. Apol. 29, e. Ἐπεὶ ἡ Μανδάνη παρεσκευάζετο ὡς ἀπιοῦσα πάλιν πρὸς τὸν ἄνδρα, ἐδεῖτο αὐτῆς ὁ Ἀσινάγης καταλιπεῖν τὸν Κύρον X. Cy. 1. 3, 13.

REM. 4. But actions or events wholly future are sometimes indicated as present, by the use of the Pres. tense, when in the view of the speaker the action or event yet future is vividly apprehended, or when he is so firmly convinced of its occurrence, that it appears as already present, e. g. Ἐν μιᾷ μᾶχῃ τήνδε τὴν χώραν προσκτασθε καὶ ἐκείνην μάλλον ἐλευθεροῦτε Th. 4, 95. Ἦν θάνης σὺ, παῖς ὅδ' ἐκφεύγει μόρον· σοῦ δ' οὐ θειούσης καί θανείν, τόνδε κτενῶ Eur. Andr. 381.

2. The Perf. Ind. represents a past action as present in relation to the speaker. The action appears as completed at the

time of speaking. Also in narratives, the Perf. is sometimes used, since the action is separated from the past, and is placed in the present view of the speaker. This relation is like that indicated by the Historical Present.

*Γέγραφα τὴν ἐπιστολήν*, I have written the letter, the letter is now written, whether written now, or some time ago. *Ἡ πόλις ἔκτισται*, The city is now built, it stands now built. *Ἀστυάγης τῶν ἐν Μήδοις πάντων δεσπότην ἑαυτὸν πεποίηκεν* X. Cy. 1. 3, 18. *Οὐδὲν ἐστὶ κερδαιώτερον τοῦ νικᾶν*· ὁ γὰρ κρατῶν ἅμα πάντα σὺν ἡρώπακι, καὶ τοὺς ἄνδρας, καὶ τὰς γυναῖκας 4. 2, 26. *Ταῦτα τῶν ἀπὸ Πελοποννήσου στρατηγῶν ἐπιλεγομένων, ἐλήλυθε ἀνὴρ Ἀθηναῖος, ἀγγέλλων ἥκειν τὸν βάρεβρον ἐς Ἀττικὴν*, an Athenian is come and is here, instead of came, Her. 8, 50.

REM. 5. Since the Perf. brings past time into close connection with the present, the Greeks in many Perfects contemplated less the peculiar act of completion, than its result as exhibited at the present moment, and hence they used the Perf., in order to indicate a condition that was occasioned by the completion of the action. In English the Perfects of many verbs are expressed by the Pres. and Impf., e. g. *τέθνηκα* (I have died), *I am dead*, *κέκτημαι* (I have obtained), *I possess*, *τεθαύμακα* (I have been wondering), *I am astonished*, *βεβούλευμαι* (I have taken counsel with myself), *I am determined*, *πέφνηκα* (I have shown myself), *I appear*, *ὄδα*, *novi* (I have seen), *ἔκλωσα*, *τέθηκα* (I have blossomed), *I bloom*, *πέποιθα* (I have convinced myself), *I trust*, *βέβηκα* (I have gone away), *I am going*, *μémνημαι*, *memini* (I have remembered), *I am mindful*, *κέκλημαι* (I have been named), *I am called*, etc. Many verbs, especially such as express the idea of *to sound*, *to call*, employ no Pres. and Impf., or but very seldom, so that the Perf. and Plup. seem to take throughout the place of the Pres. and Impf., e. g. *κέκραγα*, *I cry*, properly, *I am a crier*, *μέμυκα*, *I roar*.

REM. 6. The transition from the completed action to the condition accomplished by it, is more obvious in the Pass. than in the active. Comp. *ἡ θύρα κέκλεισται*, the door has been shut, and it is now shut. So particularly the third Pers. Sing. Perf. Imp. Pass. is often used, when one would declare with emphasis, that the thing spoken of should remain fixed in its place, e. g. *λείψω*, *reliquum esto*, *πεπειράσθω*, *let it be tried*, *νῦν δὲ τοῦτο τετολμήσθω εἰπεῖν*. So the Inf. in the Oratio obliqua, X. H. 5. 4, 7. *ἐξιόντες δὲ εἶπον, τὴν θύραν κελεῖσθαι*, *let it be shut, and remain shut*.

REM. 7. The Perf. in all the forms is used with special emphasis, even of future actions, since the occurrence of such actions is affirmed with the same definiteness and confidence, as if they had already taken place. Il. o, 128. *μαινόμενι, φρένας ἡλὲ, δειέφορας!* So *ὄλωλα*, like *perii*, *interii*, *actum est de me*. Pl. Phaedon. 80, d. *ἡ ψυχὴ ἡμῖν ἢ τοιαύτη καὶ οὕτω πεφυκυῖα, ἀπαλλαττομένη τοῦ σώματος, εὐθὺς διαπεφύηται καὶ ἀπὸ λωλὲν*.

3. The Fut. Ind. denotes an action as future in relation to the present time of the speaker. The Greeks very often use

the Fut. Ind. in subordinate clauses, even after an Hist. tense, to express that which *should*, *must* or *can be*, where the Latin employs the Subj.; the other forms of the Fut., particularly the Part., are also so used.

Νόμους ὑπάρξαι δεῖ τοιούτους, δι' ὧν τοῖς μὲν ἀγαθοῖς ἐντίμος καὶ ἐλεύθερος ὁ βίος παρὰ σκευασθήσεται, τοῖς δὲ κακοῖς ταπεινός τε καὶ ἀλγεινός καὶ ἀβίωτος ὁ αἰὼν ἐπανακείσεται X. Cy. 3, 3, 52. Οἱ εἰς τὴν βασιλικὴν τέχνην παιδευόμενοι τί διαφέρουσι τῶν ἐξ ἀνάγκης κακοπαθούντων, εἴ γε πεινῆσουσι καὶ διψήσουσι καὶ φεγώσουσι καὶ ἀργυπνήσουσι, *if they must hunger*, etc. C. 2, 1, 17. Ἔδοξε τῷ δήμῳ τριάκοντα ἄνδρας ἐλεῖσθαι, οἱ τοὺς πατέρας νόμους ἐυγγραψουσιν, καθ' οὓς πολιτεύσουσι H. 2, 3, 2.

4. Commands, exhortations, admonitions, entreaties, and, in connection with the negative οὐ, prohibitions, are often expressed by the Fut. Ind. since the accomplishment of what is affirmed is not demanded, as is the case in the Imp., but is made to depend on the will of the person addressed, and is only expected. On the contrary, the Fut. is used, in connection with the negative οὐ, interrogatively, when, in a strong and indignant tone, the accomplishment of that which is stated, is expected *necessarily*.

Ὅρα οὖν καὶ προθυμοῦ καταδεῖν, εἴν πως πρότερος ἐμοῦ ἴδης, καὶ μοι φράσεις Pl. Rp. 432, c. "Ὡς οἶν ποιήσεις καὶ περὶ θείας μοι Prot. 338, a. Οὐ δὲ φράσεις τοῦτο, *thou wilt not do this, as I hope* = *do it not*; but οὐ δὲ φράσεις τοῦτο; *wilt thou not do this?* = *do it*. Οὐ παύση λέγων; *non desines dicere?* instead of *desine dicere*. Pl. Symp. in. οὐ περιμενῆς; *wilt thou not wait?* Dem. Phil. 2, 72. οὐ φηλάξῃς, ἔφη, ὅπως μὴ δεοπότην εὔρηται. But when in this manner, a *negative* command is to be expressed, the negative μὴ is to be used with οὐ; and when two sentences of this kind, one with an affirmative meaning and the other with a negative, follow each other, οὐ stands in the first sentence, μὴ in the last. Οὐ μὴ φλυαρήσεις; Οὐ μὴ λαλήσεις, ἀλλ' ἀπολοῦθήσεις ἐμοί; instead of μὴ φλυαρεῖ, μὴ λάλει, ἀλλ' ἀκολούθει. Pl. Symp. 175, a. οὐκ οὖν καλεῖς αὐτὸν καὶ μὴ ἀφῆσεις.

5. The Fut. Perf. Ind. expresses an action as completed in future time in relation to the present time of the speaker, e. g.

Καὶ τοῖσι μεμύξεται ἐσθλὰ κακοῖσιν Hes. Op. 177. Ἡ πολιτεία τελείως κεκοσμήσεται, εἴαν ὁ τοιοῦτος αὐτὴν ἐπισκοπῇ φύλαξ ὁ τούτων ἐπιστήμων Pl. Rp. 506, a. The Fut. Perf. of those verbs whose perfects are trans-

lated by the present tenses of other verbs, see Rem. 5, must be translated by the simple Fut., e. g. *μυνήσομαι*, *meminero* (*I shall remember*), *I shall be mindful*.

REM. 8. The Fut. Perf., like the Perf., Rem. 7, is used instead of the simple Fut., to express a thing emphatically, e. g. *Φράζει, καὶ περ ἄξιται* Ar. Plut. 1027.

REM. 9. The Fut. Perf. is used in Greek only in the principal clauses of a sentence, and in subordinate clauses introduced by *ὅτι* and *ὥς*, *that*. In all other subordinate clauses, the Aor. Subj., (more seldom the Perf. Subj.) is used instead of it, in connection with a conjunction compounded of *ἄν*, as *ἐάν, ἐπὶ ἄν, ἐπειδὴ ἄν, ὅταν, πρὶν ἄν, ἕξτε ἄν, ὅς ἄν*, etc., e. g. *Ἐάν τοῦτο λέξῃς*, *si hoc dixeris*.

§ 256. *Historical Tenses, Aorist, Imperfect and Pluperfect.* (382, 384, 385, 387, 388.)

1. The Aor. Ind. expresses past time, separate from the present of the speaker, in a wholly indefinite manner, with no other relation, e. g. *ἔγραψα*, *I wrote*, *Κῦρος πολλὰ ἔθνη ἐνίκησεν*. It thus stands in contrast with the other tenses which express past time; still, so far as it indicates past time indefinitely, it may be used instead of either of these tenses.

2. Both the Impf. and Plup. Ind. express, indeed, an action as past, but always represent it as having relation to another past time. The Impf. expresses the action as contemporary with this other past time; the Plup. expresses the action as already past, (finished before this other past time).

*Ἐν ᾧ σὺ ἔπαιζεις, ἐγὼ ἔγραφον.* "Ὅτε ἔγγις ἦσαν οἱ βάρβαροι, οἱ Ἕλληνες ἐμάχοντο. "Ὅτε οἱ βάρβαροι ἐπεληλύθεισαν, οἱ Ἕλληνες ἐμάχοντο. Τότε (or ἐν ταύτῃ τῇ μάχῃ) οἱ Ἕλληνες θαυμάλειώτατα ἐμάχοντο. Ἐπειδὴ οἱ Ἕλληνες ἐπεληλύθεισαν, οἱ πολέμοι ἀπεπέφεύγισαν. "Ὅτε οἱ σύμμαχοι ἐπλησίαζον, οἱ Ἀθηναῖοι τοὺς Πέρσας ἐνενεκίησαν. Ἐγγράφειν τὴν ἐπιστολὴν, *I had written the letter (before the friend came).*

REM. 1. It is to be noted that the Greeks, when the relation of the past time to another past time can be easily inferred from the context, and no special emphasis lies in this relation, freely use the Aor. instead of the Plup., e. g. *Ἐπειδὴ οἱ Ἕλληνες ἐπὶ ἠλθον, οἱ πολέμοι ἀπεπεφύγισαν*. The Aor. is often employed even instead of the Perf., when the relation of the past time to the present need not be expressed emphatically.

3. Hence the Aor. Ind. is used in historical narrations, in order to indicate the principal events, while the Impf. Ind. is used



to denote the accompanying circumstances. The Aor. narrates, the Impf. describes. Hence in the narration of past events, the Aor., which introduces the principal facts, is very often exchanged for the Impf., which describes and paints; the Aor. is often, also, exchanged with the Hist. Pres., which, like the Aor., relates the principal events, and places them vividly in the present; the Aor., not seldom, is exchanged with the Plup., sometimes with the Perf. By this interchange of the tenses, the narration has the greatest liveliness of representation, and the finest shades of expression.

Ἦμος δ' ἑωςφόρος εἴσι φόως ἐρέων ἐπὶ γαῖαν, τῆμος πυρκαϊὴ ἐμαρ αἰνέτο, παύσατο δὲ φλόξ II. ψ, 228. Τοὺς πελταστὰς ἐδάξαντο οἱ βάρβαροι καὶ ἐμάχοντο· ἐπεὶ δ' ἐγγὺς ἦσαν οἱ ὀπλῖται, ἐτράποντο· καὶ οἱ πελτασταὶ εὐθὺς εἵποντο X. An. 5. 4, 24. Ξυνέβη τῷ ἀδοκίτῳ καὶ ἐξαπίνης ἀμφοτέρωθεν τοὺς Ἀθηναίους θορυβηθῆναι· καὶ τὸ μὲν εὐώνυμον κέρας αὐτῶν, ὅπερ δὴ καὶ προκεχωρήκει, εὐθὺς ἀποφύγειν ἐφυγε· καὶ ὁ Βρασιίδας, ὑποχωροῦντος ἤδη αὐτοῦ, ἐπισταριὼν τῷ δεξιῳ, τὶ τρώσκειται· καὶ πεισόντα αὐτὸν οἱ μὲν Ἀθηναῖοι οὐκ αἰσθάνονται, οἱ δὲ πλησίον ἄραντες ἀπήνεγκαν· καὶ ὁ μὲν Κλέων, ὡς τὸ πρῶτον οὐ διενοεῖτο μῆναι, εὐθὺς φεύγων, καὶ καταληφθεὶς ὑπὸ Μυρμινίου πελταστοῦ, ἀποθνήσκει· οἱ δὲ αὐτοῦ ξυστραφέντες ὀπλῖται ἡμύνοντο κ. τ. λ. Th. 5, 10. Ὁ μὲν πόλεμος ἀπάντων ἡμῶς τῶν εἰρημένων ἀπεστέρηκε· καὶ γάρ τοι πενестέρους πεποιήκε, καὶ πολλοὺς κινδύνους ὑπομένειν ἡνάγκασε, καὶ πρὸς τοὺς Ἕλληνας διαβέβληκε καὶ πάντα τρόπον τεταλαίπωρηκεν ἡμῶς Isocr. Pac. 163, a.

REM. 2. Inasmuch as the Aor. Ind. represents a past action as independent and completed, unconnected with any other past time, and as the Impf. Ind., on the contrary, represents a past action as always connected with another past action, being, consequently, employed in exhibiting an action in its duration and progress, and hence used in description,—so an exact moment, or point of time, is denoted by the Aor., while the Impf., on the other hand, denotes duration or continuance. Yet these two significations do not exist in the tenses themselves, but rather in the nature of the principal facts, which are expressed absolutely, as independent and completed, and in the nature of the attendant circumstances which are represented as continuing. Nothing can in itself be described as momentary or continuing; the action of the longest continuance can be expressed by the Aor., as well as one of the shortest continuance by the Impf., when the former is to be represented as the main idea, the latter as an accompanying circumstance.

4. On the use of the Impf. and Aor. Ind., the following things are to be noted,

(a) The Impf. appears sometimes to stand instead of the Pres., since an action which continues into the present time, is referred to a past time in which it occurred, or was known to the speaker. *Κῦρος ἐξελαίνει*—ἐπὶ τὸν Χάλον ποταμόν, ὅντα τὸ εἶρος πλέθρου, πλήρη δ' ἰχθύων μεγάλων καὶ πρᾶσιων, οὓς οἱ Σύροι θεοὺς ἐνόμιζον καὶ ἀδικεῖν οὐκ ἔδυναν, which the Syrians held for gods, namely, as I then saw, X. An. 1. 4, 9. Ἀφίκοντο πρὸς τὸ Μηθίας καλούμενον τεῖχος—ἀπεῖχε δὲ Βαβυλῶνος οὐ πολὺ 2. 4, 12. Τῇ δὲ πρώτῃ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμόν, ὅς ᾤριζε τὴν τε τῶν Μακρώνων [χωρὰν] καὶ τὴν τῶν Σκυθινῶν 4. 8, 1. Ἀτὰρ ὡς ἑταῖρε, ἄρ' οὐ τόδε ἦν τὸ δῖονδρον, ἐφ' ὅπερ ἤγες ἡμᾶς Pl. Phaedr. 230, a. Οὐκ ἄρ' ἀγαθὸς τὰ πολιτικά Περικλῆς ἦν ἐκ τούτου τοῦ λόγου, namely, when he so appeared to us, consequently = οὐκ ἄρ' ἀγαθός ἐστιν, ὡς ἐφαίνετο Gorg. 516, d.

(b) The Aor. is often used in general propositions, which express a fact borrowed from experience, and which in English is translated by the Pres., or by the verb *is wont*, or *is accustomed*, with an Inf. The Greek, instead of repeating things or facts in detail, selects a single case, which it describes fully, and in this manner embodies the general idea. Il. ρ, 177. αἰεὶ τε Διὸς κρείσσων νόος αἰγιόχοιο, ὅς τε καὶ ἄλκιμον ἄνδρα φοβεῖ, καὶ ἀφείλετο νίκην ῥηϊδίως. X. Cy. 1. 2, 2. αἱ μὲν γὰρ πλεῖσται πόλεις προσιτάττουσι τοῖς πολίταις μὴ κλέπτειν, μὴ ἀρπάζειν, καὶ τᾶλλα τὰ τοιαῦτα ὡς αὐτῶς· ἦν δὲ τις τούτων τι παραβαλὴν, ζημίας αὐτοῖς ἐπέθεσαν. Dem. Ol. 1(2). 20, 9. ὅταν ἐκ πλεονεξίας καὶ πονηρίας τις, ὥς περ οὗτος (Φίλιππος), ἰσχύσῃ, ἡ πρώτη πρόφασις καὶ μικρὸν πταῖσμα ἅπαντα ἀνεχαίτισε καὶ διέλυσε ν.

REM. 3. When the idea of *being wont to do*, as found in the Aor., is to be made prominent, or when a *native habit* is to be expressed, the Greek uses the verbs φιλεῖν and ἐθέλειν. Her. 7. 10, 5. φιλεῖ γὰρ ὁ θεὸς τὰ ὑπερέχοντα πάντα κολοῦναι. 157. τῷ εὖ βουλευθέντι πρῆγματι τελευτῇ ὡς τὸ ἐπιπαν χρηστὴ ἐθέλει ἐπιγίνεσθαι.

(c) Hence in poetry, and often in comparisons, the Aor. is used instead of the Pres., since comparisons contain facts that are known and founded on often repeated experience. Il. γ, 33—36. ὡς δ' ὅτε τις τε δράκοντα ἰδὼν παλινροσὸς ἀπέστη οὐρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυνῆ, ἃψ τ' ἀνεχώρησεν, ὡχρὸς τε μιν εἶλε παρειάς· ὡς αὐτὶς κατ' ὁμίλον ἔδυν Τρώων ὑγερώων (sc. Πάρις). Il. π, 482. ἦριπε δ', ὡς ὅτε τις δρυὺς ἦριπεν.

(d) The tragedians often use the Aor. in dialogue as an impassioned or emphatic expression of a judgment, which has respect, indeed, to the present time, but which the speaker wishes to represent as already confirmed in his experience. The English often translates such Aorists, in a very imperfect manner, by the Pres. Here belong especially verbs expressing passion, etc., e. g. ἀπέπτυσσα, ἐγέλασσα, ἐπήνησα, ᾤμωξα, ἐθαύμασα, ἀπώμωσα, ἥσθην. S. Phil. 1434. αἰ δ' αὖν λάβης σὺ σκύλα τοῦ-

δε τοῦ στρατοῦ, τόξων ἐμῶν μνημεῖα, πρὸς πυρῶν ἐμῇν κόμιζε· καὶ σοὶ ταῦτ', Ἀχιλλέως τέκνον,, παρ' ἡνέστα, *this I counsel thee = let this counsel be given to thee by me.* Eur. Med. 223. χρὴ δὲ ξέρον μὲν κάρτα προσχωρεῖν (see accommodate) πύλει οὐδ' ἀστὺν ἥνέσ', ὅστις αὐθόουτος γεγώς πικρὸς πολλῖταις ἐσ-  
τὴν ὑμαθίας ὑπο (nec laudo, nec unquam laudavi). Hec. 1276. Polym. καὶ σὴν γ' ἀνάγκη παῖδα Κασσάνδραν θανεῖν. Hecuba, ἀπ' ἐπιτυσα, *this thought I abhor = a thought which I have abhorred.*

(e) With like effect the Aor. is apparently often used by Attic writers, instead of the Pres. in urgent appeals, which are expressed in the form of a question introduced by τί οὐν οὐ or τί οὐ. The speaker wishes, as it were, to see the desired action already accomplished. X. Cy. 2. 1, 4. τί οὐν, ἔφη ὁ Κύρος, οὐ καὶ τὴν δύναμιν ἔλεξάς μοι, quin igitur mihi — recenses? *why hast thou not already said it to me?* instead of *say it to me forthwith!* 5. 4, 37. τί οὐν, ἔφη, ὦ Γαδάτα, οὐ χὶ τὰ μὲν τείχη φυλακῇ ἐχρῶ ἀπὸ λίησας; Pl. Phaedon. 86, d. εἰ οὐν τις ἐμῶν εὐπορώτερος ἐμοῦ, τί οὐκ ἀπεκρίνατο; is quam celerrime respondeat. The Pres. is, also, so used; still it is in cases when the expression is far weaker, e. g. Τί οὐν, ἦ δ' ὅς, οὐκ ἐρωτᾷς; stronger than ἐρώτα, but weaker than Τί οὐν οὐκ ἠρώτησας or ἠρώου; Pl. Lysid. 211, d. Τί οὐν οὐ σκοποῦμεν X. C. 3. 1, 10.

(f) The Aor., like the Perf., § 255, Rem. 7, is used, when the speaker confidently considers a future event as already taken place. Il. δ, 160—162. εἴπερ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσεν, ἔκ τε καὶ ὑπὲρ τελεῖ, σὺν τε μεγάλῳ ἀπέτισαν σὺν σφῆσιν κεφαλῇσι γυναιξί τε καὶ τεκέσσιν, i. e. *then have they paid its penalty.* Eur. Med. 78. ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσοίσω-  
μεν νῖον παλαιῷ.

### § 257. Tenses of the Subordinate Modes. (386.)

1. As the Aor. Ind. expresses a past action as independent and completed, and as the Impf. Ind., on the contrary, represents the action in its duration and progress (since it always refers to a past action which is related to another past action, being used in description and delineation), so the Aor. of the subordinate modes, viz. the Subj., Opt. and Imp., together with the Aor. of the Inf. and Part., are used when the action is represented as completed; the Pres. of the subordinate modes, together with the Pres. of the Inf. and Part., and also the Opt. Impf., are used, on the contrary, when the speaker would describe an action in its duration and progress. In this manner the following forms stand contrasted,

- (a) The Aor. Subj. and the Pres. Subj., e. g. φύγωμεν and φεύγωμεν, *let us flee*; λέγω, ἵνα μάθῃς and ἵνα μάγῃς, *in order that thou mayest learn*;
- (b) The Aor. Imp. and the Pres. Imp., e. g. φύγε and φεύγε, *flee*; δός and δίδου μοι τὸ βιβλίον, *give*. Μὴ θορυβεῖτε, ὦ ἄνδρες Ἀθηναῖοι, ἀλλ' ἐμμείνατε μοι, οἷς ἐδείχθη ὑμῶν, μὴ θορυβεῖν ἐφ' οἷς ἂν λίγω (the principal fact is here contained in ἐμμείνατε, the more exact specification in θορυβεῖτε) Pl. Apol. 30, c;
- (c) The Aor. Inf. and the Pres. Inf., e. g. ἐθέλω φυγεῖν and φεύγειν, *I wish to flee*, κελύω σε δοῦναι and δίδοναι μοι τὸ βιβλίον. Καλέσας ὁ Κῦρος Ἀράσπην Μῆδον, τοῦτον ἐκέλευσε διαφυλάξαι αὐτῷ τήν τε γυνᾶκα καὶ τὴν σκῆπν X. Cy. 5. 1, 1; likewise 5. 1, 2. ταύτην οὖν ἐκέλευσεν ὁ Κῦρος διαφυλάττειν τὸν Ἀράσπην, ὥς ἂν λάβῃ (in relation to the subordinate clause). The Aor. and Pres. Inf. may, however, refer to a past action; in this case, the former, like the Aor. Ind., is used to express the principal facts, the latter, like the Impf. Ind., the accompanying circumstances, e. g. Ἀθηναῖοι λέγουσι, δικαίως ἐξελάσαι (τοὺς Πελαγούς)· κατοικημένους γὰρ τοὺς Πελαγούς ὑπὸ τῷ Ἱμῳ, ἐνθεῦτεν ὀρμεωμένους, ἀδικεῖν τάδε· φοιτᾷ γὰρ αἰεὶ τὰς σφετέρας θυγατέρας τε καὶ τοὺς παῖδας ἐπ' ὕδωρ· οὐ γὰρ εἶναι τοῦτον τὸν χρόνον σφίσι καὶ οἰκέτας· ὅπως δὲ ἔλθοιεν αὐταί, τοὺς Πελαγούς ὑπὸ ὕβριος βιάσθαι σφίας κ. τ. λ. (Or. recta, ἐξηλάσαμεν· οἱ γὰρ Πελαγοὶ ἡδίκηον τάδε· ἐφοίτων, etc.) Her. 6, 137;
- (d) The Aor. Part. and the Pres. Part.; comp. λάθες φυγῶν and λάνθανε φεύγων. Περιέπων Σούνιον, βουλόμενοι φθῆναι ἀπικόμενοι ἐς τὸ ἄστυ Her. 6, 115. Still, it is to be noted, that the Part. of the Aor. is commonly used of past time;
- (e) The Aor. Opt. and Impf. Opt., e. g. ἔλεγον, ἵνα μάθοις and ἵνα μάγῃς, *in order that thou mayest learn*, ut disceres; εἴθε τοῦτο γένοιτο and γένοιτο, *O that this might be!*

2. The Aor. of the subordinate modes and participials forms a contrast to the subordinate modes and participials of the Perf. and Plup.; the former denotes an action as absolutely past or ended; the latter, on the contrary, represents it as related to the finite verb; by this relation the subordinate idea of the duration of what is denoted by the verb, i. e. the consequences of the action, is naturally derived. In this way the following forms stand contrasted,

- (a) The Aor. Subj. and the Perf. Subj., e. g. Ὦν ἂν γνώριμον (κύνων ἔδῃ), ἀσπάξεται, καὶ μὴδὲν πάποτε ὑπ' αὐτοῦ ἀγαθὸν πεπύσθῃ Pl. Rp.

376, a. Ἐπειτ' ἀναγκάζω πάλιν ἐξεμῖν, ἅττι' ἂν κεκλόφωσί μου Ar. Eq. 1148;

(b) The Aor. Opt. and the Plup. Opt., e. g. Ἔδεισαν, μὴ λύσσα τις ὥσπερ κυσὶν ἡμῖν ἐμπέσοι and ἐμπεπτώκοι X. An. 5. 7, 27. Ἀγησίλαος ἐδεήθη τῆς πόλεως, ἀφῆναι αὐτὸν ταύτης τῆς στρατηγίας, λέγων, ὅτι τῷ πατρὶ αὐτοῦ πολλὰ ὑπερτέτεκε ἡ τῶν Μαντινέων πόλις ἐν τοῖς πρός Μεσσήνην πολέμοις H. 5. 2, 3;

(c) The Aor. Inf. and the Perf. Inf.; comp. ἀποθανεῖν with τεθνηκέναι;

(d) The Aor. Part. and the Perf. Part.; comp. ἀποθανόν with τεθνηκώς.

REMARK 1. From the above explanation, it is evident why the Aor., though an Hist. tense, has still a Subj. meaning together with an Opt.; the Aor. Subj. stands contrasted on the one hand with the Subj. Pres.; on the other, with the Subj. Perf.

REM. 2. Verbs of thinking, hoping, speaking, swearing, willing, denying, delaying, entreating, convincing, commanding, prohibiting, hindering and the like, whose object may be viewed as future, are connected at one time with the Fut. Inf., at another, with the Pres. Inf., and, at another still, with the Aor. Inf. The Aor., which is used most frequently, denotes an action, as absolutely ended; the Fut. is employed, when the idea of future time should be made specially prominent; the Pres., when the idea of a permanent condition is affirmed.

REM. 3. The infinitives and participles exhibit merely the condition of an action, as either continuing, or completed, or future and impending; but the period of time (the present, the past, the future,) to which the circumstances of any given time belong, is indicated by the Ind. of the verb, which is the predicate of the sentence. Hence every Inf. and every Part. may refer to every Ind., whatever be the period of time to which the Ind. relates, e. g. φημί (ἔφην, φήσω) ἁμαρτάνειν, ἡμαρτηκέναι, ἁμαρτήσεσθαι; οἶδα ἁμαρτάνων, ἡμαρτηκώς, ἁμαρτησόμενος; γελῶν λέγει, ἔλεγε, λήσει, etc.

REM. 4. The Imp. always belongs to the present time, but points to the future. The different forms of the Imp. exhibit only the different conditions of actions, comp. No. 1, (b). The Greek Subj. points universally to the future, and is never used of present or past time, like the Eng. and Lat., e. g. *I think the matter may be in a good state, or if the thing be in a good state.* Hence the Greek Fut. has no Subj., but an Opt., since there is often a necessity in narrations of expressing the conception of a future action by a past tense, e. g. ἡγγεilen, ὅτι οἱ πολέμοι νικήσουσιν, "that the enemy *would* conquer." Where it appears to be used of past time, it must be expressed by the Fut. Perf. The Greek Opt., indeed, belongs, according to its formation, to the historical tenses, but it is used not only of the past, but of the present and future.

## § 258. B. *A more particular View of the Modes.*

(391 f.)

1. The Modes are three in number, the Indicative, the Subjunctive (the Optative) and the Imperative, § 253, (b).

(a) The Indicative is the mode which expresses a fact or a phenomenon.

Τὸ ῥόδον θ' ἀλλεῖ. Ὁ πατήρ γέγραφε τὴν ἐπιστολήν. Οἱ πολέμοι ἀπέφυγον. Οἱ πολῖται τοὺς πολεμίους νικήσουσιν.

(b) The Subjunctive is the mode which denotes conception. The Subj. of the Hist. tenses may be called the Optative.

Ἵσμεν! εσμεν! Τί ποιοῦμεν; quid faciamus? Οὐκ ἔχω, ὅποι τράπαμαί, nescio, quo me vertam. Οὐκ εἶχον, ὅποι τράποίμην, nesciebam, quo me verterem. Λέγω, ἵν' εἰδῇς, dico, ut scias, in order that you may know it. Ἐλεξα, ἵν' εἰδέιης, dixi, ut scires, in order that you should know it.

(c) The Imperative is the mode which denotes the immediate expression of the will, directed as a command either to a person present, or to one absent, e. g. γράψον, γράφε, write, γράφτω, let him write. By command, is not always to be understood one of an urgent nature, but entreaties, admonitions, counsels, may be expressed by the Imp.

2. The Modes exhibit the relation in which a thought, that is expressed, stands to the mind of the speaker. Hence they denote nothing objective, i. e. they never show how an action is in its actual occurrence; the Ind., in itself, denotes nothing actual; the Subj., in itself, nothing possible; the Imp., in itself, nothing necessary; the language represents these ideas by special expressions, e. g. ἀληθῶς, δύνασθαι, δεῖ, χρεῖ, etc. The modes express subjective relations solely, i. e. the relations to the mind of the speaker, since they show how the speaker conceives of an action. A mental operation is either an act of perception, an act of conception, or an act of desire. The Ind. is the mode of perception; it indicates that which the speaker conceives or represents as a thing seen or appearing, whether an actual, objective fact, or a conception; even the future, which, in itself is something merely imagined, can be conceived by the speaker as a fact, and hence is expressed by the Fut. Ind. The Subj. is the mode which expresses conception; it indicates that which the speaker conceives and represents as a conception, whether it has an actual objective existence, or is a mere mental conception. The Imp. is the mode which expresses desire; it denotes that which the speaker conceives and represents as something desired, whether it be an actual objective necessity or not.

§ 259. *Use of the Subjunctive, Optative and Imperative.* (400—408.)

1. The Pres. and Aor. Subj. are used in Principal sentences,

(a) In the first Pers. Sing. and Pl. in exhortations and warnings (and may be called the *adhortative* Subjunctive), where the Eng. uses *let*, *let us*, with the infinitive; the negative is here *μή*.

(b) In the first Pers. Sing. and Pl. in deliberative questions (*deliberative* Subjunctive), when the speaker deliberates with himself what he ought to do; the negative is also *μή*.

"*ἴωμεν, eamus! let us go!* *Μὴ ἴωμεν.* "*Ἄγε (φέρε, ἔα) ἴωμεν.* *Φέρε ἴδω* Her. 7, 103. *Φέρε δὴ, ἣ δ' ὅς, περιπαῶ πρὸς ἡμῶν ἀπολογίσασθαι* Pl. Phaedon. 63, b. Such a summons is very often expressed in the form of a question preceded by *βούλει*; yet in this case, the subjunctive is a subordinate clause dependent on *βούλει*, e. g. *Βούλει οἶν, δύο εἶδη θῶμεν πειθοῦς*; Pl. Gorg. 454, e. *Τί ποιῶμεν*; quid *faciamus? what shall we do?* *Εἴπωμεν, ἣ σιγῶμεν*; Eur. Ion. 771. In *Ποῖ τις φροντίδος ἔλθῃ*; S. OC. 170. *τίς* is used instead of the first Pers. (= *ποῖ ἔλθω* or *ἔλθωμεν*, like *ποῖ φρενῶν ἔλθω*; 310). *Μὴ ἔρωμαι*; shall I not ask? X. C. 1. 2, 36. "*Ὅσα οἱ ὄλγοι τοὺς πολλοὺς μὴ πείσαντες, ἀλλὰ κρατοῦντες γράφουσι, πότερον βίαν φῶμεν, ἣ μὴ φῶμεν εἶναι*; 45.

REMARK 1. In the second and third Pers. the exhortation takes the form of a command or wish, and hence is expressed by the Imp. or Opt. Od. χ, 77. *ἔλθωμεν δ' ἀνὰ ἄστυ, βοή δ' ὤκιστα γένοιτο*. Yet there are also passages in which the second Pers. Subj. stands in connection with *ἄγε* and *φέρε* instead of the Imp., e. g. *Φέρε, ὦ τέκνον, νῦν καὶ τὸ τῆς νήσου μάθῃς* S. Ph. 300.

REM. 2. On the use of the second Pers. Subj. with *μή* to express a prohibition, e. g. *μὴ γράψῃς*, ne scribas, see No. 5.

REM. 3. A wish is very seldom expressed by *εἴθε* with the Subj. instead of the Opt. *Εἴθε' αἰθέρως ἄνω πτωκίδες ὀξυτόνου διὰ πνεύματος ἔλωσι μ'*, without variation, (o si aves me sursum in aetherem per auras stridentem capiant) S. Ph. 1094. Comp. *Εἴθε τινὲς εὐναὶ δικαίων ἱμεγαίων ἐν Ἀργεὶ φανῶσι τέκνοισιν* Eur. Suppl. 1028. *Εἴθε' — αἰὶνχιον εἶδος ἀντὶ τοῦ καλοῦ λάβω* (in some Codd. *λαβεῖν*) Hel. 262.

REM. 4. In the third place, the subjunctive is somewhat frequently used in principal sentences, in the Epic language instead of the Fut. Ind. though with a slight difference of meaning. Both express a present conception of a future action; but the Fut. Ind. represents what is still in the future as *known* and *certain* in the view of the speaker, while the Subj. represents what is future as merely a concession or admission of something expected. Il. ζ, 459. *καὶ ποτὶ τις εἴπῃσιν*, and one MAY say = admit that one will say.

Π. η, 197. οὐ γὰρ τίς με βίη γε ἐκὼν ἀέκοντα δέηται, *one will not force me away = I will not admit that one will, etc.* α, 262. οὐ γὰρ πῶ τοιούς ἴδον ἀνέρας, οὐδὲ ἴδωμαι, *nor do I expect that I shall see such men, nor am I to see; οὐδὲ ὕψομαι, nor shall I (certainly) see.* Od. ζ, 201. οὐκ ἔστ' οἷτος ἀνὴρ διερός βροτός, οὐδὲ γένηται. π, 437. οὐκ ἔστ' οὔτος ἀνὴρ, οὐδ' ἔσσεται οὐδὲ γένηται, *it is not to be expected that he will be.*

REM. 5. The frequent use of the Subj. with οὐδὲ μή in the Attic writers is wholly analogous to the principle just stated. See under § 318, 6.

2. The Opt. Impf. and Aor. is also used in principal sentences, to denote *deliberative questions*, (i. e. such as express doubt and propriety), but in reference to the past.

Theocr. 27, 24. πολλοὶ μὲ ἐμνώοντο, νόον δ' ἐμὸν οὔτις ἔαδε — καὶ τί, φίλος, φέξαιμι; γάμοι πλήθουσιν ἀνίας, i. e. *quid facerem? sc. tum, quum multi nuptias meas ambiebant, sed eorum nullus mihi placebat, what could I then do?*

3. Besides the above usage, in which the act of conception belongs to the past, the Subj. of the historical tenses (Opt.) is also used, where the act of conception is a present one. When a present conception is expressed by the subjunctive, e. g. ἴωμεν, *eamus*, τί εἴπωμεν; *quid dicamus?* then the realization of what is conceived may be assumed or expected from the present point of time. But when a present conception is expressed by the Opt. (Subj. of the historical tenses), the speaker places himself as it were out of the present, and no longer keeps up the living connection between the present and what actually exists, and represents the conception as one separate from his present point of time. Hence a present conception expressed in this way connects itself very naturally with the subordinate idea of *uncertainty*. Accordingly, in relation to present conceptions, the Greek uses the subjunctive of the historical tenses (Opt.) in principal sentences, in the following cases.

(a) Generally to express a presupposition, a present or future uncertainty, an undetermined possibility, presumption or admission. The prose-writers here commonly use the modal adverb ἄν with the Opt., § 260, 2, (4), (a), but the poets very frequently use the Opt. without ἄν. A negation is here expressed by οὐ (οὐκ).

Ὁ δὲ αὐτὸ ἀντὶ ἀνίμοιον εἶη καὶ διάφορον, σχολῇ γέ ποὺ τῷ ἄλλῳ ὁμοίον ἢ φίλον γένοιτο, *that would scarcely be like or friendly to another,*



Pl. Lysid. 214, d. Ἀπολομένης δὲ τῆς ψυχῆς τότ' ἤδη τὴν φύσιν τῆς ἀσθενείας ἐπειδαικνύοι τὸ σῶμα καὶ ταχὺ σαπὲν διολίχοιτο (animo extincto tum vero corpus imbecillitatem suam ostendat et intercidat) Phaedon. 87, e. Εἰ μὲν συμβουλευόμην, ἂ βέλτιστά μοι δοκεῖ εἶναι, πολλά μοι κἀγαθὰ γένοιτο· εἰ δὲ μή, τὰναντία, *then many blessings would attend me*, X. An. 5. 6, 4.

(b) To express a wish. μή is here used in a negation.

Pl. χ, 304. μὴ μὲν ἀσπουδί γε καὶ ἀκλειῶς ἀπολοίμην, *may I not perish!* S. Aj. 550. ὦ παῖ, γένοιτο πατρὸς εὐτυχέστερος, τὰ δ' ἄλλ' ὅμοιος! καὶ γένοι' ἂν οὐ κακός, *may you be more fortunate than your father, but in other things like him! then you would not be wicked.* X. Cy. 6. 3, 11. Ἀλλ', ὦ Ζεῦ μίγυστε, λαβεῖν μοι γένοιτο αὐτόν, ὥς ἐγὼ βούλομαι. The wish is commonly introduced by εἴθε, εἰ γάρ. Od. γ, 205. εἰ γάρ μοι τοσσόνδε θεοὶ δύναινεν παρὰ θείειν! X. Cy. 6. 1, 38. εἰ γάρ γένοιτο! (Poet. ὥς like utinam. Eur. Hipp. 407. ὥς ἀπύλοιτο παγκαῶς!)

REM. 6. When a wish is expressed, which the speaker knows cannot be realized, the Ind. of the historical tenses is used, e. g. *Εἴθε τοῦτο ἐγίγνετο!* *εἴθε τοῦτο ἐγένετο!* *utinam hoc factum esset!* *O that this were done, or commonly, O that this had been done!* So ὥφελος γράψαι! *O that you had written!* X. An. 2. 1, 4. ἀλλ' ὥφελε μὲν Κίρκος ζῆν! *O that Cyrus were still alive!* Also εἴθε, εἰ γάρ ὥς ὥφελον, εἰς, εἰς with the Inf., particularly in poetry. On the wish expressed by πῶς ἂν with the Opt., see § 260, 2, 4, (d). On the infrequent use of the Subj. to denote a wish, see Rem. 3.

(c) A command is also expressed in a milder way, in the form of a wish.

Od. ξ, 408. τάχιστα μοι ἔνδον ἑταῖροι εἴεν. Pl. κήρυξ τίς οἱ ἐπιτο γεραιότερος. Arist. Vesp. 1431. ἔρδοι τις ἢν ἕκαστος εἰδεῖν τέχνην. X. An. 3. 2, 37. εἰ μὲν οὖν ἄλλος τις βέλτιον ὄρεῖ, ἄλλως ἐχέτω· εἰ δὲ μή, Χειρλόσφορ μὲν ἡγοῖτο.

(d) Generally the Optative is used to express a desire, wish and inclination. A negation is here expressed by μή.

Theocr. 8, 20. ταῦταν (τὴν σύριγγα) κατ' ἐίην, *I should desire to place, τὰ δὲ τῷ πατρὶ οὐ καταθησῶ.* Her. 7, 11. μὴ γὰρ εἴην ἐκ Δαρείου γεγονώς, μὴ τιμωρησάμενος, Ἀθηναίους, *I would not be descended from Darius, unless, etc.*

(e) In direct questions the Opt. is used, when a mere admission or presupposition is expressed.

(α) In Homer the interrogative clause then forms a kind of antecedent to the conditioned clause, i. e. to the clause depending on the condition ex-

pressed by the question. II. δ, 93, sq. ἡ ῥά νύ μοι τι πίθοιο, *Λυκάονος νῖε δαΐφρον; Τλαίης κεν Μενελάω ἐπιπροέμενταχὺν ἰόν, πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο* (the same as εἴ τι μοι πίθοιο, τλαίης κεν, etc.). Here πίθοιο, etc. is the interrogative clause containing the condition, and τλαίης, etc. the conditioned clause depending on the preceding. When the question has two members, the first, expressed by the Opt. with ἄν, contains the condition, the last, expressed by the Opt. with ἄν, contains the conditioned clause. II. ξ, 191. ἡ ῥά νύ μοι τι πίθοιο, φίλον τέκος, ὅ τι κεν εἶπω, ἢ κεν ἀρνήσαιο κοιτῶσαμένη τόγε θυμῷ; (β) In the Attic writers, the Opt. is also used in a question without reference to a conditioned clause. These questions, however, always imply a negative. Aesch. Choeph. ἀλλ' ὑπέρολμον ἀνδρὸς φρόνημα τίς λέγοι; *who could describe?*—no one, i. e. *who can you suppose could describe?* S. Ant. 604. τεάν, Ζεῦ, δύναισιν τίς ἀνδρῶν ὑπερβασίᾳ κατὰσχοι; *who could restrain?* i. e. *who can be supposed to restrain?* Arist. Plut. 438. ἄναξ Ἀπολλων καὶ θεοί, ποῖ τις φύγοι; Dem. Phorm. 921, 1. καὶ ὅσα μὲν εἶπε μετὰ τῆς ἀληθείας, μὴ χρησθε τεκμηρίῳ· ἃ δ' ἐψεύσατο τὸ ὕστερον, πιστότερα ταῦθ' ὑπολάβοιτε εἶναι; *haec vos veriora existimaturos quis putet!* Pl. Rp. 437, b. ἄρ οὐν—πάντα τὰ τοιαῦτα τῶν ἐναντίων ἀλλήλοις θείης; *can you consider all such things to be opposite to each other?* i. e. *can I assume that you,* etc.

REM. 7. The deliberative Opt. No. 2, differs from this.

REM. 8. All the cases mentioned under (a) (b) (c) (d) (e) are to be regarded as elliptical sentences, which may be analyzed like the conditional sentence εἴ τι ἔχοις, δόιης ἄν, *if you had, you would give.*

(4) The following things in addition are to be noted respecting the Imp., § 258, 1, (c). Although the Imp. always refers to the present time, or that which the speaker considers present, yet the Greek has several Imp. forms, viz. a Pres., Perf. and Aor. These forms, however, do not express a different relation of time, but only the different condition or circumstance of the predicate. The difference between the Imp. Aor. γράψον and the Pres. γράφε, has been explained, § 257, 1, (b). The Imp. Perf. has always the sense of the Pres. e. g. μέμνησο, *memento, be remembering, remember*, ἢ θύρα κλεισθῶ, *let the door be shut* (and remain shut). See § 255, Rem. 5.

5. In negative or prohibitive expressions with μή (*ne*), the Greek commonly uses only the Pres. Imp., not the Aor. Imp., but instead of it, the Aor. Subjunctive.

Μὴ γράφῃς or μὴ γράψῃς (but neither μὴ γράφῃς, nor μὴ γράψον).

*Μὴ γράφετω* or *μὴ γράψῃ*, *ne scribāto*, (but neither *μὴ γράφῃ*, nor *μὴ γράψάτω*). *Μή μοι ἀντίλεγε* or *μή μοι ἀντιλέξῃς*. Dem. Mid. 582, 15. *μή* κατὰ τοὺς νόμους δικάσῃτε, ὧς ἄνδρες δικασταί· *μή* βοήσῃτε τῷ πεπονθότι δεινῷ· *μή* εὐορκεῖτε· ἡμῖν δότε τὴν χάριν ταύτην. Id. Cor. 294, 196. *καὶ* μου — *μηδὲ* εἰς τὴν ὑπερβολὴν (*verba mea omnem modum excedentia*) θάυμασῃ, ἀλλὰ μετ' εὐνοίας, ὃ λέγω, θωροσάτω. Th. 3, 39. *κολασθήτωσαν* δὲ καὶ νῦν ἄξιως τῆς ἀδικίας, καὶ *μή* τοῖς μὲν ὁλλοίς ἢ αἰτία πρὸς τὴν θῆ, τὸν δὲ δῆμον ἀπολύσῃτε.

REM. 9. Yet sometimes in the Epic poets, though very seldom in other poets, *μή* is found with the second Pers. of the Aor. Imp., e. g. Il. δ, 410. τῷ *μή* μοι πατέρας ποδ' ὁμοίῃ ἔνθ' ο θυμῷ. Frequently even the third Pers. is found in the Attic prose writers. X. Cy. 8, 7, 26. *μηδεὶς* ἰδίτω.

6. The third Pers. Imp. is very often used, the second more seldom, to denote that the speaker admits or grants something, the correctness or incorrectness of which depends upon himself.

Οὕτως ἐχέτω, ὥς σὺ λέγεις, *admit that it is as you say*, Pl. Symp. 201, c. Ἔοικέτω δὴ ἡ ψυχὴ ξυμφύτῳ δυνάμει ὑποπτέρου ζεύγους τε καὶ ἡνιόχου Phaedr. 246, a. *Ἀγέτω* περὶ αὐτοῦ, ὥς ἕκαστος γιγνώσκει, *admit that it is said*, Th. 2, 48.

REM. 10. The Imp. in the formula οἷσθ' ὃ δρᾷσον — οἷσθ' ὡς ποιήσον, usually in the Attic writers, is to be explained by a transition, frequent in Greek, from the indirect to the direct form of construction. The use of the third Pers. Imp., not only in dependent questions, but also in other subordinate sentences, is according to the same analogy. Her. 1, 89. νῦν ὧν ποιήσον ὧδε, εἴ τοι ἀρέσκει, τὰ ἐγὼ λέγω· κάτισον τῶν δορυφόρων ἐπὶ πάσῃσι τῇσι πύλῃσι φυλάκους, οἳ λεγόντων —, ὡς σφρα (sc. χρήματα) ἀναγκαίως ἔχει δεκατευθῆναι τῷ Διὶ (οἱ λεγόντων = καὶ οὗτοι λεγόντων). Th. 4, 92. δειξάται, ὅτι — κτάσθωσαν, *may they be permitted to retain!*

REM. 11. On the transition of the third Pers. Imp. to the second, see § 241, Rem. 13, (c); on the use of the Fut. instead of the Imp., see § 255, 4. and on the Opt. with *ἄν* in the sense of the Imp., § 260, 2, (4) (b).

### § 260. *The Modes in connection with the Modal Adverb ἄν* (κέ, κέρ). (393—395.)

1. The Modal adverb *ἄν*, together with which the enclitics *κέ*, *κέρ*, Doric *κά*, *κάν*, are used in the Epic and Lyric language, denotes the relation between a conditioning expression or sentence and a conditioned one, since it indicates that the predicate of the sentence to which it belongs, is conditioned by another thought either expressed or to be supplied. Hence the realization of the predicate depends upon the realization of another predicate. Therefore, where a predicate is accompanied by *ἄν*, the predicate seems to be conditioned.

2. A complete view of the use of ἄν cannot be presented until conditional sentences are treated of. Yet, as it is used in all kinds of sentences, it is necessary to explain its construction here. It is connected,

(1) With the Fut. Ind. The predicate expressed by the Fut. Ind., seems to the speaker, at the time then present, always to depend on conditions and circumstances. Whenever this idea of dependence is to be made specially prominent, ἄν (Epic κέ) can be joined with the Fut., yet this construction is rare in the Attic dialect.

Od. ρ, 540. εἰ δ' Ὀδυσσεὺς ἔλθοι —, αἰψά κε σὺν ᾧ παιδί βίαις ἀποτίσεται ἀνδρῶν. Il. ξ, 267. ἀλλ' ἔθ', ἐγὼ δέ κ' εἰ τοι Χαρίτων μίαν ὑπλοτεράων δώσω ὀπνιέμεναι, dabo, scil. si tibi lubuerit. X. Cy. 6. 1, 45. ὑβριστήν οὖν νομίζων αὐτόν, εὖ οἶδ' ὅτι ἄσμενος ἄν πρὸς ἄνδρα, οἷος σὺ εἰ, ἀπαλαγήσεται (so in the best Codd.). 7. 5, 21. ὅταν δὲ καὶ αἰσθωνταὶ ἡμᾶς ἐνδον ὄντας, πολὺ ἄν ἔτι μᾶλλον, ἢ νῦν, ἀχρεῖοι ἔσονται ὑπὸ τοῦ ἐκπεπληχθῆαι (ἄν is wanting in only two Codd.).

REMARK 1. With the Pres. and Perf. Ind., ἄν is not used. For that which the speaker expresses as a present object, cannot at the same time be expressed as something, the realization of which is dependent on another thought. In those passages where ἄν is found with the Pres. and Perf. Ind., either the reading is questionable, or ἄν must be referred to another verb of the sentence, e. g. Οὐκ οἶδ' ἄν εἰ πείσαιμι instead of εἰ πείσαιμι ἄν Eur. Med. 937; so often νομίζω ἄν, οἶμαι ἄν and the like, followed by an Inf., where ἄν belongs to the Inf.; or it is to be considered as an elliptical mode of expression, as in X. S. 4, 37. ἐγὼ δὲ οὕτω πολλὰ ἔχω, ὥς μόλις αὐτὰ καὶ ἐγὼ ἄν αὐτὸς εὗρίσκω, *I have so many things that I with difficulty find them, indeed if I should seek for them myself, I should not find them.* Nor is ἄν used with the Imp. For what the speaker expresses as his immediate will, cannot be considered as dependent on a condition. The few passages referred to in proof of the use of ἄν with the Imp., are all, critically considered, questionable and prove nothing.

(2) Ἄν is used with the Ind. of the historical tenses, and in a two-fold relation, viz.

(α) To denote a dependent action, the reality or possibility of which is denied, i. e. it is affirmed that something might take place under a certain condition, but did not take place, because the condition was not fulfilled. The condition is then expressed by εἰ with the Ind. of the historical tenses.

Εἰ τοῦτο ἔλεγες (ἔλεξας), ἡμάρτανες (ἡμαρτες) ἄν, i. e. *if you said*

this, you were wrong, or in English we sometimes use the Plup. and say, *if you had said this, you would have been wrong*, but now I know that you did not say it, consequently you are not wrong; Lat. *si hoc dixisses, errasses* (at non dixisti; ergo non errasti). *Εἴ τι εἶχομεν, εἰ δὲ δόμεν (ἔδομεν) ἄν* if we had anything, we would give it to you, or if we had had anything, we would have given it to you; si quid habuissēmus, dedissemus. Also without an antecedent sentence, e. g. *ἐχάρης ἄν*, laetatus fuisses (scil. si hoc vidisses).

REM. 2. Here belong also the expressions, *ὥόμην ἄν, ἔγνων ἄν, ἦσθόμην ἄν* and the like, as in Latin, *putares, crederes, diceres, cerneres, videres*, you (one) could believe, or you (one) would have believed. Here *εἰ παρήσθα, εἰ τις ἔλεγε, εἰ εἶδες, εἰ ἐδυνάμην* and the like, as conditioning antecedent clauses, are to be supplied. *Ἐνθα δὲ ἔγνω τις ἄν τοὺς ὁμοτίμους πεπαιδευμένους, ὡς δέῃ (tum vero videres) X. Cy. 3. 3, 70. Ἐνθα δὲ ἔγνω τις ἄν, ὅσους ἄξιον εἶη τὸ φιλεῖσθαι ἄρχοντα ὑπὸ τῶν ἀρχομένων 7. 1, 38. Εὐθύς σὺν τούτοις εἰσπηδήσαντες εἰς τὸν πηλὸν θάπτον, ἦ ὡς τις ἄν ᾤετο, μετώρους ἐκέκμισαν τάς ἀμάξας (celerius, quam quis crederet) An. 1. 5, 8. Ἐπεὶ ῥ' ὥσθ' ἔδ' ἄν τις κακῆνα ἰδὼν (one might be encouraged if he saw those things) Ag. 1, 27.*

REM. 3. With the Ind. of the historical tenses, ἄν is often omitted. Then the speaker has no reference, in his representation, to the condition contained in the protasis or antecedent, on account of which the action expressed in the apodosis or conclusion could not be completed, but he emphatically represents the predicate as an actual fact. X. An. 7. 6, 21. *Εἰποι δὲ τις ἄν· Οὐκὼν αἰσχύνῃ οὕτω μορῶς ἐξαπατούμενος; Ναὶ μὰ Δία ἡσχύνόμην μέντοι, εἰ ὑπὸ πολέμου γε ὄντος ἐξηπατήθην· φίλῳ δ' ὄντι ἐξαπατᾶν αἰσχρόν μοι δοκεῖ εἶναι, ἢ ἐξαπατᾶσθαι.* Lycurg. Leocr. p. 154, 23. *εἰ μὲν οὖν ζῶν ἐτύγγανεν ὁ Ἀμύντας, ἐκείνον αὐτὸν παρειχόμεν· νῦν δὲ ἡμῖν καλῶ τοὺς συνειδύτας.* There is very frequently an ellipsis of ἄν in expressions, which denote the idea of necessity, duty, reasonableness, possibility, liberty and inclination, e. g. *χρῆν, ἔδει, ὀφείλον, verbal adjectives in τέος, προςήκει, καίρος ἦν, εἰκὸς ἦν, καλὸν ἦν, αἰσχροὺν ἦν, ἄξιον ἦν, καλῶς εἶχε, ἐξῆν, ὑπῆρχε, ἔμελλεν, ἐβουλόμην.* Lys. 123, 3. *χρῆν δὲ σε —, εἴπερ ἦσθα χρηστός, πολὺ μάλλον — μνητὴν γενέσθαι· νῦν δέ σου τὰ ἔργα φανερά γεγένηται κ. τ. λ., you ought or you must.* X. C. 2, 7, 10. *εἰ μὲν τοίνυν αἰσχρόν τι ἐμελλον ἐργάσασθαι, θάνατον ἀντ' αὐτοῦ προαιρετέον ἦν· νῦν δ' ἂ μὲν δοκεῖ κύλλιστα καὶ προεωδέστερα γυναιξὶν εἶναι ἐπίστανται, ὡς ἔοικε κ. τ. λ., mors praeferenda erat.* So also with the Inf. Ib. 1. 3, 3. *οὔτε γὰρ θεοῖς ἔφη καλῶς ἔχειν, εἰ ταῖς μεγάλαις θυσίαις μάλλον ἢ ταῖς σμικραῖς ἐχαιρον.* Very often without an antecedent sentence, e. g. *αἰσχροὺν ἦν ταῦτα ποιεῖν, turpe erat, it would be base, ἐξῆν ταῦτα ποιεῖν, licebat; καλῶς εἶχε.*

REM. 4. In all the above expressions, however, ἄν can be used; so also in Latin, the Subj. is sometimes found instead of the Ind. Dem. Phil. 1. 40, 1. *εἰ γὰρ ἐκ τοῦ προκλήλυθότος χρόνου τὰ δέοντα οὗτοι σινεβούλευσαν, οὐδὲν ἄν ἡμᾶς νῦν ἔδει βουλέεσθαι.*

REM. 5. The Pres. tense of *χρῆ, δεῖ, προσήκει, καλῶς ἔχει*, etc., is used of things, which can yet take place. Comp, *possum commemorare, perhaps I can do it*, and *poteram commemorare, but it could not be done.*

REM. 6. Ἄν is very naturally omitted, if in the apodosis there is an Ind. of an historical tense of the verb *κινδυνεύειν*, *to be in danger, to seem*, since the verb by itself denies the existence or reality of the action expressed by the Inf. connected with it. Th. 3, 74. ἡ πόλις *ἐκινδύνευσεν* πᾶσα διαφθαῖναι, εἰ ἄνεμος ἐπεγένετο τῇ φλογὶ ἐπίφορος ἐς αὐτήν. Aeschin. c. Ctes. 515, R. εἰ μὴ δρόμῳ μέλις ἐξεφύγομεν εἰς Δελφοὺς, *ἐκινδυνεύσαμεν ἀπολίσθαι*. So if in the apodosis, ὁ λίγος, μικροῦ, τάχα, *nearly, almost*, are joined with the Ind. of a historical tense. Plat. Symp. p. 198, C. ἔγωγε ἐνθυμούμενος, ὅτι αὐτὸς οὐχ οἷός τ' ἔσομαι οὐδ' ἐγγὺς τούτων οὐδὲν καλὸν εἶπεν, ὑπ' αἰσχύνῃς ὁ λίγος ἀποδράς ὥχόμενον, εἴ πῃ εἶχον. Without a protasis, e. g. X. Cy. 1. 4, 8. καὶ πῶς διαπηδῶν αὐτῷ ὁ ἵππος πίπτει εἰς γόνατα, καὶ μικροῦ κακύνον ἐξετραχήλισεν. Comp. the Lat. *prope* (*paene*) *cecidit*, *I came near falling*.

(β) To denote that which takes place in certain cases, under certain circumstances, i. e. a repeated action. The historical tense most frequently used here is either the Impf. or the Aor.; the Plup. is used, only when it has the sense of the Impf. The condition under which the action is repeated, is either actually stated, and is then expressed by εἰ, ὅτε, etc. with the Opt., or it must be supplied from the context.

Ἐπεν ἄν, *he was accustomed to say, he would say as often as this or that happened, as often as it was necessary*, and the like. X. C. 4. 6, 13. εἰ δέ τις αὐτῷ περὶ τοῦ ἀντιλέγειν, ἐπὶ τῇ ὑπόθεσιν ἐπανήγεν ἄν πάντα τὸν λόγον, *as often as one contradicted*. 1. 3. 4. εἰ δέ τι δόξειεν αὐτῷ (Σωκράτει) σημαίνεισθαι παρὰ τῶν θεῶν, ἥτιον ἄν ἐπείσθη παρὰ τὰ σημαινόμενα ποιῆσαι, ἢ εἰ τις αὐτὸν ἐπειθεν ὁδοῦ λαβεῖν ἡγεμόνα τυφλόν—ἀντὶ βλέποντος, An. 2. 3, 11. εἰ τις αὐτῷ δοκοίη τῶν πρὸς τοῦτο τεταγμένων βλακύνειν,—ἔπαιεν ἄν. 1. 5, 2. οἱ μὲν ὄνοι, ἐπεὶ τις διώκοι, προδραμόντες ἄν ἔστασαν, *as often as any one pursued them*. 3. 4, 22. ὅποτε δὲ διάσχοιεν αἱ πλευραὶ τοῦ πλαισίου, τὸ μέσον ἄν ἐξεπέμπασαν.

3. With the Subjunctive. As the Greek Subj. always represents the object it describes as something future, § 257, Rem. 4, the connection of this mode with ἄν is very natural; ἄν represents the future object described as conditioned and dependent on circumstances. The following cases are to be distinguished,

(a) The Subj. expressing exhortation, § 259, 1, (a), is never used with ἄν (κε).

(b) The Subj. expressing deliberation, § 259, 1, (b), is used with ἄν (κε), though but seldom in direct, more frequently in indirect questions, if there is a condition to be referred to.

Τί ποῖ ἄν οὕν λέγωμεν — ; *what shall we therefore say*, if the thing is so? etc. Pl. L. 655, a. ἐγὼ γὰρ τοῦτο, ὃ Πρωταγόρα, οὐκ ᾔμην διδασκτὸν εἶναι, σοὶ δὲ λέγοντι οὐκ ἔχω ὅπως ἄν ἀπιστῶ (i. e. εἰ σὺ λέγεις) Prot. 319, b. Ἄν δ' αὖ ἡμεῖς νικῶμεν, λελυμένης τῆς γεφύρας οὐχ ἔξουσιν ἐκεῖνοι, ὅπου ἄν φύγωσιν (only in two Codd. ὅπου φύγωσιν) X. An. 2. 4, 20. Εἰ δέ σοι μὴ δοκεῖ, σκέψαι, εἰ ἄν (i. e. εἰ ἄν) τόδε σοι μᾶλλον ἀρεσκῇ C. 4. 4, 12.

(c) The Subj., which is often used in the Homeric language, instead of the Fut. Ind., § 259, Rem. 4, is frequently found with ἄν, which is to be explained in the same manner as it is with the Fut. Ind., No. 2, (1).

Εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κε ν ἀντὸς ἔλωμαι Il. α, 137. Οὐκ ἄν τοι χρεαίσμῃ κίθαρις Il. γ, 54.

(d) In subordinate clauses in the writers of all periods. In this last case, ἄν (κέ) usually stands with the conjunction of the subordinate clause, or combines with the conjunction and forms one word. In this manner originate ἐάν (from εἰ ἄν), ἐπάν, ὅταν, ὁπότεν, πρὶν ἄν, ἔνθ' ἄν, ὅθι ἄν, οὗ ἄν, ὅπου ἄν, οἷ ἄν, ὅποι ἄν, ἧ ἄν, ὅπη ἄν, ὅθεν ἄν, ὁπόθεν ἄν, etc., ὅς ἄν (quicunque or si quis), οἷος ὁποῖος ἄν, ὅσος ἄν, ὁπόσος ἄν, etc. In all these expressions, the thing assumed is considered *possible*; it is assumed that something is possible in the future; the future occurrence of it depends upon the assumption of the speaker, e. g. ἐάν τοῦτο λέγῃς, *if you say (shall say) this*, viz. according to my assumption, or as I expect, ἀμαρτήσῃ, *you will be wrong*.

(4) With the Opt., very seldom with the Opt. Fut., e. g. Lycurg. Leocr. 146, § 15.

(a) The Opt. with ἄν is used to denote a present or future uncertainty, a mere undetermined possibility, presupposition, admission or conjecture, § 259, 3, (a), dependent on a condition. This condition also commonly expresses a mere presupposition, admission or conjecture, e. g. εἴ τι ἔχῃς, δοίης ἄν, *if you had any thing, you would give it* (you may perhaps have something, and then you may give it to me). But the conditioning protasis is very often omitted, and is supplied either by the context, or, if the condition is general and wholly indefinite, it is left to the judgment of the hearer or reader. The Attic writers in particular, use this mode of expression, to denote firmly established and definite opinions and views of anything, and even to de-

note actual facts with a degree of reserve, moderation and modesty. A negation is here expressed by οὐ(κ).

Her. 3. 82. ἀνδρὸς ἐνὸς τοῦ ἀρίστου (i. e. εἰ ἀριστος εἴη) οὐδὲν ἄμεινον ἄν φανεῖται, *nothing would seem better than*. 9, 71. ταῦτα μὲν καὶ φθόνῳ ἄν εἴποιεν, *they might have said these things from envy*. 1, 2. εἴησαν δ' ἄν οὔτοι Κρήτες, *these might have been Cretans*; also used of the present, *they might be*. 7, 184. ἦδη ὧν ἄνδρες ἄν εἴεν ἐν αὐτοῖσι τέσσαρες μυριάδες καὶ εἴκοσι. 5, 9. γένοιτο δ' ἄν πᾶν ἐν τῷ μακρῷ χρόνῳ, *all might happen*. X. Cy. 1. 2, 11. θηρῶντες οὐκ ἄν ἀριστήσασιν, *while hunting they might not breakfast = they do not breakfast*. 13. ἐπειδὴν τὰ πάντε καὶ εἴκοσιν ἔτη διατελίσωσιν, εἴησαν μὲν ἄν οὔτοι πλείον τι γεγονότες ἢ πενητήκοντα ἔτη ἀπὸ γενεῆς. Pl. Gorg. 502, d. Δημηγορία ἄρα τίς ἐστιν ἡ ποιητική. Call. Φαίνεται. Socr. Οὐκοῦν ἡ ῥητορική δημηγορία ἄν εἴη.

REM. 7. If the Opt. is used without ἄν, as § 259, 3, (a), the action is expressed with greater emphasis and definiteness, since the speaker has no reference to the conditioning circumstances, which might prevent the realization of the thing conceived. Comp. φεία θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σάωσαι, *the propitious deity, I THINK, CAN save*, Od. γ, 231, and σάωσαι ἄν, *COULD, MIGHT save*, if he wished. Hence the omission of ἄν in the freer language of poetry, is far more frequent than in prose, which has more regard to the precise relation of the things described.

(b) So also the Opt. is used with ἄν, as a more modest and mild expression of a command or request, since the thing desired is represented as dependent on the will of the person addressed and is conditioned by him. Here also a negation is expressed by οὐ(κ).

Pl. Phaedr. 227, c. λέγοις ἄν instead of λέγε, properly, *you might speak, if it pleased you*. Tim. 19, b. ἀκούοις ἄν ἥδη τὰ μετὰ ταῦτα περὶ τῆς πολιτείας. S. El. 1491. χωροῖς ἄν, *you might go*. Il. β, 250. with a degree of irony, Θεοῦτι — ἴσχειο — ! οὐ γὰρ ἐγὼ σῖο φημί χειρεώτερον βροτὸν ἄλλον ἔμμεναι — τῷ οὐκ ἄν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις, καὶ σφιν ὀνειδιᾶτε προφάσεις, νόστον τε φυλάσσοις! instead of μὴ ἀγόρευε, etc. In the form of a question, X. Hier. 1, 1. ἄρ' ἄν μοι ἐθέλησας, ὃ Ἰέρων, διηγήσασθαι, ἃ εἰκὸς εἰδάναι σὲ βέλτιον ἐμοῦ; *would you be inclined, viz. if I should ask you*. With οὐ in the form of a question, Il. ε, 456. οὐκ ἄν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθών; *might you not, could you not restrain the man*, instead of, *restrain him*. In a sharper and more urgent tone as an exclamation, Il. ω, 263. οὐκ ἄν δὴ μοι ἄμαξαν ἐφοπλίσσας ἰς τάχιστα, ταῦτά τε πάντ' ἐπιθεῖτε, ἵνα πρήσωμεν ὁδοῖο; *would you not get ready, if I commanded it?*

(c) The Optative with ἄν has the same force in interrogative



as in other sentences, and may commonly be translated by the auxiliaries *can, could, would*.

II. ω, 367. εἰ τίς σε ἴδοιτο — τίς ἄν δὴ τοι νόος εἴη; *how would you then feel?* II. ι, 90. ἀλλὰ τί κεν ῥέξαιμι; *what could I do?* S. Ph. 1393. τί δὴτ' ἄν ἡμεῖς δροῦμεν; Dem Phil. 1, p. 43, 10. λέγεται τι καίνον; γένοιτο γὰρ ἄν τι καινότερον, ἢ Μακεδῶν ἀνὴρ Ἀθηναῖον; *can there be any stranger news, than —?*

REM. 8. Comp. ποῖ τις φεύγει; *whither does one flee?* Arist. Plut. 438. ποῖ τις φύγοι; *whither may one flee?* (more definite than with ἄν). Eur. Or. 598. ποῖ τις ἄν φύγοι; *whither would one flee?* *whither could one flee?* S. Aj. 403. ποῖ τις οὖν φύγη; *whither shall one flee or is one to flee?*

(d) The Attic writers often express a wish, in the form of a question, by πῶς and the Optative with ἄν, since the inquiry then is, how something *might, could, would* take place under a given condition.

Soph. Aj. 338. ὦ Ζεῦ, — πῶς ἄν τὸν αἰμυλώτατον — δλέσσας τέλος θ' ἀροίμι καὶ αὐτός; *how might, could, would I die?* instead of, *O that I might die!* Eur. Alc. 867. πῶς ἄν ὀλοίμην; Pl. Euthyd. 275, c. πῶς ἄν καλῶς σοι διηγῇσαι μὴν;

REM. 9. When the Opt. is used to express a wish, the conditioning adverb ἄν is omitted, § 259, 3, (b). II. ζ, 281. ὥς κέ οἱ αὐθαί γαῖα χάροι; is not properly expressed as a wish, but as a doubtful condition, thus (ὥς = οὐτως) *the earth should then open for him*.

(5) ἄν (κ'εἰ) is used with the Inf. and Part., if the finite verb, which stands instead of the Inf. and Part., would take it.

(a) The Inf. with ἄν after *verba sentiendi* and *declarandi*, verbs of feeling or declaring, or, when the Inf. is used, as a substantive.

Εἴ τι εἶχεν, ἔφη, δ' οὐ ναι ἄν, or in direct discourse, εἴ τι εἶχον, ἔδοικα ἄν, *he said that if he had anything, he would give it*, dixit, se, si quid habuisset, daturum fuisse. Εἴ τι ἔχοι, ἔφη, δοῦναι ἄν, or in direct discourse, εἴ τι ἔχοιμι, δόλην ἄν, dixit, se, si quid haberet, daturum esse. Οἶμαι γὰρ οὐκ ἄν ἀχαρίστως μοι ἔξειν, *I think you would not be unthankful to me, if I entreated the king, etc.*, or in direct discourse, οὐκ ἄν ἀχαρίστως μοι ἔξειτε; instead of the Fut. the Pres. or Aor. is generally used, ἔχοιτε, σχοίητε X. An. 2, 3, 18. Ὅσοι γὰρ μείζω δύναμιν ἔχει ἢ ἀρχή, τοσοῦτω μᾶλλον ἄν ἡγήσατο αὐτήν καὶ καταπλήξειν τοὺς πολίτας R. L. 8, 3. Πῶς ἔχεις πρὸς τὸ εἶθ' εἰλαιν ἄν ἵεναι ἄκλητος ἐπὶ δειπνον; (the same as πῶς ἔχεις; εἶθ' εἰλοῖς ἄν ἵεναι ἄκλητος ἐπὶ δειπνον;) Pl. Symp. 174, b. Εἰ οὖν λίγοιμι, εὐ οἶδ', ὅτι δημηγορεῖν ἄν μὲ φαίης Pl. R. 350, e.

REM. 10. In Latin the Inf. with *ἄν* is expressed as follows,  
*γράφειν ἄν* = scripturum esse, *γγράφειναι ἄν* = scripturum fuisse,  
*γράψαι ἄν* = (a) scripturum fuisse, or (b) as Pres. scripturum esse,  
*γράφειν ἄν* = scripturum fore.

(b) The Participle with *ἄν* after *verba sentiendi*, verbs of feeling, or when the Participle can be resolved into a subordinate clause.

Her. 7, 15. εὐρίσκω δὲ ὧδε ἄν γινόμενα ταῦτα, εἰ λάβοις τὴν ἐμὴν σκευήν, reperio, sic haec futura esse, si sumas vestes meas. X. C. 2, 2, 3. αἱ πόλεις ἐπὶ τοῖς μεγίστοις ἀδικήμασι ζημίαν θάνατον πεποιήκασιν, ὥς οὐκ ἄν μείζονος κακοῦ φόβῳ τὴν ἀδικίαν παύσοντες, existimantes se non gravioris mali metu injuriam coercituros fore. Th. 6, 38. οὔτε ὄντα, οὔτε ἄν γινόμενα λογοποιοῦσιν (i. e. ἂ οὔτε ἔστιν, οὔτ' ἄν γένοιτο). Isocr. Archid. 129, 62. ἐπίσταμαι τοῖς Ἀθηναίοις ὑπὲρ γε τῆς σωτηρίας τῆς ἡμετέρας ὅτι οὐκ ἄν ποιήσονται. So, also, with the case absolute, X. An. 5, 2, 8. ἔσκοπεῖτο, πότερον εἴη κριττον ἀπάγειν καὶ τοῖς διαβιβηκότας, ἢ καὶ τοῖς ὀπίστας διαβιβύζειν, ὥς ἂν ὁ λόγος ἄν τοῦ χωρίου (= νομίζων, ὅτι τὸ χωρίον ἀλλοίη ἄν).

§ 261. *Position and Repetition of ἄν. Ἄν without a Verb.* (396, 397.)

1. When *ἄν* stands in connection with a conjunction and the subjunctive, § 260, 2, (3) (d), it either unites with the conjunction and forms one word, e. g. *οὔταν*, for *οὔτ' ἄν*, so *ἐπάν*, *ἐπειδάν*, or it is placed immediately after the conjunction, e. g. *πρὶν ἄν*, *ὅς ἄν*. In the last case, however, small particles like *δέ*, *τέ*, *μέν*, *γάρ*, sometimes come between, e. g. *ὅς δ' ἄν*.

2. As *ἄν* represents the predicate as conditional, it ought properly to be joined with the predicate, e. g. *λέγοιμι ἄν*, *ἔλεγον ἄν*; yet it commonly follows that member of a sentence which is to be made emphatic, e. g. Pl Criton. 53, c. καὶ οὐκ οἶσι ἄσχημον ἄν φανῆσθαι τὸ τοῦ Σωκράτους *πρῶγμα*. Hence it is regularly joined to such words as change the idea of the sentence, viz., to negative adverbs and interrogatives, e. g. *οὐκ ἄν*, *οὐδ' ἄν*, *οὐ ποῖ ἄν*, *οὐδέ ποῖ ἄν*, etc. — *τίς ἄν*, *τί ἄν*, *τί δ' ἄν*, *τί δὲ τ' ἄν*, *πῶς ἄν*, *πῶς γὰρ ἄν*, *ἂψ ἄν*, etc.; — also to adverbs of place, time, modality and other adverbs, which, in various ways modify the expression contained in the predicate and define it more exactly, e. g. *ἐνταῦθα ἄν*, *τότ' ἄν*, *ἐκόντως ἄν*, *ἔσως ἄν*, *τάχ' ἄν*, *μίλιστ' ἄν*, *ἤκιστ' ἄν*, *μόλις ἄν*, *σχολῇ ἄν*, *φθδῶς ἄν*, *ῥᾶστ' ἄν*, *τάχιστ' ἄν*, *σφύδρ' ἄν*, *ἡδέως ἄν*, *κἄν* instead of *καὶ ἄν*, etiam, vel, etc.

REMARK 1. In certain constructions, the Opt. with *ἄν* is removed from the dependent clause, and joined with the principal clause; this is partic-

ularly the case in the phrase, οὐκ οἶδ' ἄν εἰ. Pl. Tim. 26, b. ἐγὼ γάρ, ἃ μὲν χθρὲς ἤκουσα, οὐκ ἄν οἶδα εἰ δυναίμην ἅπαντα ἐν μνήμῃ πάλιν λαβεῖν.

REM. 2. In certain parenthetic sentences, ἄν, which is joined with the Opt., is placed first, thus particularly, ἄν τις εἴποι, φαίη. Pl. Phaed. 87, a. τί οὖν (,) ἄν φηίη ὁ λόγος (,) εἴτι ἀπιστεῖς;

3. Ἄν is very often repeated in the same sentence, καὶ very seldom. The reason of this is two-fold,

(a) It is used once at the beginning of the sentence, in order to show, in the outset, that the predicate is conditional. This is particularly the case, when the principal sentence is divided by intervening subordinate clauses, or when several words precede the verb to which ἄν belongs. ὥστ' ἄν, εἰ σθένος λάβοιμι θηλώσας μ' ἄν οἱ αὐτοῖς φρονῶ, S. El. 333.

(b) The second reason is rhetorical. Ἄν is joined with the word which requires to be made emphatic. If the emphasis belongs to several words in one sentence, ἄν can be repeated with each. But besides this, ἄν can be again placed after the conditioned verb to which it properly belongs. Pl. Apol. 35, d. σαφὺς γὰρ ἄν, εἰ παύσοιμι ὑμᾶς, θσοὺς ἄν διδάσκειμι μὴ ἡγίσθαι ὑμᾶς εἶναι, Eur. Troad. 1244. ἀφανεῖς ἄν ὄντες οὐκ ἄν ὑμνηθεῖμεν ἄν Μοῦσαις.

REM. 3. Homer sometimes joins the weaker καὶ with ἄν, in order to make the conditionality or contingency still more prominent. Il. v, 127 sq. ἱσταντο φάλαγγες—, ὡς οὐτ' ἄν καὶ Ἄρης ὀνόσαιτο μετελθῶν, οὐτε κ' Ἀθηναίη.

4. Ἄν is very frequently found with a conjunction or a relative without a verb, when the verb can be easily supplied from the context; thus especially ὥς ἄν, ὥς περ ἄν εἰ, πῶς γὰρ ἄν, πῶς δ' οὐκ ἄν, ὥς περ ἄν and the like. Φοβούμενος, ὥς περ ἄν εἰ παῖς (i. e. ὥς περ ἄν φοβοῖτο, εἰ παῖς εἴη) Pl. Gorg. 479, a.

## SECTION II.

### § 262. Attributives.

(410.)

Attributives serve to explain more definitely the idea contained in the substantive to which they belong, e. g. τὸ καλὸν ῥόδον, ὁ μέγας παῖς. The attributive may be,

a. An adjective or participle, e. g. τὸ καλὸν ῥόδον, τὸ ἄνθος θάλλον;

b. A substantive in the genitive, e. g. οἱ τοῦ δένδρου καρποί;

c. A substantive governed by a preposition, e. g. ἡ περὶ τῆς πόλεως ὁδός;

d. An adverb, e. g. οἱ *ῥῦν* ἄνθρωποι;

e. A substantive in apposition, e. g. Κροῖσος, ὁ βασιλεύς.

§ 263. *Ellipsis of the Substantive to which the Attributive belongs.* (411.)

When the substantive which is to be more fully explained by the attributive, contains a general idea or one which can be easily supplied from the context, or one which is expressed by a previous word of the sentence, or, by frequent usage in a particular connection, may be supposed to be known, then the substantive, as it is subordinate in the idea to be expressed, is often omitted, and the adjective or participle is used as a substantive. Substantives which are often omitted with attributive adjectives, are the following, ἄνθρωπος, ἄνθρωποι, ἀνὴρ, ἄνδρες, γυνή, γυναῖκες, χρῆμα, χρήματα, πᾶγμα, πράγματα, ἡμέρα, γῆ, χώρα, μοῖρα, ὁδός, χεῖρ, γνώμη, ψῆφος, τέχνη, πόλεμος, etc.; those omitted with the attributive genitive are, πατήρ, μήτηρ, υἱός, παῖς, θυγάτηρ, ἀδελφός, ἀνὴρ, husband, γυνή, wife, οἰκία, οἶκος, χώρα, γῆ, land.

a. The attributive adjective, adjective pronoun and participle without a substantive.

(α) Such as denote persons, οἱ θνητοί, mortales, οἱ σοφοί, οἱ γινάμενοι instead of γονεῖς, οἱ ἔχοντες, the rich, οἱ φυλάττοντες (φύλακες), οἱ δικάζοντες, judges, οἱ λέγοντες, orators, etc.

(β) Such as express names of things, τὰ ἡμέτερα (χρήματα), res nostrae, τὰ ἐμέα, res meae, everything which relates to me, τὰ καλά, res pulchrae, τὰ κακά, mala, § 243, 4, ἡ ὑστεραία, ἡ ἐπιούσα, ἡ πρώτη, δευτέρα, etc. (ἡμέρα); ἡ πολεμία (χώρα), the enemy's country, ἡ φιλία, a friendly country, ἡ οἰκουμένη (γῆ), the inhabited earth, ἡ ἄνδρος (γῆ), a desert, ἡ εὐθεία (ὁδός), τὴν ταχίστην, quam celerrime; τὴν ἴσην (μοῖραν) ἀποδιδόναι, ἡ πεπρωμένη (μοῖρα); ἡ δεξιὰ, ἡ ἀριστερά (χεῖρ); ἡ νικῶσα (γνώμη); τὴν ἐναντίαν (ψῆφον) τίθεσθαι; ἡ ῥητορικὴ (τέχνη).

(γ) Such as denote abstract ideas, τὸ καλόν, τὸ ἀγαθόν, or τὰγαθόν, the beautiful, the good, τὸ εὐτυχές, good fortune, τὸ ἀναίσθητον, want of feeling, τὸ κοινόν, commonwealth, e. g. τῶν Σαμίων, τὸ θαρσοῦν, confidence.

(δ) Such as denote a collection or class of persons, τὸ ἐναντίον, the enemy, τὸ ὑπήκοον, the subjects. Adjectives in -ικόν especially belong here, e. g. τὸ πολιτικόν, the citizens, τὸ ὀπλιτικόν, τὸ οἰκετικόν, τὸ Ἑλληνικόν, τὸ βαρβαρικόν, τὸ ἱππικόν, etc. The plural of such adjectives is often used to denote a number, collection or series of single events, e. g. τὰ Τρωϊκά, the Trojan war, τὰ Ἑλληνικά, the Grecian history, τὰ ναυτικά, naval-war, but also naval affairs.

b. The attributive genitive without the governing substantive, e. g. Ἀλέξανδρος, ὁ Φιλίππου (υἱός) — ἐν ἧδου (οἴκῳ) εἶναι, εἰς ἧδου (οἶκον) ἐλθεῖν — εἰς διδασκάλου, εἰς Πλάτωνος φοιτᾶν, πέμπειν, εἰς τὴν Κύρου (γῆν) ἐλθεῖν — τὰ τῆς τύχης, the events of fortune, τὰ τῆς πόλεως, the affairs of state, τὰ τοῦ πολέμου, the whole extent of the war; τὰ Ἀθηναίων φρονεῖν, ab Atheniensium partibus stare; τὰ τῆς ὀργῆς, τὰ τῆς ἐμπειρίας, τὸ τῶν ἐπιθυμιῶν, that which pertains to anger, the nature or essence of anger, etc.; τὸ τῶν παιδῶν, the custom of boys, τὸ τῶν ἀλίων.

c. The attributive adverb is used without a substantive, e. g. οἱ νῦν, οἱ τότε, οἱ πάλα, οἱ ἐνθ' ἡμέρῃ (ἄνθρωποι), τὰ οἴκοι (πράγματα), res domesticae, ἡ ἐξῆς, (ἡμέρα), the following day, etc.

d. The attributive substantive or substantive pronoun with the preposition by which it is governed, e. g. οἱ καθ' ἡμᾶς, our contemporaries; — οἱ ἄμφι or περὶ τινα, e. g. Πλάτωνα, signifies (a) a person with his companions, followers or scholars, οἱ ἄμφι Πεισιστρατον, Pisistratus and his troops; οἱ ἄμφι Θαλῆν, Thales and other philosophers of his school; Ἄρα λέγεις τὴν τῶν Θεῶν κρίσιν, ἣν οἱ περὶ Κέκροπα δι' ἀρετὴν ἐκρίναν, which Cecrops and his tribunal on account of their excellence, decided, X. C. 3. 5, 10. — (b) more seldom the companions, followers or scholars alone, without the person named. — Further, οἱ σύν τινι, οἱ μετὰ τινος, the followers, etc. of any one, οἱ ὑπὸ τινι, the subjects of any one, οἱ ἀπὸ τινος, assecclae; οἱ ἐν ᾧ, οἱ περὶ φιλοσοφίαν, οἱ περὶ τὴν θύραν, οἱ ἄμφι τὸν πόλεμον, etc.; — τὰ παρὰ τινος, intelligence respecting any one or commands of any one; — τὸ κατ' ἐμὲ, τὸ ἐπ' ἐμὲ, as far as in my power, as far as in me lies.

#### § 264. a. *Attributive Adjective.* (412—415, 588.)

1. The attributive adjective (participle, adjective pronoun and numeral), expresses a quality which belongs to an object, e. g. the *beautiful* and *blooming* rose. On the agreement of the adjective with the word which it defines, see § 240.

REMARK 1. The participles λεγόμενος and καλούμενος are used, where the Latin has qui dicitur, vocatur, quem dicunt, vocant, etc. and the English the phrase *so-called*, e. g. Λακεδαιμόνιοι τὸν ἱερόν καλούμενον πόλεμον ἐστράτευαν Th. 1, 112. Σκοπῶν, ὅπως ὁ καλούμενος ἐπὶ τῶν σοφιστῶν κόσμος ἔφν X. C. 1. 1, 11.

REM. 2. It has already been stated, § 245, Rem. 5, that the adjectives ἄκρος, μέσος, ἑνχατος, must in certain cases, be translated into English by substantives.

REM. 3. Many personal nouns which denote an employment, station or rank, are treated as adjectives, and the word ἀνὴρ is joined with them, if the man is to be considered in relation to his employment or station; but the word ἀνὴρ is omitted, if the man is considered as merely performing

the duties of a particular office or employment. Thus *ἄνθρωπος μάντις* signifies a man who is by profession a prophet, and *μάντις* without *ἄνθρωπος*, a man who, for the time being, acts as a prophet; thus *ἄνθρωπος βασιλείς*, *ἄνθρωπος τύραννος*, *ἄνθρωπος ποιμήν*, *ἄνθρωπος ὑψίτωρ*, etc.; also in the respectful form of address among the Attic orators and historians, e. g. *ἄνδρες δικασταί*, *ἄνδρες στρατιῶται*. So likewise with national names, e. g. *ἄνθρωπος Ἀθηναῖος*, *Ἀβδηρίτης*. This usage is still more extensive in poetry. See Larger Grammar, Part II, § 477.

2. When two or more attributive adjectives belong to a substantive, the relation thus expressed is two-fold. The relation is (a) coördinate, when each adjective is a more full explanation of the substantive, in which case they are commonly connected by *καί*, *τε*—*καί*. Where there are several adjectives, the connective is used only before the last; (b) the relation is subordinate, when a substantive with one or more adjectives forms, as it were, one idea and is more definitely defined by another adjective. In this case there is no connective between the two adjectives. Comp. § 319 sq.

*Σωκράτης ἀγαθὸς καὶ σοφὸς ἄνθρωπος ἦν. Πολλοὶ ἀγαθοὶ ἄνδρες ἢ πολλοὶ ἀγαθοὶ καὶ σοφοὶ ἄνδρες. Πολλὰ καλὰ ἔργα. Ὁ ἐμὸς ἐταῖρος σοφός. Οὗτος ὁ ἄνθρωπος ἀγαθός. Τρεῖς ἀγαθοὶ ἄνδρες. Τὸ πρῶτον καλὸν πρᾶγμα. Od. ι, 322 sq. ἰστὸς νηὸς εἰκοσόροιο μελαίνης.*

REM. 4. Adjective pronouns and numerals stand most frequently in the subordinate relation. The numeral *πολλοί* is used in Greek, like *multi* in Latin, generally in the coördinate relation, while the English commonly uses the subordinate, e. g. *πολλὰ καὶ καλὰ ἔργα*, *multa et praeclara facinora*, *many noble deeds*.

REM. 5. In the Greek, the attributive adjective, very frequently takes the force of a substantive, and the substantive to which the adjective properly belongs, is put in the attributive genitive. Here the following cases must be distinguished,

a. The substantive stands with the plural adjective which takes the gender of the substantive, e. g. *οἱ χρηστοὶ τῶν ἀνθρώπων*, *τὰ σπουδαῖα τῶν πραγμάτων*.

b. The adjective which becomes a substantive is sometimes in the Neut. Sing., sometimes in the Neut. Pl. Th. 1, 118. *οἱ Ἀθηναῖοι ἐπὶ μέγα ἐχώρησαν δυνάμεως*. Thus many phrases with *πάν*, e. g. *εἰς πᾶν κακοῦ ἀφικνεῖσθαι*, *ἐν παντὶ κακοῦ εἶναι*, *εἰς πᾶν προελήλυθε μοχθηρίας*. Moreover, the Neut. pronoun is very frequently joined with the genitive, especially in prose. Th. 1, 49. *ἐνέπεσον ἐς τοῦτο ἀνάγκης*. X. An. 1, 7, 5. *ἐν τοιούτῳ τοῦ κινδύνου*. Dem. Ph. 1, 51. *εἰς τοῦθ' ὑβρέως ἐλήλυθεν*.

c. The adjective is in the Sing. and takes the gender of the substantive which it governs, instead of being in the Neut., e. g. *ἡ πολλὴ τῆς Πελοποννήσου* instead of *τὸ πολὺ τῆς Π.* The word *ἡμισυς* is most frequently used in this manner, often also *πολύς*, *πλείων*, *πλεῖστος* and other

superlatives, e. g. ὁ ἥμισυς τοῦ χρόνου, ἐπὶ τῇ ἡμισείᾳ τῆς γῆς. X. Cy. 4. 5, 1. πέμπειτε τοῦ σίτου τὸν ἥμισυν, τῶν ἀρτων τοὺς ἡμίσεις. Th. 7, 3. τὴν πλείστην τῆς στρατιᾶς παρέταξε; so πολλή τῆς χώρας, τὸν πλείστον τοῦ χρόνου. Th. 1, 2. τῆς γῆς ἡ ἀρίστη αἰετὰς μεταβολὰς τῶν οἰκητῶρων εἶχεν.

3. The Greek like the Latin, frequently uses the attributive adjective to define the subject or object, not by itself, but only in reference to the predicate. In this way the relations of place, time and number and also a reason, condition, the way and manner can be expressed by adjectives, which agree with a substantive in gender, number and case.

a. Adjectives of place. Od. φ, 146. Ἰζε μυχοίτατος αἰεὶ instead of ἐν μυχοιτάτῳ. Also, πρῶτος, ὕστατος, μέσος, πλάγιος, μετέωρος, ἄκρος, θυραῖος, θαλάσσιος, etc. S. Ant. 785. φοιτᾷς ὑπερπόντιος instead of ὑμῆρ τὸν πόντον. Th. 1. 134. ἵνα μὴ ὑπαίθριος (sub dio) ταλαιπωροῖη. Here belong also πᾶς, ἕκαστος, ἐκάτερος, ἅμφω, ἀμφοτέρως, etc. § 246.

b. Adjectives of time, e. g. ὄψιος, νύχιος, μεσονύκτιος, θερινός, χειμῶν, χειμερινός, etc., especially those in -αῖος, e. g. δευτεραῖος, τριταῖος, etc., χρόνιος, etc. Il. α, 497. ἡερίη δ' ἀνέβη μέγαν ουρανόν instead of ἡρι, early. X. An. 4. 1, 5. σκοτεινοὺς διελθεῖν τὸ πεδίον, in the twilight. Τεταρταῖος, πεμπταῖος ἀφικετο, on the fourth, fifth day, χρόνιος ἦλθεν, after a long time.

c. Adjectives denoting manner and other causal relations, e. g. ὀξύς, ταχύς, αἰφνίδιος, βραδύς, ὑπόσπονδος, ἄσπονδος, ὄρκιος; ἐκὼν, ἄκων, ἄοκνος, ἐθελόντης; ἡσυχος; συχνός, πολὺς, ἀθρόος, πυκνός, σπάνιος, μόνος; e. g. ὑπόσπονδοι ἀπήσαν = ὑπὸ σπονδαῖς. Th. 1. 63. τοὺς νεκροὺς ὑποσπόνδους ἀπέδσαν τοῖς Ποιιδαιάταις.

REM. 6. But when the above qualifying terms cannot at the same time be referred to the subject or object as qualities, but belong solely to the predicate, the adverb must be used.

REM. 7. The distinction between πρώτος, πρώτην and πρῶτον, μόνος, μόνην and μόνον τὴν ἐπιστολὴν ἔγραψε appears when the sentence is analyzed; πρῶτος, μόνος mean, *I am the first, the only one of all who has written this letter*, like *primus scripsi*; πρώτην, μόνην τὴν ἐπιστολὴν ἔγραφα, *this letter was the first, the only one I have written*; the adverb πρῶτον on the contrary, is placed in contrast with a following (or at least an understood) ἔπειτα, εἴτα, e. g. πρῶτον μὲν τὴν ἐπιστολὴν ἔγραφα, ἔπειτα ἄλλο τι ἐποίησα, or πρῶτον means, *first, the first time*; so the adverb μόνον places the predicate in opposition to another predicate, μόνον ἔγραφα τὴν ἐπιστολὴν, *I have only written the letter*, (not sent it).

§ 265. b. *Attributive Genitive.* (429, 433).

1. The attributive genitive represents the substantive, particularly as an active, efficient object, i. e. such as calls forth, produces, gains and possesses, includes another object, so that the substantive, which is added in order to limit or define, appears as a thing called forth, produced, gained and possessed, included.

Οἱ τοῦ δένδρου καρποί or οἱ καρποὶ οἱ τοῦ δένδρου or τοῦ δένδρου οἱ καρποί or οἱ καρποὶ τοῦ δένδρου — ἡ τοῦ Σωκράτους σοφία or ἡ σοφία ἡ τοῦ Σ. or τοῦ Σ. ἡ σοφία or ἡ σοφία τοῦ Σ. On the position of the article, see § 245, Rem. 3.

2. The attributive genitive is named, according to the mode of its origination from the sentence, the Subjective, the Objective (Causative), or the Passive genitive.

(a) It is called the Subjective Gen., when it takes the place, in the sentence, of the subject, e. g. οἱ τοῦ δένδρου καρποί, arising from τὸ δένδρον φέρει καρπούς — τὸ τῆς σοφίας κάλλος, arising from ἡ σοφία παρέχει κάλλος — τὰ τοῦ Ὁμήρου ποιήματα — ὁ τοῦ βασιλέως υἱός — ἡ τοῦ ἀνδρός ἀρετή.

(b) It is named the Objective or Causative Gen., when it takes in a sentence, the place of the object of an intransitive verb, e. g. ἡ τῆς σοφίας ἐπιθυμία, *the desire for wisdom*, (ἐπιθυμῶ τῆς σοφίας), ὁ τῆς ἀρετῆς ἔρως, *virtutis amor, the love for virtue*, (ἐρῶ τῆς ἀρετῆς), εὐνοιά τινος, *good-will towards one*, (εὖνομος εἰμὶ τινι), ἐπιμέλεια τῶν πολεμικῶν ἔργων, *cura rerum bellicarum*, (ἐπιμελοῦμαι τῶν πολεμικῶν ἔργων). Ἡ τῶν Πλαταιῶν ἐπιστρατεία instead of πρὸς τοὺς II. Th. 1, 108. ἐν ἀποβάσει τῆς γῆς instead of ἐπὶ τῆς γῆς.

(c) It is called the Passive Gen., when it takes, in a sentence, the place of the object of a transitive verb, and so expresses an object affected, or caused and produced by a transitive action, e. g. ἡ τῆς πόλεως κτίσις from κτίζει τὴν πόλιν — ὁ τῆς ἐπιστολῆς γραφεύς from γράφει ἐπιστολήν — ἡ τῶν καλῶν ἔργων πρῶξις.

REMARK. A deeper insight into the subject of the attributive Gen. may be best obtained in the remarks on the Cases. Hence, in order not to treat of the Gen. in a detached manner, only a few general observations are here subjoined.

§ 266. c. *Apposition.* (434.)

1. A substantive is said to be in apposition, which, for the



sake of giving a more exact definition, is put in the same Case with another substantive or with a substantive personal pronoun, and even with a personal pronoun which is implied in a verb; when it is the name of a person, it is also put in the same gender and number, § 240, 1.

Κῦρος, ὁ βασιλεὺς, Τύμνρις, ἡ βασιλεία; ἐκεῖνος, ὁ βασιλεὺς. X. Cy. 5. 2, 7. τὴν θυγατέρα, δεινόν τε κάλλος καὶ μέγεθος, ἐξήγων ὧδε εἶπεν. Th. 1, 137. Θειστοκλῆς ἦκω παρὰ σέ. Luc. D. D. 24, 2. ὁ δὲ Μαίας τῆς Ἀτλαντος διακονοῦμαι αὐτοῖς instead of ἐγὼ ὁ Μαίας sc. υἱός.

2. When a substantive in apposition is connected with the possessive pronoun, it is put in the Gen., since the possessive pronouns take the place of the Gen. of the personal pronouns.

Ἐμὶς τοῦ ἀθλίου βίος—τὰμὰ τοῦ δυστήνου κακά—σὴ τῆς καλλίστης εὐμορφία. In English such a Gen. with the possessive may be often expressed by an exclamation, e. g. Ἐλταίρω τὸν σὸν τοῦ ἀθλίου βίον, *I pity thy life, O wretched one!*, or by an accessory clause, e. g. *I pity thy life, thou who art so miserable.* The Gen. of apposition is to be thus explained where adjectives stand in the place of the attributive Gen. Pl. Ap. 29, d. Ἀθῆναῖος ὢν πόλεως τῆς μεγίστης instead of Ἀθηνῶν, πόλεως. On the expressions ὁ ἡμέτερος, ὑμέτερος, σφέτερος αὐτῶν πατήρ, see the remarks on the pronouns.

REMARK 1. On the ellipsis of the words υἱός, παῖς, θυγάτηρ, γυνή, etc. in apposition, see § 263, (b); on the use of the article in apposition, see § 244, Rem. 6.

REM. 2. A substantive in the Nom. or Acc. sometimes stands in apposition with the whole sentence; in the Nom., when the noun in apposition expresses a judgment on the whole sentence; in the Acc., when the noun in apposition denotes a thing accomplished, a result, a determination, or a purpose, e. g. Eur. Or. 496. ἐπεὶ γὰρ ἐξέπνευσεν Ἀγαμέμνων βίον, πληγὴς θυγατρὸς τῆς ἐμῆς ἐπὲρ κάρα, — αἰσχιστον ἔργον! Il. ω, 735. ἡ τις Ἀχαιῶν (αὐτὸν) ῥίψει χεῖρὸς ἐλὼν ἀπὸ πύργου, λυγρὸν ὄλεθρον. Eur. Or. 1105. Ἑλένην κτάνομεν, Μενέλειω λυπὴν πικρὰν, i. e. ὥστε εἶναι λυπὴν πικρὰν. Aesch. Ag. 225. ἔτι δὲ θυτὴρ γενέσθαι θυγατρὸς, πολέμων, ἀρωγὰν (ὥστε εἶναι ἀρωγὰν). In like manner, a Part. or adjective is sometimes added as a clause in apposition to a whole sentence, e. g. Πείθει (Ἀπόλλων) Ὀυίστιν μητιέρ, ἢ σφ' ἐγένετο, κτεῖναι, πρὸς οὐχ ἀπαντας ἐκλειαν φέρον, a deed that brings no fame, Eur. Or. 30. Καὶ δὴ παρῆται σῶμα, σοὶ μὲν οἱ φίλον Suppl. 1070.

REM. 3. The Inf. is also sometimes used as a clause in apposition with a word, especially with demonstrative and relative pronouns, so as to define more exactly an idea before expressed in a general manner. Οὐ γὰρ ἐπὶ τούτῳ καθήται ὁ δικαστής, ἐπὶ τῷ καταχαρίζεσθαι τὰ δίκαια Pl.

Apol. 35, c. Ἀπὸ τοῦ αὐτομάτου ἂν ἰμῖν τοῦτο ἐγένετο, ἐμὲ τε θάναται δὴ 38, c. Ἄ δὲ προστίεται τῇ μαντικῇ, ἐπισκοπεῖν τοὺς Ἑρωτας καὶ ἱατρύειν Symp. 188, c.

3. With a substantive, which expresses the idea of plurality, one or more substantives that denote the parts of that plurality or of that whole, are often connected in apposition in the same Case, while the noun expressing the whole or plurality should properly stand in the Gen. This kind of apposition may be called distributive or partitive. Here belong especially the words *ἕκαστος, ἐκάτερος, πᾶς, every one, οἱ μὲν — οἱ δέ, ἄλλος ἄλλον, alius alium, one this, another that, one another, or vice versa, ἄλλος ἄλλοθεν, alius aliunde, one from one way, another from another way, or one on one side, another on another. The subject, which denotes the whole, may be implied in the verb.*

Od. α, 424. δὴ τότε κακείοντες ἔβαν οἰκόνδε ἕκαστος, in suam quisque domum sese contulerunt. Her. 3, 158. ἔμενον ἐν τῇ ἐωυτοῦ τάξει ἕκαστος, in suo quisque ordine manserunt. Th. 1, 89. οἰκίαι αἱ μὲν πολλὰ ἐπεπτώκεσαν, ὀλίγαι δὲ περιῆσαν. X. R. L. 6, 1. ἐν ταῖς ἄλλαις πύλαις τῶν ἑαυτοῦ ἕκαστος καὶ παίδων καὶ οἰκετῶν καὶ χρημάτων ἄρχουσιν, suis quisque liberis imperant. Cy. 3, 1, 3. διεδίδρασκον ἥδη ἕκαστος ἐπὶ τὰ ἑαυτοῦ, βουλίμενοι τὰ ὄντα ἐκποδῶν ποιῆσθαι. C. 2, 7, 1. τὰς ἀπορίας γε τῶν φίλων τὰς μὲν δι' ἄγνοιαν ἐπειρᾶτο γνώμη ἀκῆσθαι, τὰς δὲ δι' ἐνδειαν διδίσκων κατὰ δύνανμιν ἀλλήλοις ἐπαρκεῖν. Pl. Charm. 153, 6. καί με ὥς εἶδον εἰσιόντα ἐξ ἀπροςδοκῆτου, εὐθὺς πόρρωθεν ἡσπάζοντο ἄλλος ἄλλοθεν. Still, in this case the verb sometimes agrees, not with the appropriate subject, but with the words *ἕκαστος, πᾶς*, subjoined. X. An. 1, 8, 9. πάντες οἵτοι κατὰ ἔθνη ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον ἔθνος ἐπορεύετο. The partitive apposition is often accompanied by a participle. X. Cy. 3, 1, 25. ἔνιοι φοβούμενοι, μὴ ληφθέντες ἀποθάνωσιν, ἐπὶ τοῦ φόβου προαποθνήσκουσιν, οἱ μὲν ῥιπτοῦντες ἑαυτοὺς, οἱ δὲ ἀπαγχόμενοι, οἱ δὲ ἀποσφαιτίζεμενοι. Her. 3, 82. αὐτὸς ἕκαστος βουλόμενος κορυφαῖος εἶναι γνώμῃσι τε νικᾶν, ἐς ἔχθρα μεγάλα ἀλλήλοισι ἀπικνεύονται. Here belong those passages, in which, after the principal subject, another subject in the Nom. and connected with a Part., is mentioned, being expressed by a special substantive, which, however, makes a part of the principal subject. Th. 4, 73. (οἱ Ἀθηναῖοι) ἡσύχαζον, λογιζόμενοι καὶ οἱ ἐκείνων στρατηγοὶ μὴ ἀντίπαλον εἶναι σφίσι τὸν κίνδυνον, the Athenians kept silence, since even their generals, namely, the Athenian, suppose that, etc.

REM. 4. In the same manner in poetry, especially in Epic, but very seldom

in prose, two objects (commonly in the Acc.) are joined to one verb; the first of these denotes the entire thing, the other, that part of it to which the action of the verb is particularly directed, both being in the same Case. This figure may be called *σχήμα καὶ ὅλον καὶ μέρος*. The whole expresses a plurality, yet so that a distributive apposition may take place. *Ποῖόν σε ἔπος φηγέει ἔρκος ὀδόντων* Od. α, 64. *Τρώας δὲ τρώος αἰνός ἐπήλυθε γυῖα ἔκαστον* Il. υ, 44. *Ἀχαιοῖσιν δὲ μέγα σθένος ἐμβαλ' ἑκάστω καρδίῃ ἄλληκτον πολεμίζειν ἥδ' ἐμύχεσθαι* Il. ξ, 152 sq.

## SECTION III.

## § 267. The Objective Relation of Sentences. (436.)

As the attributive relation of sentences serves to define the subject (a substantive idea) more particularly, so the objective relation serves to define the predicate more particularly. By the object, is to be understood all that which, as it were, stands over against, (*objectum est*) the predicate, i. e. everything by which the predicate is more particularly defined, namely, (a) the Cases, (b) Prepositions in connection with Cases, (c) the Infinitive, (d) the Participle, and (e) the Adverb.

§ 268. I. *The Cases*. (436.)

1. All the relations, which the language denotes by the inflection of the substantive object, were originally relations of *space*.

2. The action of a verb, as connected with the substantive object, is contemplated under the idea of *motion*. In this manner the object of the verb appears in a three-fold aspect, namely, first, as that out of which the action of the verb proceeds, secondly, as that towards which the action of the verb tends, thirdly, as that by or in which the action of the verb takes place. In this way three Cases originate, namely, the Genitive, denoting the motion or direction *whence*, the Accusative, *whither*, and the Dative, used not to denote the duration, but the place, *where*.

3. The relations of time were viewed in the same manner as those of space. Thus the Gen. (the whence-case) denotes the time, *from* which an action is conceived as proceeding; the Acc. (the whither-case), the time *to* which, or *over beyond*

which the action is conceived as proceeding; and the Dat. (the where-case) the time *in* which an action is conceived as existing.

4. The relations of causality, also, were regarded as denoting the relations of space. The cause (the ground, the origin, the author), was conceived as the outgoing of an action *from* an object in space (Genitive); the effect (the result, the consequence), as a motion in space *towards* an object (Accusative); the means (the instrument), as the resting of an action *at, in* or *with* an object in space (Dative).

§ 269. *Remarks on the Nominative and Vocative.*  
(437, 438.)

1. The Nom. and Voc., so far as they do not express any objective relations, cannot be considered as Cases; the Nom. is the form for the subject, and the Voc. is the form which is used in a direct address to a person or a thing. But the predicative adjective or substantive, which is joined to the subject by the copula *εἶναι*, is expressed, as in other languages, by means of agreement, by the nominative; and even the objective relation of an action, as seen in the verbs referred to in § 240, 2, is viewed in the Greek and Latin as a relation of agreement, and is expressed by the nominative; the English language in most of these verbs may express this relation as objective by means of prepositions, e. g. He is turned *to* a beggar, he is made or chosen *for* a general, he is known *for* a clever fellow.

REMARK 1. In the verbs *ὀνομάζειν*, *ὀνομάζεσθαι* and the like, the Inf. *εἶναι* is often connected with the Nom. or Acc., and thus in some degree the relation of the action is indicated. Her. 4, 33. *τὰς ὀνομάζουσι Δῆλοι εἶναι Ὑπερίχην τε καὶ Λαοδικήν.* 5, 99. *στρατηγοῖς ἄλλους ἀπέδειξε* instead of *ἀπέδειξε, Μιλησίων εἶναι.*

REM. 2. When the object of *εἶναι*, and *γίγνεσθαι* is an abstract, the Latin uses the Dat. instead of the Nom., *id mihi honori est*, but the Greek always employs the Nom. Her. 3, 156. *ἐγὼ ἱμῶν ἤκω μέγιστον ἄγαθόν, Δαρειῷ δὲ καὶ τῇ στρατιῇ καὶ Πέρσῃσι μέγιστον κακόν.* X. C. 2, 3, 6. *Χαιρεφῶν ἐμοὶ ζήτημα μᾶλλον, ἢ ὠφέλειά ἐστιν.*

REM. 3. As the Nom., being the Case of the subject, denotes an object as independent, the Greeks readily use it in the quotation of a name, commonly in connection with *ὄνομα*, *ἐπωνυμία*, particularly in the phrases, *ὄνομα ἐστὶ μοι*, *ὄνομα ἔχω*, but even also without these substantives, in connection with verbs of naming in the active, though in that instance the name may stand in apposition in the Acc. Her. 3, 85. *Δαρειῷ δὲ ἦν ἱπποκόμος, τῷ ὀνόματι ἦν Οἰβάρης.* 1, 199. *Μύλιττα δὲ καλεῖουσι τὴν Ἀφροδίτην.*

2. Sometimes the Nom. seems to stand instead of the Voc. in connection with a direct summons or call; but in all instances of this kind, the Nom. contains an explanatory exclamation, which itself becomes a sentence. Here belong particularly the following instances,

(a) *Οὗτος* either alone, or in connection with the Nom. of a proper name, is often used when one calls out to another, in the sense, *ho there!* Pl. Symp. 172, a. *ὁ Φαληρεὺς*, ἔφη, *οὗτος Ἀπολλόδωρος*, οὐ περιμενῖς; which means, *see! this is that Apollodorus, the Phalerean, who comes there!*

(b) Very often in this way, the Nom., with the article, standing in apposition, is subjoined to a call or direct address.

Pl. Symp. 218, b. *οἱ δὲ οἰκίεται, καὶ εἴ τις ἄλλος ἐστὶ βίβηλός τε καὶ ἄγροικος, πύλας πάνυ μεγάλας τοῖς ὤσιν ἐκίθησθε* (the same as, *ἡμεῖς δὲ, οἰκεῖται ὄντις*). X. Cy. 4. 5, 17. *ἔθι μὲν οὖν σύ*, ἔφη, *ὁ πρесеβύτατος*, instead of *σύ, ὅς ἐστι πρ.*

### § 270. (1) *Genitive*.

(440.)

The Gen. is the *Whence-case*, and thus denotes, (a) in a local relation or in a relation of space, the object or the point from which the action of the verb proceeds, e. g. *εἵκειν ὁδοῦ*, *cedere via*; (b) in a causal relation, the ground, origin, or author, especially the object, which calls forth, produces, excites, occasions, the action of the verb. e. g. *ἐπιθυμῶ τῆς ἀρετῆς*, § 268.

### § 271. A. *Local Relation or Relation of Space*.

(441, 442.)

1. The use of the Gen. expressing a purely local motion is rare and only poetic, e. g. *Εἰ μὴ τόνδε πείσαντες λόγῳ ἄγοιντο νήσον* (*ab insula abducent*) S. Ph. 613; this relation is commonly indicated by prepositions with the Gen., e. g. *ἀπό*, *from*, *ἐκ*, *out of*, *παρά*, *from*, from the vicinity of an object, etc.

2. But the Gen. very often denotes the relation of separation (*separative genitive*), namely, in verbs of separating, disjoining, loosing, keeping one's self from, desisting, ceasing, keeping off from, freeing, depriving, differing from, missing, deviating from; thus in prose, *παραχωρεῖν*, *ὑποχωρεῖν*, *εἵκειν* and *ὑπέκειν*, *ὑπανίστασθαι* and *ἐξίστασθαι*, *νοσφίζειν*, *χωρίζειν*, *διορίζειν*; *ἀφίεσθαι*, *ἀφίεσθαι*, *ἀπέχειν*, *ἀπέχεσθαι*, *παύειν*, *παύεσθαι*, *κωλύειν*, *ἐρητύειν*, *εἰργειν*, *λύειν*, *ἐλευθεροῦν*, *ἀπαλλάττειν*, *στερεῖν*, *ἀποστερεῖν*, *ξηρῶν*, *ἐρημοῦν*, *διαφέρειν*, *ἀμαρτάνειν*, *σφάλλεσθαι*, *ψεύδεσθαι*, etc.; *δέχειν* and *ἀπέχειν*, *to be distant*, etc.

Her. 2, 80. *οἱ νεώτεροι αἰτέων τοῖσι πρεσβυτέροισι συντιγχάνοντες εἴκον* *σι τῆς ὁδοῦ*. X. Cy. 2. 4, 24. *ὑποχωρεῖν τοῦ πεδίου*. Hier. 7,

2. *παρὰ χωρεῖν ὁδοῦ*. Symp. 4, 31. ὑπανίστανται δέ μοι ἤδη καὶ θάκων καὶ ὁδῶν ἐξίστανται οἱ πλούσιοι. Vectig. 4, 46. ἀπέχεσθαι τῶν ἀργυρείων ἢ ἐγγίτατα πόλιν Μέγαρον πολὺ πλεον τῶν πεντακοσίων σταδίων. Pl. Menex. 246, e. ἐπιστήμη χωριζομένη δικαιοσύνης. Πάύομαι χόλου. Αὐτῶ, ἀπαλλάττω τινὰ κακῶν. Her. 3, 81. γνώμης τῆς ἀρίστης ἡμάρτηκε. 5, 62. τιράνων ἡλευθερώθησαν. 3, 65. τῆς βυσιληΐης ἐστέρημαι. X. Hier. 7, 3. δοκεῖ μοι τοῦτω διαφέρειν ἀνὴρ τῶν ἄλλων ζώων, τῷ τιμῆς ὑρέγεσθαι. Ψεῦδομαι, σφάλλομαι ἐλπίδος, δόξης, τύχης. Ἀφίημι τινα τῆς αἰτίας. Ἀποστερῶ τινα τῶν ὑγαθῶν.

REMARK 1. Many of these verbs are often connected with the prepositions *ἀπό* and *ἐκ*, e. g. ἐλευθεροῦν, λύνειν, εἰργεῖν, ἀπείργειν, ἐξείργειν, ἐρητιεῖν.

3. Also with adjectives, adverbs and substantives expressing the same idea, e. g. ἐλεύθερος, μόνος, καθαρός, κενός, ἔρημος, γυμνός, ὀρφανός, ψιλός — διάφορος, ἑλλότριος, ἄλλοις, ἕτερος; with many adjectives compounded of *α* privative; with *ἄνευ*, *χωρίς*, *πλήν*, *ἔξω*, *ἐκός*, *δίχα*, *πέραν*, etc.

E. El. 387. αἱ δὲ σύρκες αἱ κενὰ φρενῶν ἀγάμει ἀγορᾶς εἰσιν. Her. 3, 147. ἀπαθὴς κακῶν. Th. 1, 28. φίλοις ποιῆσθαι ἐτέροους τῶν νῦν ὄντων. X. C. 4, 25. πότιρον τοὺς θεοὺς ἢ γῆ τὰ δίκαια νομοθετεῖν, ἢ ἄλλα τῶν δικαίων. Cy. 3, 3, 55. ἀπαίδευτος μουσικῆς. So ἄτιμος ἐπαίνων. Αὐσις, ἐλευθερία κακῶν. Her. 8, 141. ἐκός χρόνου (used of time instead of place). 6, 103. πέρην τῆς ὁδοῦ. Dem. Phil. 1. 49, 34. τοῦ πάσχειν αὐτοὶ κακῶς ἔξω γενήσεσθε.

4. Here are classed verbs of originating and beginning, e. g. ἄρχεσθαι, ἄρχειν, ὑπάρχειν, κατάρχειν, ἐξάρχειν.

Ἀρχεσθαί τινος e. g. τοῦ πολέμου, means in general *to begin something*, Σὺν τοῖς θεοῖς ἄρχεσθαι χρὴ παντὸς ἔργου; but ἄρχειν, ὑπάρχειν, κατάρχειν means, among other things, *to do something first, to begin*, hence *to be the cause or author*, Ἡ ἡμέρα τοῖς Ἕλλησι μεγάλων κακῶν ἄρξει Th. 2, 12. Ἐπάρχειν ἀδικῶν ἔργων, εὐεργεσίας.

REM. 2. Ἀρχεσθαι ἀπό τινος, e. g. ἀπὸ τῶν στοιχείων means, *to proceed from a thing*, and thus *to begin*.

### § 272. B. Causal Relation.

The Gen. in the causal relation signifies, also, *a going out, proceeding from*, but not, as in the local relation, a mere outward relation, but an inward and active one, since it expresses

the object by whose inward power the action of the subject is called forth and produced.

§ 273. (a) *The Genitive as the general expression of action.* (444—459.)

1. The Gen., expressing action, stands, in the first place, as the Gen. of the origin or the author (*Genitivus originis* or *auctoris*) and is connected with verbs of producing, arising, having originated or arisen, e. g. γίγνεσθαι, φύειν, φύναι, εἶναι.

Her. 3, 81. ἀριστων ἀνδρῶν οἰκὺς (consentaneum est), ἄριστα βουλεύματα γίνεσθαι. X. Cy. 1. 2, 1. πατρὸς μὲν δὴ λέγεται ὁ Κῦρος γενέσθαι Καμβύσου, Περσῶν βασιλέως· ὁ δὲ Καμβύσης οὗτος τοῖ Περσείδων γένους ἦν· μητρὸς δὲ ὁμολογεῖται Μανδάνης γενέσθαι. Pl. Menex. 239, α. μιᾶς μητρὸς πάντες ἀδελφοὶ φύντες.

REMARK 1. Commonly the preposition ἐκ, more seldom ἀπό, is connected with the genitive. Hence the attributive Gen., mentioned above, § 265, 2, may be explained, e. g. ὁ τοῦ βασιλέως υἱός, i. e. ὁ (ἐκ) τοῦ βασιλέως (γεννηθεὶς) υἱός, τὰ τῶν ἀνθρώπων πράγματα.

2. The Gen. of action stands, in the second place, as that object which has gained another, made it its own and possesses it, as the owner, possessor (*Genitivus possessoris* or *possessivus*). This Gen. stands, (a) with the verbs εἶναι, γενέσθαι, ποιέσθαι, *to claim to one's self*; (b) with the adjectives ἴδιος, οἰκείος, ἱερός, κύριος.

Antiph. 5. 140, 92. τὸ μὲν ἀκοίσιον ἀμάρτημα τῆς τύχης ἐστὶ, τὸ δὲ ἀκοίσιον τῆς γνώμης. Lys. Agor. 135, 64. ἐγένετο ὁ Εὐμάρης οὗτος Νικοκλέους, *belonged to Nicocles, was his slave*. Th. 5, 5. ἐγένετο Μεσσήνη Λοκρῶν τινα χρόνον. Τῆς αὐτῆς γνώμης εἶναι, ejusdem sententiae esse. Ἐαυτοῦ εἶναι, *to be one's own master*. Dem. Phil. 1. 42, 7. ἦν ὑμῶν αὐτῶν ἐθελήσητε γενέσθαι, non ex aliis pendere. Also εἶναι τινος, alicujus esse, alicui addictissimum esse, e. g. εἶναι Φιλίππου, εἶναι τοῦ βελτίστου, studere rebus optimis. X. Ages. 1, 33. τὴν Ἀσίαν ἑαυτῶν ποιοῦνται. Isocr. Paneg. 46, 29. ἡ πόλις ἡμῶν κυρία γενομένη τοιοῦτων ἀγαθῶν οὐκ ἐφθόνησε τοῖς ἄλλοις. X. An. 4. 5, 35. ἤκουσεν αὐτὸν (τὸν ἵππον) ἰερόν εἶναι τοῦ Ἰλίου. 5. 3, 13. ὁ ἱερός χώρος τῆς Ἀρτεμιδος. Dem. Ol. 1. 26, 28. οἱ κίνδυνοι τῶν ἐφιστηκόντων (ducum) ἴδιοι, μισθὸς δ' οὐκ ἔστιν. 2. 32, 16. ταύτης κύριος τῆς χώρας γενήσεται. In the attributive relation, § 265, 2, e. g. ὁ τοῦ βασιλέως κῆπος, ἡ Σωκράτους ἀρετή, πατὴρ Νεοπτολίμου.

REM. 2. The Gen. is connected with verbs of declaring and judging, as

it is with εἶναι. Dem. Ol. 2. 34, 21. δικαίου πολίτου κρίνω τὴν τῶν πραγμάτων σωτηρίαν ἀντὶ τῆς ἐν τῷ λέγειν χάριτος αἰρεῖσθαι.

(c) Hence the Gen. denotes in connection with εἶναι (α) the object to which anything peculiarly belongs, which peculiarity is commonly expressed by an Inf.; (β) a property or condition of the subject (Genitivus *qualitativus*).

Ἄνδρός ἐστιν ἀγαθοῦ εὖ ποιεῖν τοὺς φίλους. In English this Gen. is translated in various ways, e. g. it is the business, manner, custom, peculiarity, duty, mark of a brave man; it becomes a brave man; it bespeaks a brave man; a brave man is wont, and the like. Dem. Phil. 1, 54. κακοῦργου ἐστὶ κριθέντ', being sentenced, ἀποθανεῖν, στρατηγοῦ δὲ μαχόμενον τοῖς πολέμοις. Ol. 1. 18, 2. ἔστι τῶν αἰσχυρῶν (Neut.), μᾶλλον δὲ τῶν αἰσχυρίστων, πόλεων, ὧν ἡμῖν ποτε κύριοι, φαίνεσθαι προϋέμενους. Chers. 102, 48. δοκεῖ ταῦτα καὶ δαπάνης μεγάλης καὶ πόρων πολλῶν καὶ πραγματείας εἶναι. Aphob. 1. 814, 4. ἐμὲ ἐπὶ ἐτῶν ὄντα. X. An. 7. 4, 16. Σιλανὸς Μακίστιος, ἐτῶν ὀκτωκαίδεκα ὧν, σημυίνει τῇ σάλπιγγι. 1. 4, 11. ὁ Εὐφράτης ποταμὸς τὸ εὐρὸς ἐστὶ τεττάρων σταδίων.

REM. 3. Here, also, belong the expressions ἡγεῖσθαι, ποιεῖσθαι, θεῖναι πολλοῦ, πλείστον, ὀλίγον, ἐλαχίστου, etc., since the worth of a thing is conceived as a property.

3. The Gen. of action stands, in the third place, as that object which embraces one or several other objects as parts belonging to it; the Gen. represents the whole in relation to its parts (the *partitive* Gen.). This Gen. stands,

(a) With the verbs, εἶναι and γίγνεσθαι; τιθέναι, τίθεσθαι, ποιεῖσθαι, ἡγεῖσθαι, numbered among, accounted, and with many others.

Th. 1, 65. καὶ αὐτὸς ἦθελε τῶν μενόντων εἶναι, one of those remaining. X. An. 1. 2, 3. ἦν καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων. Cy. 1. 2, 15. οἳ ἂν αὐτὸν ἐν τοῖς τελείοις (ἀνδράσι) διαγίνονται ἀνεπίληπτοι, οὗτοι τῶν γεραιτέρων γίγνονται, reckoned among the elders. Dem. Phil. 3. 122, 43. ἡ Ζελεῖα ἐστὶ τῆς Ἀσίας. Plat. Phaed. 68, d. τὸν θάνατον ἡγοῦνται πάντες οἱ ἄλλοι τῶν μεγίστων κακῶν εἶναι. Pl. Rp. 376, e. μουσικῆς δ', εἶπον, τίθης λόγους; ad musicam refertur sermones? Phileb. 60, d. φρόνησιν καὶ ἀληθῆ δόξαν τῆς αὐτῆς ἰδέας τιθεῖμενος. Rp. 8. 567, e. ποιεῖσθαι τινα τῶν δορυφόρων. Her. 7, 6. κατέλεγε τῶν χρησμῶν, recitabat vaticiniorum sc. partem). So τέμνειν γῆς, devastare terrae, sc. partem.



REM. 4. The partitive Gen. is very often used in the attributive relation, § 265, 2, thus,

- (a) With substantives, e. g. *σταγόνες ὕδατος, σώματος μέρος*;
- (b) With substantive adjectives, in the positive, comparative and superlative, when the partitive expresses the highest degree; with substantive pronouns and numerals, *οἱ χρηστοὶ τῶν ἀνθρώπων, οἱ εὖ φρονοῦντες τῶν ἀνθρώπων* — πολλοὶ, ὀλίγοι, τινές, πλείονες, πλείστοι τῶν ἀνθρώπων. In addition comp. above, § 264, Rem. 5. On the contrary, *οἱ θνητοὶ ἄνθρωποι*, since the property of mortality belongs to the race; πολλοὶ or ὀλίγοι ἄνθρωποι expresses a whole consisting of many or few (a great or small number of men), πολλοὶ or ὀλίγοι ἀνθρώπων denotes the many or few as a part of the whole; so *τρεῖς ἡμεῖς ἡμεν*, i. e. *we were three in all*, where in Eng. it would be, *there were three of us*, *τρεῖς ἡμῶν ἦσαν*, i. e. *there were three of us*, (of our number) *there*;
- (c) With adverbs, as follows, (α) of place, e. g. *ποῦ, ποῦ, πῇ, πόθεν, οὐ, ἤ, οὐδαμοῦ, πανταχῇ, πόρρω and πρόσω, further*, etc. Her. 2, 43. *οὐδ' αὖτ' Αἰγύπτου*. Pl. Rp. 3. 403, e. *εἶδέναι, ὅπου γῆς ἔστι*. *Ἐνταῦθα τῆς ἡλικίας, τοῦ λόγου*. Ὁράτε, οἱ προεληλυθεν ἀσελείας Dem. *Πανταχοῦ τῆς γῆς*, *ubivis terrarum*. *Πόρρω σοφίας ἐλαύνειν* or *ἡκείν*. — (β) of time, e. g. *ὅψι τῆς ἡμέρας, τοῦ χρόνου, τῆς ἡλικίας*. *Τρὶς τῆς ἡμέρας*. *Πολύακις τῆς ἡμέρας*.

REM. 5. The partitive Gen. with a superlative, sometimes refers, not to the superlative, but to the subject. Her. 7, 70. *οἱ ἐκ τῆς Αἰθύης Αἰθιοπες οὐλότατον τριχῶμα ἔχουσι πάντων ἀνθρώπων*. So always with adverbs, X. Cy. 3. 1, 25. *πάντων τῶν δεινῶν ὁ φόβος μάλιστα καταπλήττει τὰς ψυχάς*.

(b) With words which express, (α) the idea of participation, sharing in, of community, of having things in common, e. g. *μετέχειν, μέτεστί μοι, διδόναι, μεταδιδόναι, προσδιδόναι, διαδιδόναι, κοινωνεῖν, κοινούσθαι, ἐπαρκεῖν, to communicate, σύνεργος, ἄμοιρος*, etc.; and the three words, *κοινός, ἴσος, ὅμοιος*, which commonly, however, are connected with the Dat.; — (β) those which express the idea both of physical and intellectual contact, of holding and of laying hold of, of being connected and of hanging together, e. g. *θιγγάνειν, ψαύειν, ἄπτεσθαι, δράττεσθαι; λαμβάνεσθαι, μετα-, σὺλ- λαμβάνειν, ἐπι-, ἀντιλαμβάνεσθαι; συναίρεσθαι; ἔχεσθαι, to adhere to, to border upon, ἀντ-, περιέχεσθαι, γλίχεσθαι; ἐπιχώριος, φίλος*, also with the Dat., *ἀδελφός, διάδοχος*, often also with the Dat., *ἐξῆς, ἐφεξῆς*, more rarely with the Dat., *πρόσθεν, ἐμπροσθεν, ὀπισθεν, μεταξὺ*, and many other adverbs; — (γ) those which express the idea of acquiring and attaining, e. g. *τυγχάνειν, acquiring and hitting, λαγχάνειν, ἐφικνεῖσθαι, κληρονομεῖν* (with Gen. of the thing, *to inherit*; with Gen. of the person, *to be the heir of some one*;

with Acc. of the thing and Gen. of the person, *to inherit something from one*, *προσήκει* (μοί *τινος*, *something belongs to me*); (δ) those which express the idea of striving to acquire something, e. g. *ὀρέσθαι*, *ἐφίεσθαι*, *ἀντιποιεῖσθαι*, *ad aliquid contendere, potiri*, *ἐντρέπεσθαι*, *to turn one's self to something*, *to regard*, *to have respect to*, *στοχάζεσθαι*, *to aim at something*.

X. Cy. 1. 2, 15. *ἔστι τούτοις καὶ ἀρχῶν καὶ τιμῶν μετέχειν*. R. L. 1, 9. *τοῦ μὲν γένους καὶ τῆς δυνάμεως κοινωνοῦσι*, τῶν δὲ χρημάτων οὐκ ἀντιποιοῦνται (*sibi vindicant*). Cyr. 7. 5, 78 sq. *θάλπους μὲν καὶ ψυχούς καὶ σίτων καὶ ποτῶν καὶ ὕπνου ἀνάγκη καὶ τοῖς δοῖλοις μεταδιδόναι*, *πολεμικῆς δ' ἐπιστήμης καὶ μελέτης οὐ μεταδοτέον*. C. 1. 2, 60. *Σωκράτης πᾶσιν ἀφθόνως ἐπήρει τῶν ἑαυτοῦ*. Cy. 1. 3, 7. *τῶν κρεῶν διαδιδόναι τοῖς θεραπευταῖς*. Th. 6, 39. *ὀλιγαρχία τῶν μὲν κινδύνων τοῖς πολλοῖς μεταδίδωσι*, τῶν δ' ὠφελιμῶν οὐ πλεονεκτεῖ μόνον, ἀλλὰ καὶ ξύμπαν ἀφελομένη ἔχει. Pl. Phaedr. 238, b. *τὰ τούτων ἀδελφά* (*horum similia*). X. An. 4. 1, 17. *ἡ πορεία ὁμοία φυγῆς ἐγένετο*. Hel. 4. 4, 6. (*ἄξιόν ἐστι*) *τῶν γε καλλίστων καὶ μεγίστων ἀγαθῶν ὀρεγομένους ἀξιεπαινοτάτης τελευτῆς τυχεῖν*. 4. 8, 18. *ἦν ὁ Θέρασανδρος οὐ μόνον αὐλητικῆς ἀγαθός, ἀλλὰ καὶ ἀλκῆς ἀντιποιεῖτο* (*ad fortitudinem enilebatur*). Cy. 1. 2, 3. *πονηροῦ τινος ἢ αἰσχροῦ ἔργου ἐφίεσθαι*. 3. 3, 10. *ἐπαινοῦσι καὶ ἀσπάζονται οἱ τοιοῦτοι (σίμμαχοι) τοὺς ὁμοίους, νομίζοντες συνεργοὺς αὐτοὺς εἶναι τοῦ κοινοῦ ἀγαθοῦ*. Pl. Symp. 181, c. *ὑβρεως ἄμοιρος*. Menex. 241, c. *ἔργον κοινὸν Λακεδαιμονίων τε καὶ Ἀθηναίων* (*like communis alicujus rei*). *Ἀπτομαι τῆς χειρός*. Her. 1, 93. *λίμνη ἔχεται τοῦ σήματος μεγάλη*, *borders on*. 3, 72. *ἔργου ἐχώμεθα*, *opus aggrediamur*. *Περίεχομαι τινος*, *cupide aliquid amplecti*. Th. 1, 140. *τῆς γνώμης τῆς αὐτῆς ἔχομαι*. 4, 10. *ἄνδρες οἱ ξυναράμενοι τοῦδε τοῦ κινδύνου*. Pl. Rp. 2. 362, a. *ἀληθείας ἐχόμενον*, *cum veritate conjunctum*. *Ἀντιλαβέσθαι τῶν πραγμάτων*, *capessere*. Isocr. Nicocl. 22, b. c. *ἐπειδὴ θνητοῦ σώματος ἐτυχες, ἀθανάτου δὲ ψυχῆς, πειρῶ τῆς ψυχῆς ἀθάνατον μνήμην καταλιπεῖν*. *Τυχάνειν*, *λαγχάνειν χρημάτων*, *εὐτυχίας* — *τυχεῖν τελευτῆς, ὀνόματος*, etc. Isocr. Paneg. 80, 187. *οὐκ ἐφικνοῦμαι τοῦ μεγέθους*, sc. *τῶν πραγμάτων*, *non assequor*. Pl. Crit. 52, c. *οὐτ' ἐκείνους τοὺς λόγους αἰσχίρη*, *οὔτε ἡμῶν, τῶν νόμων, ἐντρέπει*. X. C. 4. 5, 11. *δοκεῖς μοι λέγειν, ὡς ἀνδρὶ ἦττονι τῶν διὰ τοῦ σώματος ἡδονῶν ἅμπαν οὐδεμιᾶς ἀρετῆς προσήκει*. Dem. in Aristocr. 690, 14. *οὔτοι κληρονομοῦσι τῆς ὑμετέρας δόξης καὶ τῶν ὑμετέρων ἀγαθῶν*.

REM. 6. In verbs expressing participation, sometimes the word denoting a part stands in the Acc., e. g. X. Hier. 2, 6. *οἱ τύραννοι τῶν*

μεγίστων ἀγαθῶν πλεῖστα μετέχουσιν. An. 7. 8, 11. ἵνα μὴ μεταδοῖεν τὸ μέρος χρημάτων. According to the analogy of verbs of touching, verbs of entreating and conjuring, are connected with the Gen., which denotes the person or thing, by whom or which one entreats or conjures, e. g. λίσσεσθαι, ἱκετεύειν, ἠνέϊσθαι, since the supplicant, touching the knee or the image of the divinity, utters his prayer. Od. β, 68. λίσσομαι ἡμὲν Ζητὸς Ὀλυμπίου ἥδ' ἐθέμιστος. So λίσσεσθαι πατρός, τοκῶν. Comp. Il. κ, 454, ὁ μὲν μιν ἔμελλε γενέλου χειρὶ παχείῃ ἀψόμενος λίσσεσθαι.

REM. 7. The poets connect many other verbs with the Gen., among which are those mentioned under (b). Il. η, 56. μέσσον δουρὸς ἐλὼν. Od. γ, 439. βοῦν δ' ἀγέτην κεράων. Il. α, 197. ξανθῆς δὲ κομῆς ἔλε Πηλείωνα. In phrases, like λαβεῖν τινα γούνων, ἄπτεσθαι τινα γενέλου, etc., the knee and the beard are conceived as the objects, on which the person who touches and lays hold, hangs, and, as it were, depends. Here belong, also, in poetry,

- (a) Verbs of tasting physically and intellectually, grasping, reaching to, and hence of striving after an object, e. g. ἐπιμαίεσθαι σκοπέλου, δώρων, νόστου.
- (b) Several verbs, which properly express the idea of a very hasty motion towards an object, and are then changed so as to express an intellectual effort, and longing, e. g. ἐπείγασθαι, ὀρμαῖσθαι, ἐπιβάλλεσθαι, ἐπαῖσσειν, rushing upon something, etc. Il. τ, 142. ἐπειγόμενος περ' Ἀργος. Il. ξ, 488. ὄρμηθ' ὁ δ' Ἀχάμαντος. Il. ζ, 68. μή τις νῦν ἐν ἄρῳ ἐπιβαλλόμενος μετόπισθεν μυνέτω.
- (c) Verbs of aiming, e. g. τοξεύειν, ἀκοντίζειν (in prose with εἰς, and with the meaning, to hit, to wound, with the Acc.). Il. ρ, 304. ἔκτωρ δ' αὐτ' Αἴαντος ἀκόντισε δουρὶ φαεινῷ. Il. ψ, 855. ἧς ἄρ' ἀνώγει τοξεύειν.

REM. 8. According to the analogy of verbs of aiming and striving, above named, so we find κατὰ χθονὸς ὄμματα πῆξαι, πλεῖν ἐπὶ Σάμον, to sail towards Samos, as if setting out for it, (on the contrary, ἐπὶ Σάμον, to Samos). The Gen. of aim, object, occurs in the attributive relation, e. g. in ὁδός, νόστος τόπον τινός, way, return to a place.

REM. 9. There also belong here, (a) the adverbs εὐθύ (Ion. ἰθύ), straight-forward to something, μέχρι, to, up to;—(b) verbs of meeting and of approaching, which, still, in prose, are commonly connected with the Dat.;—(c) adjectives and adverbs expressing the same idea, e. g. ἀντίος, ἐναντίος, παραπλήσιος, still oftener joined with the Dat., ἀντίον, πλησίον, etc. Her. 6, 95. ἔχον (dirigebant) τὰς νέας ἰθύ τοῦ Ἑλλησπόντου καὶ τῆς Θερηϊκῆς. 2, 34. ἡ Αἰγυπτιος τῆς ὀρεινῆς Κιλικίας μάλιστά κη ἀντίη κίεται. Dem. Ph. 3. 117, 27. πλησίον Θηβῶν καὶ Ἀθηναίων.

4. The Gen. of action stands, as the Gen. of the place at which, and the time when, an action happens. The fact or the event belongs, as it were, to the place and the time, proceed in a certain measure from them, and are supported by them; hence the place and the time are conceived as supporters of the action.

(a) The Gen. of place is almost exclusively poetic.

Π. ρ, 372. νέφος δ' οὐ φαίνεται πάσης γαίης, οὐδ' ὀρέων. Π. ι, 219. αὐτὸς δ' ἀντίον ἔξεν Ὀδυσσεὺς θείοιο τοίχου τοῦ ἐτάρου. Hence, especially in Epic poetry, with verbs of going, or of motion, the place or the way to which the going or the motion tends, and to which, as it were, this action belongs, stands in the Gen., e. g. Π. β, 801. ἔρχονται πεδίοιο. χ, 23. θάειν πεδίοιο. ν, 64. πεδίοιο διώκειν ὄρνειον. So the prose, ἵνα τοῦ πρόσω.

REM. 10. Hence the adverbs of place, οὐ, ποῦ, ποῦ, ὅπου, αὐτοῦ, οὐδαμοῦ, ἀλλοθι, etc., and hence, also, adverbs of place with the suffix *θεν* apparently instead of adverbs of place with the suffix *θι*, e. g. ἔνδοθεν, ἐγγύθεν, τηλόθεν, ἔκτοσθεν, etc., e. g. Π. ρ, 582. Ἐκτορα δ' ἐγγύθεν ἱστάμενος ὤτρυνεν Ἀπόλλων.

(b) The Gen. of time often occurs both in poetry and prose. The space of time within which something happens, as if the supporter of the action, may be expressed by the Gen.

Ἄνθη θάλλει τοῦ ἔαρος, the spring is conceived as the producer or supporter of flowers. So θέρους, χειμῶνος, ἡμέρας, τῆς αἰτῆς ἡμέρας, νυκτός, δειλῆς, ὁπώρας, as Eng. *of a morning, he did it of a fine morning*, also μηνός, ἐνιαυτοῦ, etc. with attributives, e. g. τοῦ αὐτοῦ, τοῦ προτέρου, ἐκείνου, etc. Hence the adverbial expressions ἀρχῆς, *at the beginning*, and τοῦ λοιποῦ, *for the future*. Her. 4, 48. Ἰστρος ἴσος ἀεὶ αὐτὸς ἐωῦτ' ὅτε καὶ θέρους καὶ χειμῶνος. 6, 12. τοῦ λοιποῦ μὴ πειθώμεθα αὐτοῦ. Pl. Phaed. 59, d. ἐξηλθομεν τοῦ θεσμωτηρίου ἐσπέρας. Οὐ μακροῦ χρόνου, συχνοῦ, πολυλοῦ, πλείστον, ὀλίγον χρόνου, πολλῶν ἡμερῶν, ἐτῶν, etc. Her. 3, 134. ταῦτα ὀλίγου χρόνου ἔσται τελεύμενα. X. An. 1, 7, 18. βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν. Pl. Symp. 172, c. πολλῶν ἐτῶν Ἀγάθων ἐνθάδε οὐκ ἐπιδημήσκειν.

REM. 11. By the Gen. of time, the Gen. absolute may be explained, e. g. τοῦ Κύρου βασιλεύοντος πολλά τε καὶ καλὰ ἔργα ὑπὸ τῶν Περσῶν ἐπράχθη.

REM. 12. Prepositions are often used to define this relation more exactly, e. g. ἐκ πολλοῦ χρόνου, ἀφ' ἐσπέρας, ἐπὶ Κίρου, Cyri aetate, διὰ πολλοῦ χρόνου, ἐντός or ἔσω πολλοῦ χρόνου. Comp. the remarks on the prepositions.

REM. 13. On the distinction between the Gen. and Acc. of place and time, see the remarks on the Acc., § 279, 6.

5. The Gen. of action, finally, stands as the Gen. of the material out of which anything is made, formed, and, as it were, produced, or the source out of which something is drawn. This Gen. stands,

(a) With verbs of making, forming, etc.

Her. 5, 82. χαλκοῦ ποιεῖνται τὰ ἀγάλματα. 2, 138. ἐστρωμένη ἐστὶ ὁδὸς λίθων. Th. 4, 31. ἔρμα αὐτόθι ἦν λίθων λογάδην πεποιημένον. In the attributive relation, e. g. ἔκπωμα ξύλου, τράπεζα ἀργυρίου, στίφανος ἱακίνθων.

REM. 14. This relation is very often expressed by the Dat., and more definitely by the prepositions ἐξ and ἀπό, also διά.

(b) With verbs of fulness and want, e. g. πλήθειν, πληροῦν, πιμπλάναι, γέμειν, βρίθειν; νάσσειν, σάττειν, εὐπορεῖν, etc.; ἀπορεῖν, πένεσθαι, δεῖσθαι, δεῖ, σπανίζειν, χορή, etc.; πλέος, πλήρης, μεστός, πλούσιος, δασύς, etc.; πένης, ἐνδεής; ἅλις (satis).

X. Symp. 4, 64. σεσαγμένος πλούτου τὴν ψυχὴν ἔσομαι. Pl. Apol. 26, d. τὰ Ἀναγόρου βιβλία γέμει τούτων τῶν λόγων. Εὐπορεῖν, ἀπορεῖν, πίνεσθαι, σπανίζειν τῶν χρημάτων. X. Cy. 3, 1, 3. διαθρόνων καὶ ἐλαυνόντων τὸ πεδίον μεστόν. An. 2, 4, 14. δασύς δένδρων. An. 1, 2, 7. παράδεισος μίγας, ἀγρίων θηρίων πλήρης. 1, 4, 19. ἐνταῦθα ἦσαν κῶμαι πολλαὶ μεσταὶ σίτου καὶ οἴνου. In the attributive relation, e. g. δέπας οἴνου.

(c) With verbs of eating, drinking, enjoying, satisfying one's self, and in the figurative sense of having the enjoyment, use and advantage of something, ἐσθίειν, φαγεῖν, ἐνυχεῖσθαι, πίνειν, γεύειν, κορέσασθαι; ἀπολαύειν, etc.

Ἐσθίειν κρεῶν — κορέσασθαι φορβῆς — πίνειν οἴνου. X. Cy. 1, 3, 4. ἀνάγκη σοι ἀπογεύεσθαι τούτων τῶν παντοδαπῶν βρωμάτων. 1, 3, 10. καὶ τί δή, ὦ Κῦρε, τὰλλα μιμούμενος τὸν Σάκαν, οὐκ ἀπερῶ φησας τοῦ οἴνου; C. 4, 3, 11. ἀπολαύειν πάντων τῶν ἀγαθῶν; but ἀπολαύειν τινός τι, e. g. ἀγαθὰ or κακά, to receive good or evil from some one. Γεύεσθαι τιμῆς — γεύειν τινὰ τιμῆς.

REM. 15. The Acc. stands with verbs of eating and drinking, (a) when the substance is represented as consumed wholly or in a great quantity; or (b) when the common means of nutriment is indicated, that which every one takes. Od. 1, 347. Κίκλωψ, τῇ, πῖε οἶνον, ἐπεὶ φάγες ἀνδρόμεα κρέα. X. Cy. 1, 3, 9. οὐκ ἐκπίομαι αὐτὸς τὸν οἶνον. 1, 3, 6. κρέα γε εὐωχοῦ, he ate heartily. 6, 2, 28. ὕδατι μειγμένην ἀεὶ τὴν μάζαν ἐσθίει. Ibid. μετὰ δὲ τὸν σῖτον ἐὰν οἶνον ἐπιπίνωμεν, οὐδὲν μείον ἔχουσα ἡ ψυχὴ ἀναπαύσεται (spoken of a habit). So ἐσθίειν κρέα and κρεῶν, πίνειν οἶνον and οἴνου. Pl. Symp. 176, c. πολὺν πίνειν οἶνον.

(d) With verbs of smelling, emitting an odor, etc., πνεῖν, ὀζειν, προςβάλλειν.

Ὀζειν ἔων, μύρου πνεῖν, προςβάλλειν μύρου, πνεῖν τράγου, ὀζειν κρομύων. Ar. Ran. 341. ὡς ἡδύμοι προςέπνευσεν χοιρεῶν κρεῶν.

REM. 16. The Poetic Language connects many other verbs with the Gen. of the material, e. g. ἀποστίλλειν ἀλείφατος, (νεύας, πυρός μελισσέμεν, λούεσθαι εὐφύειος ποταμοῖο. See Larger Grammar, II. § 527, Rem.

(e) With several verbs of sensation and perception, namely, ἀκούειν, ἀκροᾶσθαι, ἀποδέχεσθαι, *to assent to*; αἰσθάνεσθαι, ὁσφραίνεσθαι; συνιέναι, *to comprehend*, with Gen. of the person; so likewise, with verbs of remembering and forgetting, μιμνήσκειν (τινά τινος), μιμνήσκεσθαι, ἐπιλανθάνεσθαι, hence λάθρα, λαθραίως and κρύφα τινός.

Her. 1, 47. καὶ κωφοῦ συνίημι, καὶ οὐ φωνεῦντος ἀκούω. 1, 80. ὡς ὁσφραντο τάχιστα τῶν καμήλων οἱ ἵπποι, καὶ εἶδον αὐτάς, ὅπισω ἀνέστρεφον. X. H. 4. 4, 4. τῆς κραυγῆς ᾗσθοντο. An. 1. 1, 8. βασιλεὺς τῆς μὲν πρὸς ἐαυτὸν ἐπιβουλῆς οὐκ ᾗσθάνετο. Cy. 1. 3, 10. οὐκ ἀκροώμενοι τοῦ ἔχοντος ὠμνύετε ἄδιν ἄριστα. Phaed. 92, d. μήτε ἐμαντοῦ μήτ' ἄλλου ἀποδέχεσθαι λέγοντος, ὥς ἡ ψυχὴ ἐστιν ἁρμονία, *to agree with*. Ἀκούειν δίκης, *to hear a cause*, αἰσθάνεσθαι ἡδονῶν, ὁσμῆς, κραυγῆς, θορύβου, βοηθείας. Ἐπομνήσαι τινα τοῦ λόγου. X. Cy. 8. 3, 8. τοῦ φθόρου ἐπελέληστο. In the attributive relation, μνήμη τῶν κακῶν.

REM. 17. The attributive Gen. has a far greater extent of meaning, e. g. ἄγγελια τῆς Χίου, *de Chio*, ἐρώτησίς τινος, *like quaestio alicujus rei*, instead of *de aliqua re*.

REM. 18. With verbs of *hearing*, and *perceiving*, there stand (a) the person *alone* in the Gen., which represents the person as the source from which the perception appears, e. g. ἀκούω Σωκράτους, *I hear Socrates*, i. e. *his words*; (b) the thing *alone*, and this is put either in the Gen., which expresses the substance as a whole, of which one sees, as it were, single parts, or the meaning and contents of which he perceives intellectually, e. g. αἰσθάνεσθαι κραυγῆς, *to perceive, as it were, single tones of the cry*, αἰσθάνεσθαι ἐπιβουλῆς, *to perceive something of the plot*; or in the accusative, which shows that one perceives with his senses, the totality of a thing, e. g. Αἰσθάνονται (οἱ ἄνθρωποι) ἕκαστα, *the senses by which men observe every object*, X. C. 1. 4, 5. Ὡς ᾗσθοντο τὴν βοήθειαν, *when they noticed the approaching succor* = *saw with the eyes*, therefore, also, εἴρων Th. 2, 94. On the contrary X. H. 4. 8, 19. αἰσθίσθαι τῆς βοηθείας, *they observed something of the succor*. The Acc. of the person seldom occurs with αἰσθάνεσθαι, which then has the meaning of *εἰδέναι*, e. g. Αἰσθάνομαι δὲ καὶ τὴν ἁρμόνιον τινά, οἷ οὕτω πεινώσι χρημάτων X. Symp. 4, 36. Verbs of *hearing*, *perceiving*, *observing*, as well as *remembering*, often govern the Acc. of the thing, sometimes, also, of the person. They are often connected with the Gen. of the person and the Acc. of the thing. See under (f). X. Cy. 3. 1, 1. ὁ Ἀρμένιος, ὡς ἤκουσε τοῦ ἀγγέλου τὰ παρὰ τοῦ Κύρου, ἐξεπλάγη, as in the Lat. *audire aliquid ex aliquo*; so συνιέναι τινός τι, e. g. ἔπος. Μιμνήσθαι τὸ πρᾶγμα.

REM. 19. Ἀκούειν, ὑπακούειν, κατακούειν with the meaning



q o u. Criton, 43, b. σοῦ πάλαι θαυμάζω, αἰσθανόμενος, ὥς ἰδέω κα-  
θείδεις. Rp. 383, a. πολλὰ Ὀμήρου ἐπαινοῦντες ἄλλα τοῦτο οὐκ  
ἐπαινεσόμεθα.

REM. 20. The verbs above named imply in themselves an Acc. e. g. ὁρῶ  
τινα or τι, σκοπῶ τινα or τι, ἐπαινῶ, ψέγω, μέφομαι, ἄγμαλ' τινα or τι.

(g) In expressions of being acquainted with, ignorant of, of  
being skilled and unskilled in, of making trial of, of ability and  
dexterity, e. g. ἐμπειρος, ἀπειρος, ἐπιστήμων, ἐπιστάμενος, ἀνεπιστήμων,  
εὐρίβων, συγγνώμων, ἀδαής, ἀπαιδευτος, ἰδιώτης, πειραῖσθαι, ἀπείρους,  
ξένως ἔχειν; with adjectives in -ικός (derived from transitive verbs)  
which express the idea of dexterity.

Ἐμπειρος or ἐπιστήμων εἰμὶ τῆς τέχνης. Her. 2, 49. τῆς θυσιᾶς  
ταύτης οὐκ ἀδαής, ἀλλ' ἔμπειρος. — Ἀπαιδευτος ἀρετῆς, μου-  
σικῆς. X. Cy. 6, 1, 37. συγγνώμων τῶν ἀνθρωπίνων πραγ-  
μάτων. — Ἀπείρους ἔχειν τινός. — Ἀποπειραῖσθαι γνώμης. (In  
the poets this use of the genitive is still more extensive.) Il. o, 412. τέκτο-  
νος, ὃς ῥά τε πάσης εὖ εἰδὴ σοφίας. X. C. 3, 1, 6. παρασκευαστι-  
κὸν τῶν εἰς τὸν πόλεμον τὸν στρατηγὸν εἶναι χρὴ καὶ ποριστικὸν τῶν  
ἐπιτεθειμένων τοῖς στρατιώταις. Pl. Euthyphr. 3, c. διδασκαλικὸς τῆς  
αὐτοῦ σοφίας. Pl. L. 643, d. τέλειος τῆς τοῦ πράγματος ἀρετῆς, *showing  
one's self perfect in a thing.*

#### § 274. (b) Causal Genitive.

(460—465.)

The second division of the causal genitive includes the geni-  
tive, which expresses the cause, i. e. the object, which calls forth  
and occasions the action of the subject. This genitive stands,

1. With many verbs which denote a state or affection of the  
mind, viz.

(a) A desire and longing for, ἐπιθυμεῖν, ἐρᾶν, ἐρωτικῶς ἔχειν, or  
διακεῖσθαι; διψῆν, πεινῆν;

(b) A care for, a concern for, ἐπιμελεῖσθαι, φροντίζειν, κηδεσθαι,  
περιορᾶσθαι, προορᾶν, ὑπερορᾶν, *to despise*, προνοεῖν, μελεῖ, μεταμελεῖ,  
ἀμελεῖν, ὀλιγωρεῖν, φείδεσθαι;

(c) Pain, grief, pity, ὀλοφύρεσθαι, πενθικῶς ἔχειν; ἔλεειν and οἰκ-  
τεῖρειν with the Acc. of the person and Gen. of the thing;

(d) Anger and indignation, ὀργίζεσθαι with the Dat. of the  
person and the Gen. of the thing, χαλεπῶς φέρειν;

(e) Envy, φθονεῖν with the Dat. of the person and the Gen.  
of the thing, ἐπιφθόνως διακεῖσθαι;



(f) Admiration, praise and blame, *θαυμάζειν* and *ἀγασθαι* (with the Acc. of the person and the Gen. of the thing, sometimes also with the Gen. of the thing and the Gen. of the person, which depends upon or is governed by that thing, see Rem. 2), *ζηλοῦν*, *εὐδαιμονίζειν*, *ἐπαινεῖν*, *μέμφεσθαι*, all with the Acc. of the person and the Gen. of the thing.

Pl. Rp. 403, a. ὁ ὀρθὸς ἔρως πέφικε κοσμίῳ τε καὶ καλοῦ σωφρόνως τε καὶ μουσικῶς ἐρᾷ. 438, a. οὐδεὶς ποτοῦ ἐπιθυμεῖ, ἀλλὰ χρηστοῦ ποτοῦ, καὶ οὐ σίτου, ἀλλὰ χρηστοῦ σίτου· πάντες γὰρ ἄρα τῶν ἀγαθῶν ἐπιθυμοῦσιν. Symp. 181, b. οἱ φαῦλοι τῶν ἀνθρώπων τῶν σωμάτων μᾶλλον, ἢ τῶν ψυχῶν ἐρῶσιν. 186, b. τὸ ἀνόμοιον ἀνομοίων ἐπιθυμεῖ καὶ ἐρᾷ. 216, d. Σωκράτης ἐρωτικῶς διάκειται τῶν καλῶν. X. Cy. 3. 3, 12. (Κῦρος) κακείνους ἐποίησεν ἐρωτικῶς ἔχειν τοῦ ἡδὴ ποιεῖν τι. X. O. 13, 9. πεινώσι τοῦ ἐπαίνου οὐχ ἦντιον ἔναι τῶν φύσεων, ἢ ἄλλαι τῶν σίτων τε καὶ ποτῶν. Attributive, e. g. ἔρως, ἐπιθυμία ἀρετῆς, amor, cupiditas virtutis. Th. 6, 14. κήδεσθαι τῆς πόλεως. Her. 3, 151. ἐπολιόρκει (Βαβυλωνίους) φροντίζοντας οὐδὲν τῆς πολιορκίης. 3, 159. τοῦ σίτου προορᾷ. X. Cy. 1. 2, 2. Περσῶν νόμοι (ἄρχονται) τοῦ κοινοῦ ἀγαθοῦ ἐπιμελούμενοι. Μῆλει μοί τινος. 5. 1, 22. Γωβρύη περᾶσομαι ποιεῖν μήποτε μεταμελήσαι τῆς πρὸς ἐμὲ ὁδοῦ. Id. C. 1. 2, 9. ὑπερορᾷ ἐποίησι τῶν καθεστώτων νόμων τοὺς συνόντας. Th. 4, 124. Βρασίδας τῆς Μένδης περιορώμενος. X. H. 5. 4, 1. Θεοὶ οὕτε τῶν ἀσεβούντων, οὕτε τῶν ἀνόσια ποιούντων ἀμελοῦσι. Cy. 8. 7, 15. ἐαυτοῦ κήδεται ὁ προνοῶν ἀδελφοῦ. Attributive, e. g. φροντὶς τῶν παίδων, cura liberorum, care for children. So ἐπιμελὴς τινος. X. Cy. 5. 4, 32. ὁ Κῦρος ἀκούσας τοῦ μὲν πάθους ὥκτειρεν αὐτόν. 5. 2, 7. τὴν θυγατέρα, πενθικῶς ἔχουσιν τοῦ ἀδελφοῦ τε θνητότος, ἐξάγων ὧδε εἶπεν. Symp. 4, 37. τούτους οἰκτείρω τῆς ἄγαν χαλεπῆς νόσου. Attributive, e. g. ἄλγος ἐταίρων (de amicis); moreover with adjectives also (though only in poetry), and especially in exclamations with or without interjections. Eur. Or. 413. οἴ μοι διωγμῶν, οἷς ἐλαύνομαι τάλας! X. Cy. 3. 1, 39. φεῦ τοῦ ἀνδρός! Pl. Rp. 509, c. Ἀπολλών, δαιμονίας ὑπερβολῆς! X. Cy. 2. 2, 3. τῆς τύχης, τὸ ἐμὲ νῦν κληθέντα δεῦρο τύχειν! O ill fortune, that I am called hither at this time! Lys. c. Philon. 187, 11. καθέστηκέ τι ἔθος δίκαιον πᾶσιν ἀνθρώποις, τῶν αὐτῶν ἀδικημάτων μάλιστα ὀργίζεται τοῖς μάλιστα δυναμένοις μὴ ἀδικεῖν, τοῖς δὲ πένησιν ἢ ἀδυνάτοις τῷ σώματι συγγνώμην ἔχειν, διὰ τὸ ἡγεῖσθαι ἄκοντας αὐτοὺς ἀμαρτάνειν. In poetry, the Gen. is much more frequent with verbs expressing anger, e. g. Il. ξ, 266. Ἡρακλῆος περιχώσατο, παιδὸς ἰοῖο.

Od. α, 69. (Ποσειδάων) Κύκλωπος κεχόλωται, ὃν ὀφθαλμοῦ ἀλάωσεν. S. Antig. 1177. πατὴρ μὴνίσας φόνου. Eur. Or. 749. ἴσως σοι θυγατέρος θυμούμενος. Attributive, e. g. χόλος τινός, *ira alicujus* instead of *de alicquo*, *anger respecting some person or thing*. Φθονεῖν τινι τῆς σοφίας. Th. 1, 75. ἄξιοι ἔσμεν ἀρχῆς γε ἣς ἔχομεν τοῖς Ἕλλησι μὴ οὕτως ἄγαν ἐπιφθόνως διακείσθαι, *it is not just that we should be envied on account of our sovereignty*. So also in poetry, μεγαίρω, e. g. Aesch. Prom. 627. οὐ μεγαίρω τοῦδ' ἐσσι δωρήματος. Attributive, e. g. φθόνος τινός. X. Cy. 2, 3, 21. τοῦτον οὖν ὁ Κύρος ἀγασθ εἰς τῆς τε πραότητος καὶ τῆς διδασκαλίας καὶ τῆς ἐπιμελείας, ἐκάλεσε καὶ ταύτην τὴν τάξιν ἐπὶ τὸ δεῖπνον σὺν τῷ ταξιάρχῳ. Symp. 4, 45. ζηλώσει τοῦ πλούτου. Pl. Symp. 194, e. δοκοῦσι πάντες τοὺς ἀνθρώπους εὐδαιμονίζεσθαι τῶν ἀγαθῶν, ὧν ὁ θεὸς αὐτοῖς αἴτιος. Ion. 530, b. πολλάκις γε ἐζήλωσα ὑμᾶς τοῖς βασιλοῦς τῆς τέχνης. Dem. Cor. 296, 204. τίς οὐκ ἂν ἀγάσαστο τῶν ἀνδρῶν ἐκείνων τῆς ἀρετῆς; *illorum virorum virtutem*. Lys. Simon. 100, 44. θαυμάζω μάλιστα τούτου τῆς διανοίας, *huius mentem*. Id. Eratosth. 124, 41. ἐθαύμασα τῆς τόλμης τῶν λεγόντων. So with adjectives, e. g. Pl. Phaedon. 58, e. εὐδαίμων μοι ὁ ἀνὴρ ἐφαίνετο καὶ τοῦ τρόπου καὶ τῶν λόγων, ὡς ἀδεῶς καὶ γενναίως ἐτελεύτα.

REMARK 1. The Gen. with the above verbs is often governed by prepositions, especially περί, e. g. ἐπιμελίσθαι, φροντίζειν περί τινος. Some verbs which denote a state or an affection of the mind, do not govern the Gen., thus ποθεῖν, *to long for, to feel the want of*, always governs the Acc., and so φιλεῖν, ἀγαπᾶν, στέργειν, *to love*; the last two also in the sense of *to be contented with*, take the Dat. = Lat. Abl. Several of the above verbs have also different constructions, in which case they commonly express different ideas, e. g. φροντίζειν τινός or περί τινος X. C. 1, 11, 4, 7, 6. *to be anxious for something*, but φροντίζειν τι, *scrutari, investigate*;—προνοεῖν, προορᾶν τι, *to perceive beforehand, to consider beforehand*; ὑπερορᾶν τι and τινός, *despicere*, in the same sense. In poetry, μέλει sometimes takes for its subject a noun denoting a thing, in the Nom.; but in prose, it takes only a Neut. pronoun in the Nom. The verb is then used personally, Μελήσουσιν δ' ἐμοὶ ἵπποι Il. x, 481. Ταῦτα μὲν οὖν θεῶν μέλει Pl. Phaedr. 238, d.

REM. 2. The verbs θαυμάζειν and ἀγασθαι have the following constructions; (a) the Acc. of the person or the Acc. of the thing alone, when the wonder or admiration extends to the whole person or thing, or to the whole nature of a person or thing, e. g. θαυμάζω τὸν στρατηγόν, θαυμάζω τὴν σοφίαν;—(b) the Gen. of the person and the Acc. of the thing, when one admires something in a person, e. g. θαυμάζω Σωκράτους τὴν σοφίαν;—(c) the Acc. of the person and Gen. of the thing, when one admires a person on account of some quality, e. g. θαυμάζω Σωκράτη τῆς σοφίας, see 1, (f);—(d) Gen. of the thing and the Gen. of the person depending upon it, when I wonder at the quality of a person, or admire the quality of a person, e. g. θαυμάζω Σωκράτους τῆς σοφίας, see 1, (f);—(e) the Acc. of the person, and instead of the Gen. of the thing, a preposition, commonly ἐπὶ with the Dat., e. g. θαυμάζω Σωκράτη ἐπὶ τῇ σοφίᾳ.

2. With verbs which express the idea of requital, revenge, accusing and condemning, the Gen. denotes the guilt or crime which was the cause of the requital, revenge, etc. Hence this is true of *τιμωρεῖσθαι* which governs the Acc. of the person and the Gen. of the thing, as well as of verbs relating to judicial proceedings and of accusing and condemning, e. g. *αἰτιῶσθαι*, *ἐπαιτιῶσθαι*, *διώκειν*, *εἰσάγειν*, *ὑπάγειν*, *γράφεσθαι*, *προσκαλεῖσθαι*, all with the Acc. of the person and the Gen. of the thing, *ἐπεξίεναι*, *ἐγκαλεῖν*, *ἐπισκῆπτεσθαι*, all three with the Dat. of the person and Gen. of the thing; *φεύγειν*, *to be accused*; *δικάζειν*, *κρίνειν*, *αἰρεῖν*, *to convict*, all three with the Acc. of the person and the Gen. of the thing, and *ἀλῶναι*, *to be convicted*.

Her. 3, 145. τοὺς ἐπικούρους τιμωρήσομαι τῆς ἐνθάδε ἀπίξιος, *on account of the invasion of this land. Ἐπαιτιῶσθαί τινα φόνον*. Her. 6, 104. (Μιλτιάδεα) οἱ ἐχθροὶ εἰδὼσαν τυραννίδος τῆς ἐν Χερσονήσῳ. Ἐπεξίεναι τινὲ φόνον. Γράφεσθαί τινα παρανόμων. Φεύγειν κλοπῆς, φόνου, ἀσεβείας. Κρίνεσθαι ἀσεβείας. X. Cy. 1. 2, 7. Πέρσαι δικάζουσιν καὶ ἐγκλήματος, οὗ ἕνεκα ἄνθρωποι μισοῦσιν μὲν ἀλλήλους μάλιστα, δικάζονται δὲ ἥκιστα, ἀχαριστίας. C. 1. 2, 49. κατὰ νόμον (ἔξεστι) παρανομίας ἐλόγνυσι καὶ τὸν πατέρα δῆσαι. Dem. Aphob. 846. ἐπισκῆπτεσθαί τινι τῶν ψευδομαρτυριῶν. 861, 58. φεύγειν ψευδομαρτυριῶν ὑπότινος. Ἀλῶναι κλοπῆς.

REM. 3. Also the punishment for guilt is put in the Gen., but this Gen. is to be considered as the Gen. of price, § 275, 3, e. g. *θανάτου κρίνειν*, *κρίνεσθαι*, *διώκειν*. Sometimes the prepositions *περί* and *ἕνεκα* are joined with the verb, e. g. *διώκειν τινὰ περί φόνον*; and *ὑπὲρ* with *τιμωρεῖσθαι*.

3. Finally the Gen. of cause is also used in the following instances,

(a) With *τοῦ μή* and the infinitive. See § 308, 2, (b).

(b) With the adverbs *εὖ*, *καλῶς*, *μετρίως*, and the like, also with *ὡς*, *πῶς*, *ὅπως*, *ἥ*, *ὅπῃ*, *οὕτως*, *ὥδε*, *ὡς αὐτως*, connected with the verbs *ἔχειν* and *ἔχειν*, sometimes also with *εἶναι* and other intransitive verbs, the object by which a condition is caused or occasioned, is put in the Gen. *Καλῶς ἔχω ποδῶν*, *I am well in respect to my feet*. Her. 6, 116. Ἀθηναῖοι, ἃς ποδῶν εἶχον, τάχιστα ἐβοήθειον ἐς τὸ ἄστυ. 5, 62. χρημάτων *εὖ* ἔχοντες. So *Εὖ, καλῶς, μετρίως ἔχειν βίου, φρενῶν, γένους δυνάμεως*. Οἱ Ἕλληνες οὕτως εἶχον ὁμονοίας πρὸς ἀλλήλους. X. Cy. 7. 5, 56. οὕτω τρόπου ἔχεις. H. 4. 5, 15. ὡς τάχους ἕκαστος εἶχεν.

§ 275. (c) *Genitive denoting certain Mutual Relations.*

(466—470.)

The third division of the causal Gen., includes the Gen. by which certain mutual relations are expressed, e. g. the relation of the ruler to the subject. As a ruler necessarily supposes a subject, and a subject a ruler, the one may, in a measure, be considered the cause or occasion of the other. Hence the Gen. is used,

1. With verbs which contain the idea of ruling, præminence, excelling, prominence, and the contrary, viz. such as contain the idea of subjection, inferiority, to miss, e. g. an opportunity, ἄρχειν, κρατεῖν, δεσπόζειν, τυραννεῖν, τυραννεύειν, στρατεγεῖν, ἐπιτροπεύειν, ἐπιστατεῖν, βασιλεύειν, ἡγεμονεύειν, ἡγεῖσθαι, etc.; with the adjectives, ἐγκρατής, ἀκρατής;—προέχειν, περιεῖναι, περιγίγνεσθαι, προστατεῖν, υπερβάλλειν, υπερφέρειν, πρωτεύειν, πρεσβεύειν, προκρίνειν, προτιμῆν, πλεονεκτεῖν, etc.;—ἡττᾶσθαι, ὑστερεῖν, ὑστερίζειν, ἐλαττοῦσθαι, μειοῦσθαι, μειονεκτεῖν, ὕστερον εἶναι, ἥττονα εἶναι, etc.

Her. 7, 97. τοῦ ναυτικοῦ ἐστρατήγεον οἶδε. 99. ἡγεμόνευε Ἀλικαρνήσσειον. 3, 15. ἐπιτροπεύειν Αἰγύπτου. 142. οὔτε μοι Πολυκράτης ἤρξατο δεσπόζων ἀνδρῶν ὁμοίων ἐωυτῷ. Th. 1, 69. ὁ λόγος τοῦ ἔργου ἐκράτει, fama superabat rem ipsam. X. Cy. 1, 1, 2. ἄρχοντες μὲν εἰσὶ καὶ οἱ βουκόλοι τῶν βοῶν, καὶ οἱ ἵπποφορβοὶ τῶν ἵππων, καὶ πάντες δὲ οἱ καλούμενοι νομίς, ὧν ἂν ἐπιστατῶσι ζώων εἰκότως ἂν ἄρχοντες τούτων νομίζοιντο. 4, 1, 14. ἐμοὶ δὲ δοκεῖ τῆς μεγίστης ἡδονῆς πολὺ μάλιστα συμφέρειν ἐγκρατῆ εἶναι. 5, 1, 14. τὰ μοχθηρὰ ἀνθρώπων πασῶν, οἶμαι, τῶν ἐπιθυμιῶν ἀκρατῆ ἐστι. Her. 6, 61. καλλιστεύσει τὸ παιδίον πασέων τῶν ἐν Σπάρτῃ γυναικῶν. Th. 1, 81. τοῖς ὅπλοις αὐτῶν καὶ τῷ πλήθει ὑπερφέρομεν. X. Cy. 3, 1, 19. τάχει περιεγένου αὐτοῦ. Pl. Gorg. 475, b. σκιώμεθα, ἄρα λύπη ὑπερβάλλει τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι, καὶ ἀλγοῦσι μᾶλλον οἱ ἀδικοῦντες, ἢ οἱ ἀδικοίμενοι (the Acc. is more usual with ἐπερβάλλειν). L. 752, e. πρεσβεύειν τῶν πολλῶν πόλεων. So also ἀνέχεσθαι τινος usually with a participle, to endure. Pl. Rp. 564, e. οὐκ ἀνέχεται τοῦ ἄλλα λέγοντος. Apol. 31, b. ἀνέχεσθαι τῶν οἰκείων ἀμελουμένων. Ἡττᾶσθαι τῶν ἐπιθυμιῶν. Dem. Cor. 308, 244. οὐδ' αὖ μοῦ ἡττηθεὶς ἀπὸ τῶν παρὰ Φιλίππου πρεσβεύων, being overcome by or yielding to the envoys. X. C. 1, 3, 3. Σωκράτης θυσιᾶς θύων μικρὰς ἀπὸ μικρῶν οὐδὲν ἡγεῖτο μειοῦσθαι τῶν ἀπὸ πολ-

λῶν καὶ μεγάλων πολλὰ καὶ μεγάλα θυόντων. Hier. 4, 1. μεγάλου ἀγαθοῦ μειονεκτεῖ. Ὅστις κρίζειν τῶν καιρῶν, τῶν ἔργων. X. Hier. 1, 18. ταύτη τῇ εὐφροσύνῃ τῆς ἐλπίδος μειονεκτοῦσι τύραννοι τῶν ἰδιωτῶν. 2, 1. μειονεκτοῦντας καὶ σίτων καὶ ποτῶν καὶ ὄψων.

REMARK 1. Ἦγεμονεύειν and ἡγεῖσθαι in the sense of *to go before*, ὁδόν, *to show the way*, govern the Dat.; κρατεῖν in the sense of *to conquer*, regularly governs the Acc., but in the sense of *to rule*, the Gen.

REM. 2. That in which one excels another, in prose, is usually put in the Dat., though it is often expressed by prepositions, e. g. ἐν τινι, εἰς τι, κατὰ τι, ἐπὶ τινι.—Τπό governing the Gen. is often used with ἡττᾶσθαι, e. g. Th. 1, 62. τὸ στρατόπεδον ἡσσᾶτο ὑπὸ τῶν Ἀθηναίων.

2. The comparative and adjectives in the positive, which have the force of the comparative, e. g. numerals in -άσιος and -πλοῦς; δεύτερος, περιττός, etc., govern the Gen. of the object used to express the comparison.

X. Cy. 7, 5, 83. οὐ δῆπου τὸν ἄρχοντα τῶν ἀρχομένων πονηρότερον προσήκει εἶναι. Eur. Med. 965. χρυσὸς δὲ κρείσσων μυρίων λόγων βροτοῖς. Her. 7, 48. τὸ Ἑλληνικὸν στρατεύμα φαίνεται πολλαπλήσιον ἔσσεσθαι τοῦ ἡμετέρου. 8, 137. διπλήσιος ἐγένετο αὐτὸς ἰωῦ τοῦ, *he was twice as great as before*. 6, 120. ὕστεροι ἀπικόμενοι τῆς συμβολῆς (proelio) ἡμίροντο ὅμως θηήσασθαι τοὺς Μήδους. Οὐδενὸς δεύτερος. Οὐδενὸς ὕστερος. Τῶν ἀρκούντων περιττὰ κτήσασθαι.

REM. 3. Sometimes the object of comparison is denoted, like some relation of space, by πρό and ἀντί with the Gen., or by παρά and πρὸς with the Acc. See prepositions.

3. With verbs of *buying* and *selling*, e. g. ὠνεῖσθαι, ἀγοράζειν, πρίασθαι, κτᾶσθαι, παραλαμβάνειν; πωλεῖν, ἀποδίδοσθαι, περιδίδοσθαι, διδόναι;—also with verbs signifying *to exchange* and *barter*, e. g. ἀλλάττειν, ἀλλάττεσθαι, διαμείβεσθαι, λύνειν, etc.;—with verbs of *valuing*, e. g. τιμᾶν, τιμᾶσθαι, ποιεῖσθαι, ἀξιῶν, ἀξιῶσθαι, and with the adjective ἄξιος (Gen. of price).

Her. 3, 139. ἐγὼ ταύτην πωλέω μὲν οὐδενὸς χρημάτων. 5, 6. (οἱ Θηρίαιες) ὠνεόνται τὰς γυναῖκας παρὰ τῶν γονέων χρημάτων μεγάλων. X. C. 2, 1, 20. τῶν πόνων πωλοῦσιν ἡμῖν πάντα τὰγάθ' οἱ θεοί. Cy. 3, 1, 36. σὺ δέ, ὦ Τιγράνη, λίσσον μοι, πόσου ἂν πρίαιο, ὥστε τὴν γυναῖκα ἀπολαβεῖν. Ἐγὼ μὲν, ἔφη, ὦ Κύρε καὶ τῆς ψυχῆς πριαιέμην, ὥστε μήποτε λατρεῦσαι ταύτην. Il. ζ, 236. τεύχε' ἄμειβεν, χρυσία χαλκείων, ἑκατόμβοι' ἐννεαβόλων. X. Cy. 3, 1, 37. καὶ σὺ δέ, ὦ Ἀρμένια, ἀπάγου τὴν τε γυναῖκα καὶ αὐτοὺς παῖ-

δας, μηδὲν αὐτῶν καταθεῖς, *nulla re pro iis deposita.* Dem. Phil. 2. 68, 10. κέρισθε μηδενὸς ἄν κέρδους τὰ κοινὰ τῶν Ἑλλήνων προέσθαι, μηδ' ἀνταλλάξασθαι μηδεμιᾶς χάριτος μηδ' ὠφελείας τὴν εἰς τοὺς Ἕλληνας εὐνοίαν. Il. λ, 514. ἡτρὸς γὰρ ἀνὴρ πολλῶν ἀντάξιός ἄλλων. Her. 3, 53. ὁ Λυκόφρων οὐδὲ ἀνακρίσιος ἤξιωσε τὸν φέροντα τὴν ἀγγελίην. 6, 112. ἐμάχοντο ἄξιως λόγῳ. Ἀξιοῦν τινα τιμῆς. X. Cy. 2. 2, 17. ἔγωγε οὐδὲν ἀνισώτερον νομίζω τῶν ἐν ἀνθρώποις εἶναι τοῦ τῶν ἴσων τὸν τε κακὸν καὶ ἀγαθὸν ἀξιοῦσθαι. Τιμᾶν τινί τινος and τινά τινος, e. g. δέκα ταλάντων, τοῦ θανάτου, *to fine or punish one with, to sentence one to a punishment, to consider one worthy of punishment.* So the Mid. τιμᾶσθαι τινι ἀργυρίου, θανάτου, *to impose a fine or penalty of death upon one*; commonly, however, δίκην is here supplied.

REM. 4. With verbs denoting to barter, to exchange, the relation is usually considered like a relation of space, and is denoted by ἀντί with the Gen.

REM. 5. The Gen. with substantives (attributive Gen.) expresses a much greater variety of relations, than the Gen. with verbs. For where two objects are immediately connected with each other, there is always a mutual relation between the ideas they express; the one depends upon the other, seems united with it, to proceed from it or in some way to belong to it. Hence the rule; *When two substantives are connected with each other, the substantive which completes the idea of the other and defines it more fully, is put in the Gen.* As adjectives or participles are, in their nature, nearly related to the substantive, many adjectives also govern the Gen., when the verbs from which they are derived, take the Acc., e. g. κρατίστου πατρὸς Ἑλλήνων *τραπεζίς* (like *natus alicujus*). S. Ph. 3.

REM. 6. Sometimes one substantive governs two genitives expressing different relations. Her. 6, 2. Ἰστιᾶϊος ὑπέδυνε τῶν Ἰώνων τὴν ἡγεμονίην τοῦ πρὸς Δαρείον πολέμου, *the command of the Ionians in the war against Darius.*

§ 276. (2) *Accusative.* (471.)

The Acc. is the *Whither-case*, and hence denotes, (a) in relation to space, the goal, limit or point to which the action of the verb is directed, e. g. ἄστυ μολεῖν, *to go to the city*; — (b) in the causal relation, it denotes the effect, consequence, result of an action, as well as the object on which the action is performed.

§ 277. A. RELATIONS OF SPACE. (472.)

The Acc., expressing the relation of space, denotes the boundary, place or object towards which the subject moves. Hence this Acc. is used with verbs of *motion, going, coming*, etc.; yet this usage is found only in the poets, especially in Homer. Od. γ, 162. οἱ μὲν ἀποστρέψαντες ἔβαν νείας

ἀμφιέλισσας, *they went to the ships*. Pl. a, 317. κνίσση δ' οὐρανὸν ἔκε, *arose to heaven*. Od. α, 176. πολλοὶ ἦσαν ἄνθρωποι ἡμέτερον δῶ. S. OT. 35. ἄστὲρ Καδμείων μολεῖν. Eur. Med. 7, Μήδεια πύργους γῆς ἐπλευσ' Ἰωλκίας.

REMARK. In prose and usually also in poetry, the Acc. is governed by a preposition, which defines still more definitely the relation indicated by the Acc., e. g. εἰς, *in* — *into*, ὡς, *to*, κατὰ, *downwards*, ἀνά, *upwards*, ὑπέρ, *over*, ἐπὶ, *upon*, περί and ἀμφί, *around* — *round about*, μετά, *into the midst, after*, πρὸς, *to, into the presence of*, παρά, *near to*, ὑπό, *under*, e. g. ἵεναι ἐς τὴν πόλιν, *προσελθεῖν ὡς τὸν βασιλέα*, περί or ἀμφὶ τὴν πόλιν βαίνειν — ἐπὶ τὸν θρόνον ἀναβαίνειν — ἐλθεῖν μετὰ Τρώας — ἵεναι παρὰ βασιλέα — ἵεναι πρὸς Ὀλύμπον — ἵεναι ὑπὸ γαίαν.

## B. CAUSAL RELATIONS OF THE ACCUSATIVE.

### § 278. (a) *Accusative denoting Effect.* (473—475.)

The Acc. denoting effect is used as in other languages, e. g. γράφω ἐπιστολήν. The original and simplest form of the Acc. denoting effect, i. e. the Acc. of the object produced, is where a verb either transitive or intransitive, takes the Acc. of an abstract substantive, which is either from the same stem as the verb, or has a kindred signification, e. g. μάχην μάχεσθαι, *to fight a fight*, pugnam pugnare. An attributive adjective or pronoun commonly belongs to the Acc.

Pl. Symp. 181, b. οὗτός ἐστιν (ὁ ἔρως), ὃν οἱ φαῦλοι τῶν ἀνθρώπων ἐρᾷσιν. Pl. L. 680, e. βασιλείαν πασῶν δικαιοσύνην βασιλευόμενοι. Prot. 325, c. ἐπιμελοῦνται πᾶσαν ἐπιμέλειαν. Dem. Aph. 845, 4. δέομαι ὑμῶν δικαίαν δέξιν. X. An. 1. 3, 15. στρατηγήσοντα ἐμὲ ταύτην τὴν στρατηγίαν. 6. 3, 6. εὐτύχησαν τοῦτο τὸ εὐτίχημα. Id. H. 7. 1, 5. πλείστον καὶ μεγίστον ἀγῶνα ἡγωνισμένοι κατὰ θάλατταν ἐλάχιστα μὲν ἀποτενήκατε, πλείστα δὲ κατωρθώκατε. Andoc. Myst. 5, 31. ἀρασάμενοι τὴν μεγίστην ἀράς ὑμῖν. So καλὴς πράξεις πράττειν, ἐργάζεσθαι ἔργον καλόν, ἄρχειν δικαίαν ἀρχήν, αἰσχρὰν δουλείαν δουλεῖν, μέγαν πόλεμον πολεμεῖν, χαλεπὴν νόσον νοσεῖν. Ἐκδήμους στρατείας ἐξήεσαν (like ἔξοδον ἐξίεναι). Th. 1, 112. Λακεδαιμόνιοι τὸν ἱερὸν καλούμενον πόλεμον ἐστράτευσαν (like στρατεῖαν στρατεύειν). So ὄρκους ὁμνῆναι, ἀσθενεῖν νόσον, ζῆν βίον. X. Hier. 6, 7. ποῖον δὲ τινα ὑπνον ἐκοιμῶ. If the idea of the verb permits, the passive construction also can be used, e. g. Ὁ οἰκίος ἡμῖν πόλεμος οὕτως ἐπολεμήθη Pl. Menex. 243, e. Καλὰ πράξεις πράττονται. So also with adjectives, e. g. Κακοὶ πᾶσαν κακίαν Pl. Rp. 490, d.

2. In place of the substantive from the same stem as the verb,

or having the same signification as the verb, an attribute of such a substantive can also be used; in this case, the verb frequently has a pregnant signification (*constructio praegnans*), since the verb, at the same time, contains another idea in addition to its obvious one.

*Νικᾶν μύχην*, to conquer a battle, i. e. to win a battle; so *Ὀλύμπια νικᾶν*, to conquer in the Olympic games, Th. 1, 126. *Νικᾶν ναυμαχίας*, to gain a naval victory, 7, 66; *νικᾶν γνώμην*, sententiam vincere, *νικᾶν δίκην*, to carry one's opinion triumphantly; like *θῦμα θύειν*; *τὰ ἐπινίκια, εὐαγγέλια, διαβατήρια, γενέθλια, τὰ Λύκαια, γάμους θύειν*, to offer a sacrifice on account of victory, a festive offering, etc., i. e. to celebrate the victory, etc. by a sacrifice; *τὸ Περσικὸν ὠρχεῖτο* X. An. 6. 1, 10; *ταράττειν πόλεμον*, i. e. *turbando bellum concilare*, as it is said, *bellum miscere*, Pl. Rp. 567, a. Passively, *πόλεμος πρὸς τοὺς Ἀμφισσῆς ἐταράχθη* Dem. Cor. 277, 151.

3. Special notice, in like manner, should be taken of the following constructions, mostly confined to poetry, where, also, instead of the substantive from the same stem as the verb, or with a kindred signification, the attribute of such kindred substantive is put in the Accusative.

- (a) Verbs which express the idea of *to shine, to burn, to flow, to pour, to shoot or spring forth*, e. g. *ἀστράπτειν γοργωπὸν σέλας*, to lighten a fearfully bright light, i. e. casting a bright and terrific light, Aesch. Pr. 356; *θάλλειν βίον* Pers. 617. *Ἐρεμὸν αἶμα' ἔδενσα*, I poured out black blood, S. Aj. 376. *Τέγγειν, στάζειν δάκρυα, αἶμα, λάμπειν σέλας, ῥεῖν γάλα* (all confined to poetry).
- (b) Verbs which express *sound, laughter, panting and smelling*; here, instead of the substantive, commonly an adjective merely, or even a pronoun is used, e. g. *φθέγγεσθαι ταπεινόν, ἀσθενές; ἡδὺ γελᾶν, ἡδὺ πνεῖν, μένεια πνεῖοντες Ἀχαιοί, Ἄρεα πνεῖν*, Martem spirare, ὄζειν ἡδύ; *Θερμὸν τε καὶ λιγυρὸν ὑπηχεῖ* (ὁ τόπος) τῷ τῶν τεττίγων χόρῳ Pl. Phaedr. 230, c. *Ἀνεκάχχασέ τε μάλα σαρδόνιον* Rp. 337, a.
- (c) Verbs signifying *to see, to look*. Od. τ, 446. *σὺς πῦρ ὀφθαλμοῖσι δεδορκάς*. So *βλέπειν, δερκεσθαι Ἄρην, ὀρᾶν ἄλκην, δερκεσθαι αὖ δεινόν, σμερδαλέον, τακερά; φόβον βλέπειν*. Il. β, 269. *ἄχρεῖον ἰδών, looking foolish*. Pl. Ion. 535, e. *κλαίοντάς τε καὶ δεινὸν ἐμβλεπόντας*.

REMARK 1. By this use of the Acc. many adverbial expressions can be explained, since the place of the Acc. with the adjective belonging to it, is supplied either by a pronoun alone (*τοῦτο, τότε, ταῦτα, τὰδε, τῇ, οὐδέν,*



μηδέν, ὅ, ᾧ, etc.), or by a neuter adjective, e. g. *Τὰ ὑτὰ λυπεῖσθαι καὶ τὰ ὑτὰ χαίρειν τοῖς πολλοῖς*, to grieve at the same things and to rejoice at the same, Dem. Cor. 323, 292. *Θαυμαστά ἐκπλήττονται* Pl. Symp. 192, c. *Τὰ κράτιστα ἦνθησαν* Th. 1, 19. *So μακρόν κλαίειν; πάντα εὐδαιμονεῖν; ὠφελεῖν, βλάπτειν, ζημιοῦν μέγала, μικρά, εὐεργετεῖν τὰ μέγιστα, ἡ δὲ γελᾷν, μέγα or μέγала φρονεῖν.*

REM. 2. Several adverbial expressions have originated from this usage, e. g. *χάριν*, gratia, *χάριν ἐμήν, σήν*, mea, tua gratia, *δωρεάν*, gratis, *δωτήνην*, προίκα, *μάτην*, incassum. So also *τοῦτο, ταῦτα, therefore, τί, why, ὅ, therefore*. Eur. Hec. 13. *νεώτατος δ' ἦν Πριαμιδῶν· ὃ καὶ με γῆς ὑπεξέπεμψαν*. Pl. Prot. 310, e. *ἀλλ' αὐτὰ ταῦτα νῦν ἡκω παρὰ σέ, on this very account.*

4. The Acc. denotes also the object merely aimed at, the design of the action. Such an Acc., however, is almost always a pronoun or a neuter adjective,—a preposition, e. g. *εἰς, πρὸς, ἐπί*, being commonly used with substantives. The following words, in particular, belong here.

*Χρησθαί τινι* originating from *χρησθαί τινι χρεῖαν*, to use something for something; *πεῖθειν* originating from *πεῖθειν τινὰ πῦσιν, ἐπαλεῖρειν, ἐποτρύνειν, προκαλεῖσθαι, ἀναγκάζειν τινά τι*, etc. *Οὐκ ἔχω, ὅ τι χρήσομαι αὐτῷ. Τί δὲ χρησόμεθα τούτῳ; Τῇ κρήνῃ τὰ πλείστου ἄξια ἐχρῶντο*, ad res maximi momenti, Th. 2, 15. *Πείσθηναί τήν ἀναχώρησιν* (instead of the usual construction *εἰς τ. ἀναχώρ.*) ib. 21. *Ταῦτά σε ἐποτρύνω. Ἀπέρχομαι, πρὶν ὑπὸ σοῦ τι μεῖζον ἀναγκασθῆναι* Pl. Phaedr. 242, a. *Τοῦτο οὐκ ἐπειθε τοὺς Φωκαίεας* Her. 1, 163; but *ἐποτρύνειν εἰς μάχην*.

REM. 3. The Acc. denoting purpose, applies to the manner according to, or in which something takes place. Here the fundamental idea is that of striving for an object. Thus *τρόπον, τοῦτον τὸν τρόπον*, hunc in modum, *πάντα τρόπον, τίνα τρόπον, δίκην*, in morem, ὁμοία, in like manner, *ἐπιτηδῆς*, consulto, *τάχος* and *κατὰ τάχος*, celeriter. Commonly, however, prepositions are used with such adverbial expressions.

§ 279. (b) *Accusative of the Object upon which the Action is performed.* (476—483.)

Only those verbs will be mentioned here, which, in Latin, take some other Case than the Acc. or are constructed with prepositions.

1. The verbs *ὠφελεῖν, δινάναι, δίνασθαι, ἀρέσκειν*, commonly with the Dat., *βλάπτειν, ἀδικεῖν, ὑβρίζειν, λυμαίνεσθαι, λωβᾶσθαι, σίνεσθαι, λουδορεῖν*, to chide; *εὐσεβεῖν, ἀσεβεῖν; λοχᾶν, ἐνεδρεύειν; τιμωρεῖσθαι; θεραπεύειν, δορυφορεῖν, ἐπιτροπεύειν*, to provide with a

*guardian*; *κολακεύειν*, *θωπεύειν* (*θώπτειν* Poet.), *προσκυνεῖν*; *πείθειν*; *ἀμείβεσθαι* (Poet. *respondere*), *remunerari*; *φυλάττεσθαι*, *εὐλαβεῖσθαι*; *μμεῖσθαι*, *ζηλοῦν*, *to emulate*.

X. C. 1. 2, 64. (Σωκράτης) φανερός ἦν θερραπέων τοὺς ἀθανάτους. Aeschin. Ctes. 618. τίς ἂν εἴη δημαγωγός τοιοῦτος, ὅστις τὸν μὲν δῆμον θωπεῖσθαι δύναιτο, τοῖς δὲ καιροῖς, ἐν οἷς ἦν σώζεσθαι τὴν πόλιν, ἀπόδοιτο; Πείθειν τὸ πλῆθος. X. Hier. 4, 3. οἱ πολῖται δορυφοροῦσι μὲν ἀλλήλους ἀνεν μισθοῦ. R. L. 12, 5. μεταστρατοπεδεύονται γε (οἱ Λακεδαιμόνιοι) μὴν πικρὰ καὶ τοῦ σίνεσθαι τοὺς πολεμίους ἔνεκα, καὶ τοῦ ὠφελεῖν τοὺς φίλους. C. 4, 3, 15. ἐκείνο δὲ ἀθνημῶ, ὅτι μοι δοκεῖ τὰς τῶν θεῶν εὐεργεσίας οὐδ' ἂν εἰς ποτε ἀνθρώπων ἀξίαις χάρισιν ἀμείβεσθαι. Her. 6, 138. ἐλόχησαν τὰς τῶν Ἀθηναίων γυναικας. Th. 1, 132. Πλείσταρχον, τὸν Λεωνίδου, ὄντα βασιλέα καὶ νέον ἔτι, ἐπετρόπευεν (ὁ Πανσανίας). X. H. 5. 1, 17. τί ἥδιον, ἢ μηδὲν ἀνθρώπων κολακεύειν, μήτε Ἑλλήνα, μήτε βάρβαρον, εἵνεκα μισθοῦ; —Προσκυνεῖν βασιλέα. Pl. Rp. 334, b. ὠφελεῖν μὲν τοὺς φίλους (δοκεῖ) ἢ δικαιοσύνη, βλάπτειν δὲ τοὺς ἐχθρούς. Ἀδικεῖν τοὺς φίλους, ὑβρίζειν τοὺς παῖδας. Πολλὰκις καὶ δοῦλοι τιμωροῦνται τοὺς ἀδίκους δεσπότας. X. Cy. 1. 4, 8. οἱ φύλακες ἐλοιδοροῦν αὐτόν (but the Deponent *λοιδορεῖσθαι* *τινι*, *to reproach*).

REMARK 1. Some of the above verbs take a Dative or a preposition with its proper case, (α) ὠφελεῖν *τινι* though very seldom among the poets; (β) ἀδικεῖν *εἰς*, *πρός*, and *περὶ* *τινα*; (γ) ἀσεβεῖν *εἰς*, and *περὶ* *τινα*, εὐσεβεῖν *εἰς* *τινα*, *περὶ*, *πρός* *τινα*; (δ) λυμάνεσθαι *τινι* frequently; (ε) λωβᾶσθαι *τινι* sometimes; (ζ) ὑβρίζειν *εἰς* *τινα* often; (η) ἐπιτροπεύειν *τινός* somewhat frequently, § 275, 1.

REM. 2. Δωρεῖσθαι, like the Latin *donare*, has a double construction, either *τινί τι*, *to present something to some one*, or *τινά τινι*, *to present one with something*.

2. Verbs which express the idea of doing good or evil to any one, by word or deed, e. g. *εὐεργετεῖν*, *κακουργεῖν*, *κακοποιεῖν*; *εὐλογεῖν*, *κακολογεῖν*; *εὖ*, *καλῶς*, *κακῶς* *λέγειν*, *εἰπεῖν*, *ἀπαγορεύειν*.

S. Aj. 1154. ἄνθρωπε, μὴ δρᾷ τοὺς τεθνηκότας κακῶς. X. Cy. 1. 6, 29. κακουργεῖν τοὺς φίλους. Εὐεργετεῖν τὴν πατρίδα. X. C. 2. 3, 8. πῶς δ' ἂν ἐγὼ ἀνεπιστήμων εἴην ἀδελφῷ χρησθαι, ἐπιστάμενός γε καὶ εὖ λέγειν τὸν εὖ λέγοντα, καὶ εὖ ποιεῖν τὸν εὖ ποιοῦντα; τὸν μέντοι καὶ λόγῳ καὶ ἔργῳ πειρώμενον ἐμὲ ἀνιᾶν οὐκ ἂν δυνάμην οὔτ' εὖ λέγειν, οὔτ' εὖ ποιεῖν. So also *καλά*, *κακά* *ποιεῖν*, *λέγειν* *τινά*. See § 280.

3. Verbs signifying to persevere, endure, to wait, and the contrary, e. g. *μένειν*, *περιμένειν*, *θαρσύνειν*; *φεύγειν*, *ἀποφεύγειν*, *ἀποδιδράσκειν*, *δραπετεύειν*.

Μὴ φοβῆται τὸν κίνδυνον. Θαρσύνειν θάνατον, non reformidare mortem. X. An. 3. 2, 20. τὰς μὲν μάχας θάρσυνε, *endure*. Cy. 5. 5, 42. εἴ τι νῆες σε τιμῶσιν, ἀνασπάξου καὶ εὐώχει αὐτούς, ἵνα σε καὶ θάρσυνωσιν, *that they may confide in you, ut fiducia te complectantur*. Ὁ δοῦλος ἀπέδρα τὸν δεσπότην. Pl. Symp. 216, b. δραπέτευσεν αὐτὸν καὶ φεύγω. Dem. I. Phil. 50, 37. οἱ τῶν πραγμάτων καιροὶ οὐ μένουσι τῇν ἡμετέραν βραδυτητα.

REM. 3. After the analogy of φεύγειν, other verbs also, which contain the idea of fleeing, e. g. those signifying *to turn back from, to retreat from, to abhor*, are constructed with the Acc., though but seldom, e. g. ὑποχωρεῖν τὸν ὄχλον; ἐκστῆναι κίνδυνον, *reformidare*; ὑπεκτρέπεσθαι, ἐκτρέπεσθαι, ὑπεξέρχεσθαι, ἀποστρέφεσθαι. Θαρσύνειν τινι signifies *to have confidence in something*.

4. The verbs *to be concealed*, and *to conceal*, λανθάνειν, κρύπτειν, celare, κρύπτεσθαι;—also the verbs φθάνειν, antevertere, λείπειν, ἐπιλείπειν, deficere;—verbs of swearing or swearing by.

Pl. Rp. 365, d. θεοὺς οὔτε λανθάνειν, οὔτε βιάσασθαι δυνατόν. Κρύπτειν τινά τι, see § 280. Her. 6, 115. περιέπλων Σούνιον βουλόμενοι φθῆναι τοὺς Ἀθηναίους ἀπικόμενοι ἐς τὸ ἄστυ. Ἐπιλείπει με ὁ χρόνος, ἡ ἡμέρα. X. An. 1. 5, 6. τὸ στρατεύμα ὁ σῆτος ἐπέλιπε. Ὁ μνυμι πάντας θεοὺς. Hence μά, οὐ μά, ναὶ μά, νή Δία.

REM. 4. The two impersonal verbs δεῖ and χρή, in the sense of *to need*, are constructed with the Acc. of the person and the Gen. of the thing or of the person, of which or whom one is in need; this construction, however, belongs only to poetry, e. g. Od. α, 124. μυθήσεται, ὅτε σέ σε χρή. Aesch. Pr. 86. αὐτὸν γὰρ σε δεῖ Προμηθεύς. Δεῖ with the Dat. of the person belongs to prose and poetry, e. g. Pl. Menon. 79, b. δεῖ οὖν σοι τῆς αὐτῆς ἐρωτήσεως. In the sense of *necesse est, opus est*, with an infinitive, the Acc. of the person is common with both verbs, e. g. δεῖ (χρή) σε ταῦτα ποιῆν; the Dat. is much more rare, and with χρή belongs only to poetry. X. C. 3. 3, 10. εἴ σοι δεῖ διδάσκειν. Comp. X. O. 7, 20. S. Ant. 736. ἄλλω γὰρ ἢ μοι χρή γε τῆςδ' ἄρχης χθονός.

5. Many verbs denoting a feeling or an affection of the mind, e. g. φοβεῖσθαι, δεῖσαι, τρεῖν; αἰσχύνεσθαι, revereri, αἰδεῖσθαι; δυσχεραίνειν; ἐκπλήττεσθαι, καταπλήττεσθαι; ὀλοφύρεσθαι.

X. Cy. 8. 1, 28. μᾶλλον τοὺς αἰδομένους αἰδοῦνται τῶν ἀναιδῶν οἱ ἀνθρώποι. An. 1. 9, 6. Κύρος ἄρκτον ποτὲ ἐπιφερομένην οὐκ ἔτρεσεν. Cy. 3. 3, 18. (οἱ πολέμιοι) μᾶλλον ἡμᾶς φοβήσονται, ὅταν ἀκούσωσιν, ὅτι οὐχ ὥς φοβοίμενοι πτήσομεν αὐτούς οἴκοι καθήμενοι. Αἰσχύνομαι τὸν θεόν. R. L. 2, 11. αἰδεῖσθαι τοὺς ἄρχοντας. Cy. 1. 3, 5. καὶ σέ, ὦ πάππε, μυσαιτόμενον ταῦτα τὰ βρώματα

ὄρω. Pl. Symp. 173, c. τοὺς ἐταίρους ἐλεῶ. Dem. Cor. 290, 185. καταπλαγῆναι τὸν Φίλιππον. In poetry this use of the Acc. is much more extensive.

REM. 5. Verbs which express the idea of motion, like transitive verbs, sometimes take the thing put in motion by them, as a passive object in the Acc.; this construction is used in poetry, seldom in prose. The following verbs especially belong here, βαίνειν, ἄσσειν, περᾶν, πλεῖν, ῥεῖν, σπεύδειν, etc. S. Ant. 1158. τύχη καταρῥέπει τὸν εὐτυχοῦντα. Ἐκβαίνειν, ἐπαΐσειν πόδα, ἄσσειν χεῖρα, βάσιν, περᾶν πόδα, all poetic. Th. 6, 39. κακὰ σπεύδειν, *accelerare*. In this way, verbs expressive of sound, with the *constructio praeagnans*, sometimes take the object which is put in motion and sounded, in the Acc. Il. 2, 160. ἵπποι κείν' ὄχεα κροτάλιζον ἀνὰ πολέμοιο γεφύρας. Her. 6, 58. λιβητα κροτέουσι, *pulsant*. So with the *constructio praeagnans*, the poets also say, θεὸν χορεύειν, ἐλίσσειν, *deum choreis, saltando celebrare*. Comp. Larger Grammar, Part II. § 552.

6. Verbs of motion take the *space* or *way* in the Acc., these being the objects on which the action of the verb is performed; so also the time during which an action takes place, in answer to the question, *How long?* is put in the Acc., as being the object measured by the action; so too measure and weight, in answer to the question, *How much?* are put in the Acc., these also being the objects on which the action of the verb is performed.

Βαίνειν, περᾶν, ἔρπειν, πορεύεσθαι ὁδόν, like *to go the way*, comp. itaque reditque viam. Eur. Med. 1067. ἀλλ' εἴμι γὰρ δὴ τλημονεστάτην ὁδόν. X. Cy. 2, 4, 27. μήτι τὰ δύςβατα πορεύου, ἀλλὰ κέλευέ σοι τοὺς ἡγεμόνας τὴν ῥάστην (ὁδόν) ἡγεῖσθαι. An. 4, 4, 1. ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδίοις ἅπαν καὶ λείους γηλόφους. R. Equ. 8, 10. ἦν δὲ μὲν φεύγει ἐπὶ τοῦ ἵππου παντοῖα χωρία, *per varia loca*. Cy. 1, 6, 43. ἄγειν (στρατιάν) ἢ στενὰς ἢ πλατείας ὁδοὺς. Dem. I. Phil. 49, 34. ἄγων καὶ φέρων τοὺς πλείοντας τὴν θάλατταν. Χρόνον, τὸν χρόνον, *a long time*, (different from χρόνω, σὺν χρόνῳ, *by time, easily*), νύκτα, ἡμέραν. Her. 6, 127. ἡ Σύβαρις ἡμαῖς τοῦτον τὸν χρόνον μάλιστα. X. An. 4, 5, 24. καταλαμβάνει τὴν θιγατέρα τοῦ κομάρχου ἐννάτην ἡμέραν γεγαμημένην, *who had been married nine days*. Cy. 6, 3, 11. καὶ χθὲς δὲ καὶ τρίτην ἡμέραν τὸ αὐτὸ τοῦτο ἔπραττον. Dem. Phil. 3, 116, 23. ἴσχυσαν δὲ τι καὶ Θηβαῖοι τοὺς τελευταίους τουτουσὶ χρόνους μετὰ τὴν ἐν Λεύκτροις μάχην. Her. 1, 31. σταδίοις πέντε καὶ τεσσαεράκοντα διακομίσαντες ἀπίκοντο ἐς τὸ ἱόν. 6, 119. ἀπέχουν δέκα καὶ διηκοσίους σταδίοις. 6, 135. Μιλτιάδης ἀπέπλεε Πάρον πολιορκήσας τεξ καὶ ἑξκοσι ἡμέρας. X. C. 3, 6, 1. οὐδέπω εἴκοσιν ἔτη γεγονώς (like viginti annos natus. Here belongs the Acc. with δύνασθαι, *to be worth*. Her.

3, 89. τὸ Βαβυλώνιον τάλαντον δύναται Εὐβοῖδας ἐβδομήκοντα μνίας.

REM. 6. In poetry the Acc. of space is sometimes used even with verbs denoting rest, e. g. κεῖσθαι, στήναι, ἵσθαι, θάσσειν, καθίζειν, etc., instead of ἐν with the Dat., as in prose. Here also the Acc. represents the space as the object which receives the action of the verb, or as the object taken possession of, e. g. S. Phil. 145. (τόπον προσιδεῖν ἐθέλεις,) ὅντινα κεῖται, quem jacens occupatum tenet). Comp. Larger Gram. Part II. § 554, Rem. 3.

REM. 7. The following prepositions are joined with the Acc. to define more fully the extension in space and time, viz., ἀνά, *from a lower to a higher place*, e. g. ἀνά ποταμὸν πλεῖν, ἀνά νύκτα; — κατά, *from a higher to a lower place*, e. g. κατὰ ποταμὸν πλεῖν, κατὰ τὸν βίον; — ἀμφὶ and περὶ, *round about*, e. g. βαίνειν ἀμφὶ (or περὶ) τὴν πόλιν, ἀμφὶ τὸν χειμῶνα, περὶ τὰ Μηδικά; — ὑπὸ, *under*, ἔφ' ἡλίον, ὑπὸ νύκτα, sub noctem; — ἐπέρ, *over*; — παρά, *near by, along, by the side of*, e. g. παρά τὸν ποταμὸν πορεύεσθαι, παρ' ὅλον τὸν βίον; — ἐπὶ, *upon*, e. g. ἐπὶ ῥῶτα θαλάσσης πλεῖν, ἐπὶ πολὺν χρόνον; — διὰ, *through*, e. g. διὰ δώματα βαίνειν, διὰ νύκτα; — μετὰ ταῦτα, *postea*; — πρὸς ἑσπέραν, *towards evening*.

REM. 8. From this use of the Acc. to denote space, time and quantity, very many adverbial expressions have originated, (a) τὴν ταχίστην (ὀδόν), *celerrime*, τὴν πρώτην, *primum*, τὴν εὐθειᾶν, *recte*, μακράν, *far*, ἄλλην καὶ ἄλλην, *sometimes here, sometimes there*, etc. Il. ψ, 116, πολλὰ δ' ἄναντα, κατάντα, πύραντά τε, δόχμιά τ' ἤλθον; — (b) σήμερον, *to-day*, αὔριον, *to-morrow*, ἄρχην, τὴν ἄρχην, *properly at first, omnino*, τέλος, τὸ τελευταῖον, *finally*, νέον, *late*, πρότερον, *prouton*, τὸ πρῶτον, τὸ πρίν, τὸ αὐτίκα, τανῦν, τὸ πάσαι, τὸ παλαιόν, τὸ λοιπόν, etc.; — (c) πολλά, *saepe*, τὰ πολλά, *plerumque*, πολὺ, μέγα, μεγάλα, μέγιστα, ὀλίγον, μικρόν, μικρά, συχνά, μακρά, ἴσον, τοσοῦτο, πάντα, etc. So also μήκος, πλῆθος.

7. Finally the Acc. is used with intransitive or passive verbs and intransitive adjectives of every kind, to explain these more fully. Here, also, the Acc. represents the object as acted upon or suffering, since it denotes the thing to which the action expressed by the verb or adjective, refers or is directed. This Acc., which explains more fully the word to which it is joined, is used most frequently in reference to the body and mind.

Her. 2, 111. κάμνειν τοὺς ὀφθαλμούς. 3, 33. τὰς φρένας ὑγιαίνειν. X. C. 1, 6, 6. ἀλγεῖν τοὺς πόδας. 4, 1, 2. φανερός ἦν Σωκράτης οὐ τῶν τὰ σώματα πρὸς ὥραν, ἀλλὰ τῶν τὰς ψυχὰς πρὸς ἀρετὴν εὖ πεφικτόων ἐφίεμενος. Pl. Rp. 453, b. διαφέρει γυνὴ ἀνδρὸς τὴν φύσιν. 462, d. ὁ ἄνθρωπος τὸν δάκτυλον ἀλγεῖ. Καλός ἐστι τὰ ὄμματα. Κακός ἐστι τὴν ψυχὴν. So ἀγαθός, σοφός, φρόνιμος, χρήσιμος, χρηστός, δίκαιος, etc., with the Acc. Ἀγαθὸς τέχνην τινά. Her. 3, 4. Φάνης καὶ γυνώμην ἱκανός, καὶ τὰ πολέμια ἄλκιμος ἦν. X. Cy. 2, 3, 7. ἀνέστη Φεραύλας τὸ σῶμα οὐκ ἀφηνής, καὶ τὴν ψυχὴν οὐκ ἀγενεῖ ἀνδρὶ

δοικώς. 8. 4, 18. δεινός ταύτην τήν τέχνην. So θαυμαστός τὸ μέγεθος, τὸ κάλλος. The English commonly uses prepositions to express the force of this Acc., e. g. *in*, *in respect to*, *of*, or when it stands with an adjective, the English sometimes changes the Acc. of the thing into a personal substantive, and makes the adjective as an attributive agree with it, e. g. ἀγαθὸς τέχνην, *a good artist*, comp. Eng. *he is a good shot*, i. e. *marksman*, or the prepositions *of* or *with* are placed before the substantive denoting the thing, and the attributive adjective is made to agree with that substantive, e. g. νεανίας καλὸς τήν ψυχὴν, *of or with a beautiful soul*.

REM. 9. Sometimes the prepositions εἰς, πρὸς, κατὰ are used with the Acc., in which case the relation is analogous to an Acc. of space, denoting direction, as διαφέρειν εἰς τι, e. g. εἰς ἀρετήν. X. C. 3. 5, 1. ἐνδοξοτέρα ἢ πόλιν εἰς τὰ πολεμικά ἔσται. Σοφὸς πρὸς τι.

REM. 10. From this use of the Acc., many adverbial expressions have originated. Thus the expressions of measure, εὖρος, ὕψος, μέγεθος, βάθος, μήκος, πλῆθος, ἀριθμὸν, also γένος, ὄνομα, μέρος, τὸ σὺν μέρος, πρόσφασις, under pretence, τὸ ἀληθές, γνώμην ἐμὴν. Her. 6, 83. Κλέανδρος γένος ἑὸν Φιγαλεὺς ἀπ' Ἀρκαδίας. 7, 109. λίμνη ἐοῦσα τετράγωνι ὥς τριήκοιτα σταδίων τὴν περίοδον, *in circumference*. X. An. 2. 5, 1. μετὰ ταῦτα ἀφίκοιτο ἐπὶ τὸν Ζάβητον ποταμὸν τὸ εὖρος τεττάρων πλέθρων. 4. 2, 2. οἱ μὲν ἐπορεύοντο τὸ πλῆθος ὡς διςχιλίοι. Moreover τοῖναντίον, τάναντία, *on the contrary*, τὰλλα, *in respect to other things*, τὸ ὅλον, *omnino*, ἀμφοτέρω, τοῦτο (ταῦτα) μὲν — τοῦτο (ταῦτα) δέ, οὐδέν, *in no respect*, τὲ, *in some respect*, πολλά, πάντα, etc. Τὸ ἐπ' ἐμέ, τοῦπ' ἐμέ, τοῦπὶ σε, τὸ εἰς ἐμέ, quantum ad me (te).

### § 280. Two Accusatives.

(484—488.)

In the following instances the Greek puts two objects in the Acc. with one verb.

1. In the construction mentioned above, § 278, 1, if the verb has a transitive sense, e. g. φιλίαν φιλεῖν, the idea consisting of a verb and substantive, with which an adjective usually agrees, being blended into one, at the same time may be extended to a personal object, e. g. φιλῶ μεγάλην φιλίαν (= φιλῶ τὸν παῖδα).

Her. 3, 88. γάμους τοὺς πρώτους (matrimonia nobilissima) ἐγάμει ὁ Λαρεῖος Κίρουν δύο θυγατέρας, Ἀτοσσάν τε καὶ Ἀρτυσιώνην. 154. ἐωϋτὸν λωβᾶται λώβην ἀνήκεστον. Th. 8, 75. ὥρεκωσαν τοὺς στρατιώτας τοὺς μεγίστους ὄρκους. X. Cy. 8. 3, 37. ἐμὲ ὁ πατὴρ τήν τῶν παίδων παιδείαν ἐπαίδευεν. Pl. Apol. 19, a. Μέλῃός με ἐγράψατο τὴν γραφὴν ταύτην. 36, c. ἕκαστον εὐεργετεῖν τὴν μεγίστην εὐεργεσίαν. Her. 1, 129. δεῖπνον, τό (= ὃ) μιν ἐθόινισε. Th. 1, 32. τὴν ναυμαχίαν ἀπεωσάμε-

θα Κορινθίους (like νικην νικᾶν). Pl. Gorg. 522, α. πολλά καὶ ἡδέα καὶ παντοδαπὰ εἰώχουν ὑμᾶς. Especially with verbs of naming, after the analogy of ὄνομα ὀνομάζειν τινά, X. O. 7, 3. καλοῦσί με τοῦτο τὸ ὄνομα. Pl. Rp. 471, d. ἀνακαλοῦντες ταῦτα τὰ ὀνόματα ἑαυτοῦς. So μεγάλα, μικρά, πλείω, μείζω, ὠφελεῖν, βλάπτειν, ἀδικεῖν τινά.

REMARK 1. Instead of the substantive of the thing effected, the Acc. of a pronoun is frequently used. X. Cy. 1. 3, 10. τᾶλλα μιμούμενος τὸν Σάκαν. An. 5. 7, 6. τοῦτο ὑμᾶς ἐξαπατῆσαι. This is especially the case with verbs of praise and blame, after the analogy of ἐγκώμιον ἐγκωμιάζειν τινά and the like. Pl. Symp. 221, c. πολλά μὲν οὖν ἄν τις καὶ ἄλλα ἔχοι Σωκράτην ἐπαινεῖσαι. Rp. 363, d. ταῦτα δὴ καὶ ἄλλα τοιαῦτα ἐγκωμιάζουσι δικαιοσύνην.

2. Phrases denoting *to do* or *say good or evil*, take the object to which the good or evil is done, in the Acc., e. g. ἀγαθὰ, καλὰ, κακὰ ποιεῖν, πράττειν, ἐργάζεσθαι, etc., λέγειν, εἰπεῖν, etc., τινά.

Her. 8, 61. τότε δὴ ὁ Θεμιστοκλῆς κεινόν τε καὶ τοὺς Κορινθίους πολλά τε καὶ κακὰ ἔλεγε. X. Cy. 3. 2, 15. οὐδ' αὖ ποτε ἐπαύοντο πολὺ κακὰ ἢ μᾶς ποιοῦντες.

REM. 2. Instead of the Acc. of the object acted upon or suffering, the Dat. is sometimes used, which is considered as the Dat. of advantage or disadvantage (*Dativus commodi* or *incommodi*). Dem. Aphob. 855, 37. τί σοι ποιήσωσιν οἱ μάρτυρες; quid tui tibi prosint testes? X. Cy. 1. 6, 42. προσκόπει, τί σοι ποιήσουσιν οἱ ἀρχόμενοι, *what will your subjects do for you*; on the contrary, with σέ, *what will they do to you*. An. 4. 2, 23. πάντα ἐποίησαν τοῖς ἀποθανούσιν, *showed all honors to the dead*. Cy. 7. 2, 27. ἦν ταῦτά μοι ποιήσης, ἃ λέγεις, *if you perform for me those things*. So also in the sense of, *to do something with some one*, as Pl. Charm. 157, c. οὐκ ἂν ἔχοιμεν, ὅ τι ποιοῖμέν σοι. But the Dat. often depends upon the adjective, e. g. Dem. Cor. 243, 55. διατελεῖ πράττων καὶ λέγων τὰ βέλτιστα τῷ δήμῳ.

3. With verbs, (a) of beseeching, imploring, desiring, inquiring and asking, αἰτεῖν, ἀπαιτεῖν, πράττειν, *to demand*, εἰσπράττειν, πράττεσθαι; ἐρωτᾶν, ἐρέσθαι, ἐξετάζειν, ἱστορεῖν, ἀνιστορεῖν; — (b) of teaching and reminding, διδάσκειν, παιδεύειν, ἀναμνησκειν, ὑπομνησκειν, (with both of these the Gen. of the thing is more usual); — (c) of dividing and distributing, δαίεσθαι, διαιρεῖν, τέμνειν, διανέμειν, κατανέμειν; — (d) of depriving and taking away, στερεῖν, ἀποστερεῖν, σιλεῖν; — (e) of concealing or hiding, κρύπτειν, (κεῦθειν Poet.); — (f) verbs signifying to put on and off, to clothe, ἐνδύειν, ἐκδύειν, ἀμφιεννύναι, περιβάλλεσθαι.

Her. 3, 1. πέμπας Καμβύσης ἐς Αἴγυπτον κήρυκα αἵτετε Ἀμασιν θυ-

γατέρα. 58. αὐτοὺς ἑκατὸν τάλαντα ἔπραξαν. X. C. 1. 2, 60. οὐδένα πώποτε μισθὸν τῆς συνουσίας ἐπράξατο Σωκράτης. H. 4. 1, 21. ὁ Ἡριπίδας αἰτεῖ τὸν Ἀγησίλαον ὀπλίτας τε ἐς διεχλίους καὶ πελταστὰς ἄλλους τοσοούτους. Cy. 6. 2, 35. τὰ εἰς τροφὴν δέοντα ἐξετάζειτε τοὺς ἑφ' ἑμῖν. Eur. Hipp. 254. πολλὰ διδάσκει γάρ μ' ὁ πολὺς βίος. Antiph. 5. 131, 14. ὁ χρόνος καὶ ἡ ἐμπειρία τὰ μὴ καλῶς ἔχοντα ἐκδιδάσκει τοὺς ἀνθρώπους. Her. 1, 136. παιδεύουσιν τοὺς παῖδας τρία μούνα. 6, 138. γλώσσάν τε τὴν Ἀττικὴν καὶ τρόπους τῶν Ἀθηναίων ἐδίδασκον τοὺς παῖδας. X. An. 3. 2, 11. ἀναμνήσω ὑμᾶς καὶ τοὺς κινδύνους. Her. 1, 3. ἐπέμνησάς με τὰ ἐν τῷ ἰδιωτικῷ βίῳ. Her. 7, 121. τρεῖς μοῖρας ὁ Ξέρξης δασάμενος πάντα τὸν πεζὸν στρατόν. Τέμνειν, διαίρειν τι μέρη, μοῖρας. X. Cy. 7. 5, 13. ὁ Κῦρος τὸ σιφάτευμα κατένειμε δώδεκα μέρη. Pl. Polit. 283, d. διέλωμεν αὐτὴν (τὴν μετρητικὴν) δύο μέρη. X. Cy. 4. 6, 4. τὸν μόνον μοι καὶ φίλον παῖδα ἀφείλετο τὴν ψυχὴν. Eur. Hec. 285. τὸν πάντα δ' ὄλβον ἡμαρ ἐν μ' ἀφείλετο. Dem. Aphob. 839, 13. τὴν τιμὴν ἀποστερεῖ με. Phil. 54, 50. τὰ ἡμέτερα ἡμᾶς ἀποστερεῖ (ὁ Φίλιππος). Κρύπτω σε τὸ ἀτύχημα. Eur. Hipp. 912. οὐ μὴν φίλους γε, καὶ μῦλλον ἢ φίλους, κρύπτειν δίκαιον σάς, πάτερ, δυσπραξίας. X. Cy. 1. 3, 17. παῖς μέγας, μικρὸν ἔχων χιτῶνα, ἕτερον παῖδα μικρόν, μέγαν ἔχοντα χιτῶνα, ἐκδύσας αὐτόν, τὸν μὲν ἐαυτοῦ ἐκείνον ἡμφίσει, τὸν δὲ ἐκείνου αὐτὸς ἐνέδυ. Her. 1, 163. τεῖχος περιβαλίσθαι τὴν πόλιν.

REM. 3. Several of the verbs mentioned above are constructed differently, commonly, however, with some difference in the sense expressed; thus, αἰτεῖν τι παρὰ τινος; ἐρωτᾷν τινα περὶ τινος; with verbs signifying to divide and distribute, the Acc. is not unfrequently governed by the prepositions εἰς, sometimes also by κατά, e. g. τοῖς πόλιν εἰς ἑξὶ μοῖρας διέκλον, or the word μέρος, etc., is governed directly by the verb, and the object to be divided, is put in the Gen., depending on μέρος, etc., e. g. δύο μοῖρας Ἀνδῶν πάντων διέκλον (Her. 1, 94); passively, δώδεκα Περσῶν φυλαὶ διήρηνται X. Cy. 1. 2, 5. Verbs signifying to deprive and take away, have the following constructions,

- (a) ἀποστερεῖν and ἀφαιρεῖσθαι with the Acc. of the thing alone, e. g. Ὡς ἂν οὗτος ἐθέλοι τὰ ἀλλότρια ἀποστερεῖν X. Ag. 4, 1. Χάλαζαι τὰ καλῶς ἐγνωσμένα (provisa) καὶ πεποιημένα ἀφαιροῦνται, to take away, to destroy, O. 5, 18; the Acc. of the person alone is but rarely found, in some instances, however, with ἀφαιρεῖσθαι = to deprive of, e. g. Andoc. 4. 32, 27. τοῖς πολίταις οὐκ ἐξ ἴσου χρήται, ἀλλὰ τοὺς μὲν ἀφαιρούμενος, τοὺς δὲ τύπων οὐδενὸς ἀξίαν τὴν δημοκρατίαν ἀποφνίει.
- (b) στερεῖν, ἀποστερεῖν, ἀφαιρεῖσθαι τινά τι very often.
- (c) στερεῖν, ἀποστερεῖν τινα τινος very often, see § 271, 2; but



ἀφαιρεῖσθαι very seldom has this construction; when it has, it signifies *to restrain, to prevent*. Οἱ ὀψιζόμενοι ἀφαιροῦνται τὰς μὲν κύνας τοῦ εὐρεῖν τὸν λαγῶ, αὐτοὺς δὲ τῆς ὠφελείας X. Ven. 6, 4.

- (d) ἀφαιρεῖσθαι, ἀποστρεῖν with the Gen. of the person and the Acc. of the thing; they then signify *to take something from some one, to withdraw something from some one*. This is a more rare construction. Οἱ πλεονέκται τῶν ἄλλων ἀφαιρούμενοι χρήματα ταυτοὺς δοκοῦσι πλουτίζειν X. C. 1. 5, 3. Συμμαχίας ἀφαιρούμενον τῆς πόλεως (= τῶν πολιτῶν) Dem. Cor. 232, 22. Ἰπτι βούλονται ἐπιτηδεύειν καλῶν, οὐδενὸς ἀποστρεῖ (τὰ κινήσια) X. Ven. 12, 8. Ὅστις, μὴ ἄλλων ἐαυτὸν ἀποστρεῶν, ἀσφαλείας δέεται (properly, aliis se subducens, i. e. ab aliis desciscens; ἐαυτὸν is here to be considered as the Acc. of the thing, Th. 1, 40).

REM. 4. On the two accusatives with the verbs πείθειν, ἐπιτρέφειν, ἐπαίρειν, προκαλεῖσθαι, ἀνγκάζειν, see § 278, 4.

4. Moreover, two accusatives, one of the object acted upon, and one of the predicate, are used with the verbs mentioned § 240, 2, when they are changed from the passive to the transitive, consequently with verbs of *making, ποιεῖν, τιθέναι, reddere, choosing, appointing, αἰρεῖσθαι, creare, etc., estimating, explaining, representing, finding, contemplating, recognizing, e. g. νομίζειν, ἡγεῖσθαι, etc., saying, naming, praising, chiding, e. g. λέγειν, ὀνομάζειν, καλεῖν, giving, taking, receiving, e. g. παραλαβεῖν δέχεσθαι, etc., producing, increasing, forming, teaching, educating.*

Κῦρος τοὺς φίλους ἐποίησε πλουστούς. Παιδεύειν τινὰ σοφόν. Νομίζειν, ἡγεῖσθαι τινὰ ἄνδρα ἀγαθόν. Ὀνομάζειν τινὰ σοφιστήν. Αἰρεῖσθαι τινὰ στρατηγόν. X. Cy. 5. 2, 14. τὸν Γωβρῦαν σύνδειπνον παρέλαβεν. Dem. Chers. 106, 66. πόλεως ἔγωγε πλοῦτον ἡγοῦμαι συμμαχούς, πίστιν, εὖνοίαν. Andoc. 3. 24, 7. ἡ εἰρήνη τὸν δῆμον τῶν Ἀθηναίων ὑψηλὸν ἦρε καὶ κατέστησεν ἰσχυρόν.

REM. 5. On the use of the Inf. εἶναι with the Acc., see § 269, Rem. 1.

### § 281. Remark on the use of the Accusative with the Passive. (490.)

1. Since the Greek considers the Pass. form as reflexive, § 251, 1, it follows that, on the change of the Act. to the Pass., the Acc. may remain with every transitive verb which in the Act. takes an Acc. of a thing as an object that receives an action, e. g. (κόπτουσι τὰ μέτωπα), κόπονται τὰ μέτωπα, which may mean, either *that they strike themselves on the forehead, they strike their forehead, or they let their forehead be struck, they are*

*stricken on the forehead*; Her. 7, 69. Ἀράβιοι ζειράς ὑπεζωσμένοι ἔσαν, Αἰθίοπες δὲ παρδαλέας τε καὶ λεοντέας ἐναμμένοι. This reflexive meaning of the Pass. occurs not merely in forms where the Mid. at the same time takes the place of the Pass., but, also, in the Pass. Aor. and Fut., e. g. Πληγεῖς τὴν κεφαλὴν, *struck on the head*, Her. 6, 38. This reflexive meaning is, also, found in the second Perf. Act., which is used in the place of the Perf. Mid., e. g. Τὸ τοῦ ψύγου τοὺς δακτύλους τῶν ποδῶν ἀποσσηπότιες X. An. 4, 5, 12, which amounts to the same as what is said just before, διεφθαρμένοι ὑπὸ τῆς χιόνος τοὺς ὀφθαλμούς.

2. Hence when the verbs mentioned § 280, 1 and 3, which in the Act. govern two accusatives, are changed into the Pass., the Acc. of the person or of the object that receives an action is changed into the Nom., but the Acc. of the thing, or the effect remains. (a) Οὗτος μέντοι ὁ ἔπαινός ἐστι καλός, ὃν σὺ νῦν ἐπαινεῖς ὑπ' ἀνδρῶν ἀξίων πιστεύσθαι Pl. Lach. 181, b. Τραυματισθεῖς πολλὰ (sc. τραύματα) Th. 4, 12. Ὅνομα τὸ μὲν πρότερον Ζάγκλη ἦν ὑπὸ τῶν Σικελῶν κληθεῖσα (ἡ Σικελία) 6, 4. Ἰπκρίσις, ἣν ἐκρίθη Lys. Agor. 134, 50. Τὰ μέγιστα τιμηθῆναι S. OR. 1203. Δεσμὸν δυσεξήνυστον ἔλκεται δεθείς Eur. Hipp. 1237. (b) Μουσικὴν ὑπὸ Λάμπρου παιδευθείς, ῥητορικὴν δὲ ὑπ' Ἀντιφῶντος Pl. Menex. 236, a; so διδασθῆναι τέχνην ὑπό τινος, ἐρωτηθῆναι τὴν γνώσιν ὑπό τινος. Ἰῆ καὶ οἰκήσεις τὰ αὐτὰ μέρη διανεμηθήτω Pl. L. 737, e. Τὸ βασιλέως πεπραγμένος τοὺς φόρους Th. 8, 5. Ἀφαιρεθῆναι, ἀποστρεθῆναι τὴν ἀρχὴν ὑπό τινος. Κρυφθῆναι τι, *celari aliquid*. Πεισθῆναι τὴν ἀναχώρησιν, § 278, 4. With verbs of putting on and putting off, the Pass. does not appear to be used, for ἀμφιένυσθαι χιτῶνα occurs only with the meaning to *put a garment on one's self*, but not *I let myself be clothed by another, the garment was put on me by another*.

3. As the Greek may form a personal Pass., § 251, 4, of every intransitive verb, which has an object in the Gen. or, Dat. e. g. ἀμειοῦμαι, ἡμελήθην φθονοῦμαι, ἐφθονήθην, so also this Pers. Pass. may be formed with such transitive verbs as have, together with the Acc. of the thing, a Dat. of the person, since the Dat. of the person is changed into the Nom., but the Acc. of the thing remains. Th. 1, 1. 26. οἱ τῶν Ἀθηναίων ἐπιτετραμμένοι τὴν φυλακὴν (quibus custodia demandata erat, from ἐπιτρέπω τινὶ τὴν φυλακὴν,) referring to the Greeks, *who had been entrusted with the watch, who had undertaken the watch*. 5, 37. οἱ Κορίνθιοι ταῦτα ἐπεσταλμένοι ἀνεχώρουν; 1, 140. εἰ ξυγχωρήσετε, καὶ ἄλλο τι μεῖζον εὐθύς ἐπιταχθήσεσθε. X. An. 2. 6, 1. οἱ στρατηγοὶ ἀποτιμηθέντες τὰς κεφαλὰς ἐτελεύτησαν.

§ 282. (3.) *Dative*.

(491.)

1. The Dat. is the *Where-case*, and hence denotes, (a) in a local relation, or relation of space, the place, *at* or *in which*, the action of the subject occurs; (b) in a causal relation, the object, *upon which* the action of the subject appears, or becomes visible, i. e. the object which is made to share or be concerned in an action. This object is (α) a person, or conceived of as a person, e. g. βοηθῶ τοῖς πολίταις or τῇ πόλει; (β) a thing, or conceived of as a thing, e. g. ἀγάλλομαι τῇ νίκῃ. In this way the Dat. may be treated under three divisions; in the first, the Dat. is regarded as a Local object, in the second, as Personal; in the third, as the Dat. of the thing.

§ 283. A. *Local Dative*.

(492—494.)

1. The Dat., as a local object, designates the place in (by, near, at) which an action occurs. This use of the Dat. is almost exclusively poetical; in prose, prepositions are commonly connected with the Dative.

II. 4, 663. αὐτὰρ Ἀχιλλεύς εἶδε μυχῷ κλισίης εὐπήκτου. π., 595. Ἐλ-λάδι οἰκία ναίων. β., 210. κύμα πολυφλοίσβοιο θαλάσσης αἰγιαλῷ με-γάλῳ βρέμεται. S. Trach. 171. (ἔφη) τὴν παλαιὰν φηγὸν αὐδῆσαι ποτε Δωδῶνι. Here belong the *Locative* forms very common in prose, viz., Μαραθῶνι, Ἐλευσῖνι, Πυθοῖ, Ἰσθμοῖ, οἴκοι, Ἀθήνησι, Πλαταιᾶσι, etc., also, ταύτῃ, τῇδε, *here*, ᾗ, *where*. So also, Od. ο., 227. Πυλλίοισι μὲν ἔσοχα δώματα ναίων.

2. Hence the Dat. is used to express association and accompaniment,

(a) In connection with the attributive pronoun αὐτός, in order to express the idea of *together with*.

Her. 3, 45. τὰ τέκνα καὶ τὰς γυναῖκας ὁ Πολυκρότης ἐς τοὺς νεωσοίκους συν-ελήσας εἶχε ἐτοίμους ὑποπρῆσαι αὐτοῖσι νεωσοίκοισι. 6, 32. τὰς πόλεις ἐνεπὶμψαν αὐτοῖσι τοῖσι ἱεροῖσι. X. H. 6, 2, 35. αἱ ἀπὸ Συρακουσῶν νῆες ἅπασαι ἐάλωσαν αὐτοῖς ἀνδράσιν *together with the men*.

(b) With verbs of going and coming, the object with which one goes or comes, stands in the Dative. These Datives are commonly collective nouns, e. g. στρατῷ, στόλῳ, πλῆθει, etc., or they stand in the Plural, e. g. στρατιώταις and the like.

Her. 5, 99. οἱ Ἀθηναῖοι ἀπικίατο εἰκοσι νηυσί. 6, 95. ἔπλεον ἐξα-  
κοσίησι τριήρεσι ἐς τὴν Ἰωνίην. Th. 1, 102. Ἀθηναῖοι ἤλθον πλή-  
θει οὐκ ὀλίγῃ. 2, 21. ἐςβαλὼν στρατῷ Πειλοποννησίων. 4, 39, οἱ  
Πειλοποννήσιοι ἀνεχώρησαν τῷ στρατῷ ἐκ τῆς Πύλου. X. Cy. 1. 4, 17.  
αὐτὸς τοῖς ἰπποῖς (equitatu) προσελάσας πρὸς τὰ τῶν Μήδων φρούρια  
κατέμεινεν.

3. The local relation is extended to the time in which any  
thing happens, and then from the time to the circumstances,  
under which anything happens.

This occurs in prose with the following and similar substantives in con-  
nection with demonstratives, ordinals and other attributives. Τῇ δὲ τῇ  
νυκτὶ ταύτῃ τῇ ἡμέρᾳ, ἐκείνῃ τῇ ἡμέρᾳ, τῇ αὐτῇ νυκτὶ,  
πολλοῖς ἔτεσι, τρίτῃ μηνί, τῇ αὐτῇ ὥρᾳ, τῷ ἐπιόντι ἔτει,  
ἐκείνῳ τῷ ἔτει, τῷ ὑστέρῳ ἔτει, τούτῳ τῷ ἐνιαυτῷ etc. X.  
An. 4. 8, 1. τῇ πρώτῃ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμόν. So, Παναθη-  
ναίοις, Διονυσίοις, τραγηδοῖς καινοῖς, *at the time of the Pan.*, etc. The preposi-  
tion *ἐν* is employed, (a) when the substantive stands without the attributive,  
e. g. *ἐν τῇ ἡμέρᾳ*, often also when a demonstrative stands with it, e. g. *ἐν τούτῳ*  
*τῷ ἐνιαυτῷ*; (b) if continued time is to be indicated, *ἐν* in all instances must  
be added; hence it is used with substantives in connection with cardinals  
and the adjectives ὀλίγος, βραχύς, μικρός, πολύς, etc., e. g. διήγαγον *ἐν*  
τρισὶν ἡμέραις X. An. 4. 8, 8. Od. ξ, 253. ἐπλόμεν Βορέῃ ἀνέμῳ ἀκ-  
ραεῖ καλῷ, *with a good wind*, II. α, 418. τῷ σε κακῇ αἰσῇ τέκον *ἐν* μεγά-  
ροισιν, *under*. Her. 6, 139. ἐπεὶ βορέῃ ἀνέμῳ αὐτημερὸν νηὺς ἐξάνυσθ' ἐκ  
τῆς ὑμετέρης ἐς τὴν ἡμετέραν, τότε παραδώσομεν.

### § 284. B. *The Dative as a Personal Object.*

(495—506, 511.)

1. Both the Dat. of the person and of the thing denotes an  
object, *at or in which* the action of the subject appears or be-  
comes visible; both denote an object which is made to parti-  
cipate in, or to be connected with, the action of the subject; ac-  
cordingly, the language regards the Dat. of the person and of  
the thing from the same point of view. The distinction is  
merely this, viz., that the former is a personal object, or is con-  
ceived of as personal, and consequently it has the power of  
will; the latter denotes an object which is a mere thing, or con-  
ceived of as a thing, and of course is without will; as the idea  
denoted by the term *where* is intermediate to that denoted by  
*whence* and *whither*, so the Dat. (the *Where-case*) stands in

the relation of a person to the Acc., (*the Whither-case*) and in the relation of a thing to the Gen., (*the Whence-case*.)

2. The Acc. denotes an object acted upon by the subject; the Dat. of the person, on the contrary, denotes an object merely aimed at by, and made to share in the action of the subject; the action of the subject is indeed employed on the object and becomes manifest in it, yet it does not make it a passive object, or one that receives an action, but the object appears itself as active in distinction from the subject; between the subject and the object a reciprocal action takes place. The Gen. denotes the immediate cause; the Dat. of the thing, on the contrary, a mediate, indirect cause, i. e. the ground, the means, the instrument; the Gen. denotes an object as calling out and producing the action of the subject; the Dat. of the thing, only such an object as exhibits in or upon itself the action of the subject.

REMARK 1. In poetry a local aim or object is very often conceived of as a person, and is indicated by the Dat.; this sometimes occurs, yet seldom, in prose. Il. ο, 309. πᾶσι θεοῖσιν χεῖρας ἀνίσχοντες. So αἰρεσθαι, ἐπαίρεσθαι δόρυ τινί. Il. ε, 709. λίμνῃ κεκλιμένος Κηφισίδι. η, 218, προκαλέσαστο χάριμῃ. Th. 1, 13. Ἀμεινοκλῆς Σαμίους ἤλθεν. 3, 5. αὐτοῖς Μελίης Λύκων ἀφικνεῖται.

REM. 2. From this use of the Dat., the fact may be explained, why many verbs of motion compounded with the prepositions εἰς, πρὸς, ἐπί, etc., take their object in the Dat.; also why most adverbs are susceptible of the Dat. (or *Locative*) inflection, § 101, 2, (b), including both the local Dat. and that which expresses the direction *whither*, (the Dat. of the person), e. g. χαμαί, humi, humum; so, likewise, the adverbs in -ῃ, e. g. ἄλλῃ; those in -ω, e. g. ἄνω, κάτω, etc.; those in -οι, e. g. πεδοῖ, humi, humum; ἐντανθοῖ, huc and hic (but οἱ, ὅποι, ποῖ, always indicate the direction *whither*).

3. Most verbs, which take the Dat. of the person as an object, aimed at, or connected with it, express the idea of union and community, e. g. δίδοναι, παρέχειν, ὑπισχεῖσθαι, ἀρπάζειν τί τι. The following classes of words may be mentioned,

(1) Verbs expressing community, communication, e. g. ὁμλεῖν, μιγνύναι, μίγνυσθαι, κοινῶν, κοινοῦσθαι, κοινωνεῖν, δι-, καταλλάττειν, *to reconcile*, δι-, καταλλάττεσθαι, *to reconcile one's self to*, ξενοῦσθαι, σπένδεσθαι or σπονδᾶς ποιεῖσθαι, πράττειν, (*agere cum aliquo*); εἰπεῖν, λέγειν, διαλέγεσθαι, εὔχεσθαι, καταρᾶσθαι, etc.; also adjectives and adverbs, sometimes even substantives which express a similar idea, e. g. κοινός, σύντροφος, σύμφωνος, συγγενής, μετὰιτιος, and many other adjectives compounded with σύν and μετά.

Ὀμίλειν τοῖς ἀγαθοῖς ἀνθρώποις. Her. 3, 131. ὁ Δημοκίδης Πολυκράτει ὠμίλησε. 6, 21. πόλεις αὐταὶ μάλιστα ἀλλήλησι ἐξενώθησαν. Εὐχέσθαι τοῖς θεοῖς. X. H. 2, 2, 19. σπένδεσθαι Ἀθηναίοις. 3, 2, 20. ἀλλήλοις σπονδὰς ἐποιήσαντο. Isocr. Paneg. 42, 9. αἱ πράξεις αἱ προγεγενημέναι κοινὰ πᾶσιν ἡμῖν κατελείφθησαν. On the Gen. with κοινός, see § 273, 3, (b).

(2) Verbs of contending, litigating, emulating, e. g. ἐρίζειν, μάχεσθαι, πολεμεῖν, ἀγωνίζεσθαι, δικάζεσθαι, ἀμφισβητεῖν, etc.; also of going towards, encountering, meeting and approaching, as well as of those expressing the opposite, as of yielding, e. g. ὑποστῆναι and ὑφίστασθαι; ἀπαντῆν, ὑπαντῆν, ὑπαντιάζειν, πλησιάζειν, πελάζειν, ἐμπελάζεσθαι, ἐγγίζειν, etc.; εἰκεῖν, ὑπέικειν, χωρεῖν, παραχωρεῖν, etc.; the adjectives and adverbs πλησίος, ἐναντίος, ἐγγύς, πέλας, etc.

Οἱ Ἕλληνες ἀνδρείως τοῖς Πέρσαις ἐμαχέσαντο. Μὴ εἴκητε τοῖς πολεμίοις. Χρὴ τοῖς ἐχθροῖς τῆς ἡμετέρας (χώρας) παραχωρεῖσθαι Isocr. Archid. 118, 13. On the Gen., see § 271, 2. Ἐποστῆναι αὐτοῖς (Πέρσαις) Ἀθηναῖοι τολμήσαντες, ἐνίκησαν αὐτούς X. An. 3, 2, 11. Ἐφίστασθαι ξυμφοραῖς Th. 2, 61. Ὅμοιον ὁμοίῳ ἀεὶ πελάζει Pl. Symp. 195, b. Ἔχοντο ἐντίοι τοῖσι Λακεδαιμονίοισι Her. 6, 77. Τύραννος ἅπας ἐχθρὸς ἐλευθερίᾳ καὶ νόμοις ἐναντίος. On the Gen., see § 273, Rem. 9.

(3) Verbs of entreating, counselling, inciting, of following, accompanying, serving, obeying and trusting, e. g. προστάττειν, ἐπιτάττειν, παραινεῖν, παρακελεύεσθαι, etc. (but κελεύειν with Acc. and Inf.); ἔπεσθαι, ἀκολουθεῖν, διαδέχεσθαι, to succeed; πείθεσθαι; ὑπακούειν, ἀπειθεῖν, πιστεύειν, πεποιθέναι, etc.; the adjectives and adverbs ἀκόλουθος, ἀκολουθῶς, ἐπομένως, διάδοχος, ἐξῆς, ἐφεξῆς.

X. Cy. 8, 6, 13. τοῦτων, ὧν (instead of ᾧ) νῦν ὑμῖν παρακελεύομαι οὐδὲν τοῖς δοῦλοις προστάττω. Her. 3, 88. Ἀράβιοι οὐδαμᾶ κατήκουσαν ἐπὶ δουλοσύνῃ Πέρσῃσι. 6, 14. ἐνανυμάχον ἀνηκουστήσαντες τοῖσι στρατηγοῖσι. X. Cy. 1, 1, 2. τὰς ἀγέλας ταύτας ἐδοκοῦμεν ὄρᾳν μᾶλλον ἐθειλούσας πείθεσθαι τοῖς νομεῦσιν, ἢ τοῖς ἀνθρώποις τοῖς ἄρχουσι. 8, 6, 18. τῷ ἡμερὶνῳ ἀγγέλῳ (φασὶ) τὸν νυκτερινὸν διεδέχεσθαι. Pl. Rp. 400, d. εὐλογία ἄρα καὶ εὐαρμοστία καὶ εὐσημοσύνη καὶ εὐρυθυμία εὐθητεία ἀκολουθεῖ. Eur. Andr. 803. κακὸν κακῷ διάδοχον. Pl. Phaedon. 100, c. σκόπει δὴ τὰ ἐξῆς ἐκείνοις.

(4) Expressions of similarity and dissimilarity, of likeness and unlikeness, of concord and discord, e. g. εἰκέναι, ὁμοιοῦν, ὁμοιοῦσθαι, ὁμοιος, ὁμοίως, ἴσος, ἴσως, ἐμφερής, similar, παραπλήσιος,

παραπλησίως, ὁ αὐτός, idem, ἄμα; διάφορος, discordant, hostile, διάφωνος; and very many words compounded with ὁμοῦ, σύν, μετά, e. g. ὁμονοεῖν, ὁμόγλωττος, ὁμώνυμος, συμφωνεῖν, σύμφωνος, ξυνφθός.

Her. 1, 123. τὰς πάθας τὰς Κύρου τῇσι ἑωυτοῦ ὁμοιοῦμενος, comparans. 6, 23. ὁ Πηγίου τύραννος διάφορος (ῆν) τοῖσι Ζαγκλαίοισι. X. Cy. 7. 1, 2. ὀπλισμένοι πάντες ἦσαν οἱ περὶ τὸν Κύρον τοῖς αὐτοῖς τῷ Κύρῳ ὀπλοῖς. 5. 1. 4. ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα (Πάνθεια). 7. 5, 65. ὁ σίδηρος ἂν ἴσοι τοὺς ἀσθενεῖς τοῖς ἰσχυροῖς ἐν τῷ πολέμῳ. Isocr. Paneg. 43, 13. χαλεπὸν ἐστὶν ἴσους τοὺς λόγους τῷ μεγέθει τῶν ἔργων ἐξευρεῖν. Th. 1, 49. ἡ ναυμαχία πεζομαχίᾳ πρὸς φέρησιν (ῆν).

REM. 3. On the Gen. with ὁμοιος, see § 273, 3, (b). The coördinate, copulative particle, καί, is not seldom employed with adjectives of equality and similarity instead of the Dative. Her. 1, 94. Ἄνδρες νόμοισι μὲν παραπλησίοισι χρεώνται καὶ Ἕλληνας. So ἐν ἴσῳ, ἴσα, ὁμοίως, ὡς αὐτῶς, κατὰ ταῦτα καί, etc. Pl. Ion. 500, d. οἷχ' ὁμοίως πεποιήκασιν καὶ Ὀμηρος. Comp. similis et, ac atque. There, also, occur, particularly in the Attic prose writers, the particles of comparison, ὡς, ὥςπερ; these are used with ἴσος, ὁ αὐτός. Dem. Phil. 3. 119, 33. τὸν αὐτὸν τρόπον, ὥςπερ, κ. τ. λ.

(5) Expressions denoting what is becoming, suitable, befitting, pleasing, and the opposite, e. g. πρέπειν, ἀρμόττειν, προσήκειν (with an Inf. following), πρεπόντως, ἀπρεπῶς, εἰκός ἐστι, εἰκότως, ἀρέσκειν (ἀνδάνειν Ion.).

X. Cy. 7. 5, 37. βασιλεῦ ἡγεῖτο πρέπειν. Pl. Apol. 36, d. τί οὔν πρέπει ἀνδρὶ πένητι. Her. 6, 129. ἐωϋτῷ ἀρεστῶς ὕρχετο, sibi placens. X. Cy. 3. 3, 39. ἀρέσκειν ὑμῖν πειρῶνται.

(6) Verbs of agreeing with, reproaching, being angry, envying, e. g. ὁμολογεῖν, etc.; μέμφεσθαι, to reproach; μέμφεσθαι τινά, meaning to blame, λοιδορεῖσθαι, to reproach, ἐπιτιμᾶν, ἐγκαλεῖν (τινί τι), ἐπικαλεῖν (τινί τι), ἐπιπλήττειν, ὀνειδίζειν, ἐνοχλεῖν, etc.; θυμοῦσθαι, βριμοῦσθαι, χαλεπαίνειν, etc.; φθονεῖν, βασκαίνειν, to envy; βασκαίνειν τινά with the meaning to calumniate. The Acc. of the thing very often stands with the Dat. of the person.

Her. 3, 142. ἐγὼ τὰ (= ἃ) τῷ πέλας ἐπιπλήσσω, αὐτὸς κατὰ δύναν μιν οὐ ποιήσω. Th. 4, 61. οὐ τοῖς ἄρχεον βουλομένοις μέμφομαι, ἀλλὰ τοῖς ὑπακοίειν ἐτοιμοτέροις οὖσιν. Dem. Ol. 2. 30, 5. ἡνώχλει ἡμῖν ὁ Φίλιππος. X. An. 2. 5, 13. Αἰγυπτίους, οἷς μάλιστα ἡμῶς νῦν γινώσκω τε θυμωμένους, κόλασσεθε. Cy. 1. 4, 9. ὁ θεὸς αὐτῷ ἐλοιδόρεῖτο, τὴν θρασύτητα ὀρώων. 4. 5. 9. Κναζάρης ἐβριμοῦτο τῷ Κύνρῳ καὶ τοῖς Μήδοις τῷ καταλιπόντας αὐτὸν ἔρημον οἴχεσθαι.

(7) Verbs of helping, benefiting and averting, e. g. ἀήργειν, ἀμύνειν, ἀλέξειν, τιμωρεῖν, βοηθεῖν, ἐπικουρεῖν and the like, e. g. ἀπολογεῖσθαι, λυσιτελεῖν, ἐπαρκεῖν, χραϊσμεῖν, also several verbs compounded with σύν, e. g. συμφέρειν, conducere, συμπράττειν, συνεργεῖν, etc., and many adjectives of the same and similar significations, e. g. χρήσιμος, βλαβερός, φίλος, ἐχθρός, etc.

X. R. L. 4, 5. ἀρξέουσιν τῇ πόλει παντὶ σθένει. Cy. 3, 67 (αἱ γυναῖκες) ἵκετεύουσι πάντας μὴ φεύγειν καταλιπόντας αὐτάς, ἀλλ' ἀμύναι καὶ αὐταῖς, καὶ τέκνοις, καὶ σφίσιν αὐτοῖς. 4. 3. 2. τοῦτοις γάρ φασιν ἀνάγκη εἶναι προθύμως ἀλέξειν. Eur. Or. 922. (Ὀρέστης) ἤθελον τιμωρεῖν πατρί, κακὴν γυναῖκα καθεὸν κατακτανόν. Pl. Ap. 28, c. εἰ τιμωρήσεις Πατρόκλη τῷ ἐταίρῳ τὸν φόνον.

REM. 4. Hence the Dative stands, in general, with verbs and adjectives of all kinds, when the action takes place for the profit, favor, honor, harm, disadvantage, of a person, or an object conceived of as a person, (*Dativus commodi et incommodi*), where the English uses the prepositions *to* or *for*. Here belong particularly the rites performed in honor of a divinity, e. g. ὀρχεῖσθαι τοῖς θεοῖς, στεφανοῦσθαι θεῷ. Her. 6, 138. Ἀρτεμίδι ὄφτην ἄγειν. So, also, the Dative is used with κλύειν (Poet., or rather Epic) to express, κλύθι μοι, *listen to me favorably*. Here belongs, also, the phrase, mostly poetic, δέχασθαι τι τινί, *to receive one into favor*, since it involves the kindly additional idea that the reception of a thing as a relief, will be regarded as agreeable to the person. Od. π, 40. ὥς ἄρα φονήσας οἱ ἐδέξατο χάλκεον ἔγχος. See Larger Gramm. Part. II. § 597, Rem. 3.

(8) Verbs of observing, finding, meeting with something in a person.

Ἐπολαμβάνειν δεῖ τῷ τοιοῦτῳ, ὅτι εὐήθης τις ἄνθρωπος (scil. ἐστίν) Pl. Rp. 598, d. Ἐτερά δὲ, ὥς ἔοικε, τοῖς φύλαξιν εὐρήκαμεν 421, e. Θαρσοῦσι μάλιστα πολέμοι, ὅταν τοῖς ἐναντίοις πράγματα καὶ ἀσχολίας πυνθάνωνται X. Hipp. 5, 8.

(9) The Dative stands with εἰστίς and εἰσίς in order to denote the person, or the thing conceived of as a person, that has or possesses something. The thing possessed stands as the subject in the Nom.

Κύρῳ ἦν μεγάλη βασιλεία.—Τοῖς πλουσίοις πολλὰ παραμύθια φασιν εἶναι Pl. Rp. 329, e. Ἦσαν Κροίσῳ δύο παῖδες Her. 1, 34.

REM. 5. The possessive Dat., or the Dat. of the possessor, is to be distinguished from the Gen. of the possessor, § 273, 2. The Dative is used, when it is asked, what the possession is (what has one?), and the possession designated is contrasted with other possessions, e. g. Κύρῳ ἦν μεγάλη βασιλεία, *Cyrus had, among other things, a great kingdom*; the Gen. is



used, when it is asked who the possessor is (whose is this?), and the possessor is contrasted with other possessors, e. g. *Κύρου ἢ μεγάλης βασιλεία*, to Cyrus (and not to another) belonged a great kingdom. The Dative describes the person as one to whom the possession has been imparted, divided, given; the Genitive, as one who has himself gained possession, from whom the possession has proceeded.

(10) The Dat. is used universally when an action takes place *in respect to* a person, or a thing conceived of as a person, so that the person is in some way a sharer of it. Here belong the following instances,—

(a) In certain formulas, the Dative designates the person to whose judgment, consideration or estimate, an idea is referred, and thus it first gains a certain authority, e. g. Her. 1, 14. ἀληθεῖ δὲ λόγῳ χρεωμένῳ οὐ Κορινθίων τοῦ δημοσίου ἐστὶν ὁ θησαυρός (recte aestimanti non est thesaurus Corinthiacus.) Th. 2, 49. τὸ ἔξωθεν ἀπτομένῳ σῶμα οὐκ ἄγαν θερμὸν ἦν, “the external part of the body, when one touched it, was not very hot.” The Datives εἰςβάντι, ἐξιώντι, ἀναβάντι, ὑπερβάντι and the like especially belong here, where objects are to be locally defined, Her. 6, 33. ἀπὸ Ἰωνίης ἀπαλασσύμενος ὁ ναυτικὸς σιρατός τὰ ἐπ’ ἀριστερὰ ἐσπλέοντι τοῦ Ἑλληςπόντου αἶφει πάντα. X. Cy. 8, 6, 20. πάντα τὰ ἔθνη, ὅσα Συρίαν ἐκβάτι οἰκεῖ μέχρι ἐρυθρᾶς θαλάσσης. Also the expression ὡς συνελόντι εἰπεῖν, to say it in brief, properly in order to say it when one has comprehended the whole, e. g. Ἄνευ ἀρχόντων οὐδὲν ἂν οὔτε καλόν, οὔτε ἀγαθὸν γένοιτο, ὡς μὲν συνελόντι εἰπεῖν, οὐδαμοῦ X. An. 3, 1, 38.

(b) The Dat. of the person often stands in connexion with ὡς, in order to show that the thought which is expressed, is not general, but only has value according to the opinion of the person named. X. C. 4, 6, 4. ὁ ἄρα τὰ περὶ τοὺς θεοὺς νόμιμα εἰδὼς ὁρθῶς ἂν ἤμιν εὐσεβὴς ὠρισμένος εἴη (nostro iudicio). S. OC. 20. μακρὰν γὰρ, ὡς γέροντι, προϋστάλης ὁδόν. Ant. 1161. Κρέων γὰρ ἦν ζηλωτός, ὡς ἐμοί, ποτέ. Pl. Soph. 226, c. ταχέϊαν, ὡς ἐμοί, σκέψιν ἐπιτάττεις. Her. 3, 88. γάμους τοὺς πρώτους ἐγάμει Πέρσῃσι ὁ Δαρεῖος (matrimonia ex Persarum iudicio nobilissima). Altogether usual in the phrase ἄξιός ἐστι μὲν τίς τις, I am of value in the estimation of some one, X. C. 1, 2, 62. ἐμοὶ μὲν δὴ Σωκράτης τοιοῦτος ὢν ἐδόκει τιμῆς ἄξιός εἶναι τῇ πόλει μᾶλλον, ἢ θανάτου, rather merits honor than death as it respects the city. Pl. Symp. 185. b. οὗτός ἐστιν ὁ τῆς Οὐρανίας θεοῦ ἔρως καὶ οὐράνιος καὶ πολλοῦ ἄξιος καὶ πόλει καὶ ἰδιώταις.

(c) Here belongs the use of the Dat. of a person with a Part. of verbs which express the idea of *willing*, *desiring*, and the opposite, e. g. βουλομένῳ, ἡδομένῳ, ἀσμένῳ, ἔλπομένῳ, ἀχθομένῳ, in connexion with verbs, most

frequently with εἶναι and γίγναι. Her. 9, 16. ἡ δομένοις ἐμὶν οἱ λόγοι γέγονασι. Th. 6, 46. τῷ Νικίᾳ πρὸς δεχομένῳ ἦν τὰ περὶ τῶν Ἑγεσταιῶν. Pl. Rp. 358. d. ἀλλ' ὅρα, εἴ σοι βουλομένῳ (sc. ἐστίν), ἃ λίγω, whether I say what pleases you.

(d) The Dat. of the personal pronouns, first and second persons, is often used so as to show that the intercourse of the speaker, or of the person spoken to, is conducted in a confidential and pleasant manner, (Dativus ethicus). X. Cy. 1. 3, 2. ὁρῶν δὴ τὸν κόσμον τοῦ πάππου, ἐμβλέπων αὐτῷ, ἔλεγεν (ὁ Κύρος). Ἦλ μῆτερ, ὡς καλὸς μοι ὁ πάππος. 15. ἦν δέ με καταλλῆς ἐνθάδε, καὶ μάθω ἱππεύειν, ὅταν μὲν ἐν Πέρσῃς ᾖ, οἷμαί σοι ἐκείνους τοὺς ἀγαθοὺς τὰ περὶ καὶ φιλίᾳ νικήσειν.

(11) The Dative often stands with the Perf. Pass. (rarely with other tenses of the Pass.), in order to denote the agent. The Pass., in this case, expresses a state, or condition, and the Dat., the author of this condition who is *at the same time the person for whom* this condition exists, while by ὑπό with the Gen., the author merely is expressed.

Her. 6, 123. ὥς μοι πρότερον δεδήλωται. Dem. Aphob. 844, 1. δι' ἐδηγήσασθαι τὰ τοῦτο πεπραγμένα περὶ ἡμῶν. Ol. 1. 26, 27. τί ἐπράκται τοῖς ἄλλοις. In this way a Perf. Act., which is wanting, may be supplied, e. g. ταῦτά μοι λέλεκται.

(12) The agent, also, stands, regularly, in the Dative with the verbal adjectives in -τός and -τέος, (§ 234, 1, i,) both when they are used, like the Latin Gerund, impersonally in the Neut. Sing. -τόν, -τέον, or in the Pl. -τά, -τέα, § 241, 3. or personally, like the Latin Gerundive; those derived from transitive verbs, i. e. such as govern the Acc., admit both the Impers. and the Pers. construction; but those derived from intransitive verbs admit only the impersonal. The verbal Adj., used impersonally, takes its object in the same Case as the verb from which it is derived.

Ἄρα γρυκτόν ἐστιν ὑμῖν; Arist. Lys. 656. Εἰπέ τις, ὅτι τοῖς ἄλλοις ταῦτ' εὐκταῖ εἴη X. Cy. 3. 2, 25. Ἀσκητίον (or -τέα) ἐστὶ σοι τὴν ἀρετήν. Ἐπιθυμητίον ἐστὶ τοῖς ἀνθρώποις τῆς ἀρετῆς. Ἐπιχειρητίον ἐστὶ σοι τῷ ἔργῳ. Φημι δὴ βοηθητίον εἶναι τοῖς πράγμασιν ὑμῖν Dem. Ol. 3. 14, 17. Κολαστίον ἐστὶ σοι τὸν ἄνθρωπον. Ἐσκητέα ἐστὶ σοι ἡ ἀρετή. Ὀφελιτέα σοι ἡ πόλις ἐστίν X. C. 3. 6, 3. So the Deponents, § 197, e. g. μμητίον ἐστὶν ὑμῖν τοὺς ἀγαθοὺς from μμῆσθαι τινα or μμητέοι εἰσὶν ὑμῖν οἱ ἀγαθοί.

REM. 6. The verbal adjectives of those verbs whose Middle form has a Pass. meaning, as well as a reflexive or intransitive, have, likewise, in the impersonal Neut. form with *ἐστί*, a two-fold signification, and when an object is subjoined, a two-fold construction, e. g. *πειστίον ἐστὶν ἡμῖν αὐτόν*, *we must convince him*, from *πείθω τινά* and *πειστίον ἐστὶν ἡμῖν τοῖς νόμοις* (*obtemperandum est a nobis legibus*) from *πείθομαι τινι*, *obtempero alicui*; *ἀπαλλακτίον ἐστὶν ἡμῖν αὐτόν τοῦ κακοῦ* from *ἀπαλλάττειν τινά τοῦ κακοῦ*, and *ἀπαλλακτίον ἐστὶν ἡμῖν τοῦ ἀνθρώπου* from *ἀπαλλάττεσθαι τινος*, *to get rid of something*.

REM. 7. Not seldom, however, in connection with verbal adjectives in *-τός*, the agent is denoted, among the Attic writers, by the Acc., since the Acc. implies the idea of the impersonal verb *δεῖ* with the Inf., e. g. Pl. Gorg. 507. d. *τὸν βουλόμενον εὐδαίμονα εἶναι σωφροσύνην διωκτίον καὶ ἀσκητίον*. Often, also, the construction of verbal adjectives is changed into the Inf.; in this case the agent must necessarily stand in the Acc. X. C. 1. 5, 5. *ἐμοὶ μὲν δοκεῖ* — *ἐλευθερῶ ἀνδρὸς εὐκτεῖον εἶναι μὴ τυχεῖν δούλου τοιούτου*, *δοιλεῦντα δὲ* — *ἰκτετεύειν τοὺς θεοὺς κ. τ. λ.*

§ 285. C. *The Dative of the thing (Instrumental Dative.)* (507—510.)

1. The Dat., as indicating objects without life or conceived to be such, expresses relations which in Latin are denoted by the ablative, and in other languages by the instrumental relation. They are, as has been seen, § 284, 2, expressed as follows,

(1) The ground or reason, e. g. *φόβῳ ἀπῆλθον*, *ἐννοίᾳ*, *ἀδικίᾳ*, *φόβῳ*, *ὑβρεὶ ποιεῖν τι*; especially with verbs denoting a disposition or frame of mind, e. g. *χαίρειν*, *ῥηδισθαι*, *ἀγάλλεσθαι*, *ἐπαίρσθαι*, *λυπεῖσθαι*, *ἀλγεῖν*; *θαυμάζειν*; *ἐλπίζειν*; *στεργεῖν*, *ἀγαπᾶν*, *ἀρεσκεσθαι*, *ἀρκεῖσθαι*, *to be content with something*, *ἀγανακτεῖν*, *δυσχεραίνειν*, *χαλεπῶς φέρειν*, *ἄχθεσθαι*; *αἰσχύνησθαι*, etc.

Her. 6, 67. *ἀλγῆσας τῷ ἐπειρωτήματι εἶπε*. 4, 78. *διαίτη οὐδαμῶς ῥηρίσκετο Σκυθικῇ*. Th. 4, 85. *θαυμάζω τῇ ἀποκλείσει μου τῶν πυλῶν*. 3, 97. *ἐλπίζειν τῇ τύχῃ*. *Στέργειν τοῖς παροῦσιν*. *Ἀγαπᾶν τοῖς ὑπάρχουσιν ἀγαθοῖς*. *Χαλεπῶς φέρειν τοῖς παροῦσι πράγμασι*. X. An. 1. 3, 3. *Αἰσχύνησθαι τοῖς πεπραγμένοις*. C. 2. 1, 31. Pl. Hipp. maj. 285. e. *εἰκότως σοι χαίρουσιν οἱ Λακεδαιμόνιοι, ἅτε πολλὰ εἰδότε*. *Ἀγάλλεσθαι τῇ νίκῃ*. *Ἀγανακτεῖν τῷ θανάτῳ*, *δυσχεραίνειν τοῖς λόγοις*. Dem. Ol. 3. 13, 14. *ἀγαπήσας τοῖς πεπραγμένοις ἡσυχίαν σχήσει*. *Ἰσχύειν τοῖς σώμασι*. X. C. 2. 7, 7. So, also, with adjectives, e. g. *ἰσχυρὸς χειρὶν*, *ταχύς ποσίν*, etc.

REMARK 1. The preposition *ἐπὶ*, *in*, *upon*, *at*, is very often connected with the Dat.; commonly in, *χαλεπῶς φέρειν ἐπὶ τινι*, *θαυμάζειν ἐπὶ τινι*.

(2) The means and instrument, by which an action is accomplished (with which? by which?) Hence the Dat. also stands with *χρησθαι* (*uti*), and its compounds, and with *νομίζειν*, *to be customary, to be in common use*.

*Βάλλειν λίθοις, ἀκοντίζειν ἀιχμαῖς.* X. Cy. 4. 3, 21. ὁ μὲν ἵπποκύνταυρος δυοῖν ὀφθαλμοῖν προεωρᾶτο καὶ δυοῖν ὤτοι ἤκουεν· ἐγὼ δὲ τέτταρσι μὲν ὀφθαλμοῖς τεκμαροῦμαι, τέτταρσι δὲ ὥσὶ προαισθήσομαι· πολλὰ γάρ φασι καὶ ἵππον ἀνθρώποις τοῖς ὀφθαλμοῖς προορῶντα δηλοῦν, πολλὰ δὲ τοῖς ὥσὶ προακούοντα σημαίνειν. 18. προνοεῖν μὲν γεῖξω πάντα τῇ ἀνθρωπίνῃ γνώμῃ, ταῖς δὲ χερσὶν ὀπλοφορήσω, διώξομαι δὲ τῷ ἱππῳ, τὸν δ' ἐναντίον ἀνατρίψω τῇ τοῦ ἵππου ῥώμῃ. Her. 3, 117. οὗτοι ὦν, οἵπερ ἔμπροσθεν ἐώθεσαν χρᾶσθαι τῷ ὕδατι, οὐκ ἔχοντες αὐτῷ χρᾶσθαι, συμφορῇ μεγάλῃ διαχρήνεται. Dem. Cor. 277, 150. κεν ἡ προφάσει ταύτῃ κατεχρῶ. But *καταχρησθαι* and *διαχρησθαι* with the meaning *to kill, govern*, as Trans., the Acc. Comp. Her. 6, 135; Antiph. 1. 113, 23. With *χρησθαι* a second Dat. often stands, by means of attraction, so as to express the aim, design, e. g. *χρῶμαι σοι πιστῷ φίλῳ*, as in the Lat. *utor te fido amico, I have thee for a true friend*. On the Acc. with *χρησθαι*, see § 278, 4. Her. 4, 117. φωνῇ οἱ Σαυρομάται νομίζουσιν Σκυθικῇ. Th. 2, 38. ἄγῳσι καὶ θυσιαῖς διειτησίῳσι νομίζουσιν.

(3) As the means there may be expressed by the Dat., (a) the material, *out of which* (= *of which*) anything is made;—(b) the standard, according to which anything is measured, judged of, or done; hence the Dat. stands particularly with verbs of measuring, judging, concluding, e. g. *σταθμάσθαι, γιγνώσκειν, εἰκάζειν, κρίνειν, τεκμαίρεσθαι*; also in general, in order to indicate a reference to an object, or a more exact definition, e. g. with verbs signifying to become distinguished, verbs of excelling, those signifying to be strong and powerful, as well as the opposite, and with very many adjectives, (instead of the Acc. used to express a more exact definition, § 297, 7); in English, the prepositions *to, according to*, are used in this case;—(c) the measure, *by, according to*, which an action is determined, especially with comparatives and superlatives, as well as with other expressions, which include the idea of comparison, in order to show how much an action or quality is greater or smaller than another;—finally, (d) the way and manner in which anything is done (*how?*)

Her. 3, 57. ἀγορή καὶ τὸ πρυτανήϊον Παρίω λίθῳ ἡσχημένα (ἦν). On the Gen. of the material, see § 273, 5. Her. 2, 2. τοιοῦτῳ σταθμησάμενοι πρήγματι, *ex tali re judicantes*. 7, 16. τῇ σῇ ἐσθῇ τι τεκμαίρομενον, *ex tua veste iudicium faciens*. X. Cy. 1. 3, 5. τίνι δὴ σὶ τεκμαίρομενος, ὦ παῖ, λέγεις; 3. 3, 19. αἱ μάχαι κρίνονται μάλλον ταῖς ψυχαῖς, ἢ ταῖς τῶν σωμάτων ῥώμασι. H. 7. 3, 6. οὔτοι πάντας ἀνθρώπους ὑπερβεβλήκασι τόλμη τε καὶ μισθία. C. 2. 7, 7. ἰσχύειν τοῖς σώμασι. Cy. 2. 3, 6. ἐγὼ οὔτε ποσὶν εἰμι ταχύς, οὔτε χερσὶν ἰσχυρός. Hence τῷ ὄντι, τῇ ἀληθείᾳ, τῷ λόγῳ, τῷ ἔργῳ, *according to the nature*, etc.; also γνώμῃ σφαλῆναι, ψευσθῆναι Th. 4, 18, Her. 7, 9. Her. 1, 184. Σμίκραμς γενεῇσι πάντε πρότερον ἐγένετο τῆς Νιτωκρίας. So πολὺ, ὀλίγῳ μελῶν. Her. 6, 89. ὑστέρισαν ἡμέρη μίῃ τῆς συγκειμένης, *a day later than was fixed upon*. 106. πόλι λογίμῃ ἢ Ἑλλάς γέγονε ἀσθενεστερή. Here belong, also, ζημοῦν τινα χιλιάς δραχμαῖς, θανάτῳ and the like. Her. 6, 136. ζημιώσαντος δὲ (τοῦ δήμου τὸν Μιλτιάδεα) κατὰ τὴν ἀδικίην πεντήκοντα τάλαντοισι. Th. 4, 73. τῷ βελτίστῳ τοῦ ὀπλιτικοῦ βλαφθῆναι, *jacturam facere*. II. γ, 2. Τρῶες μὲν καλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὄρνιθες ὡς. X. Cy. 1. 2, 2. βίᾳ εἰς οἰκίαν παρῖναι. So δίκῃ, ἐπιμελείᾳ, δημοσίᾳ (sc. ὁδῷ), ἰδίᾳ (ὁδῷ), πέτρῃ (ὁδῷ), κοινῇ (ὁδῷ), *in common*, τῷ τρόπῳ τοιῷδε; κομιδῇ, properly *with care*, hence, *very much*, σπουδῇ, *with pains*, *aegre*, *scarcely*, *hardly*, ἄλλῃ, ταύτῃ, διχῇ, *duplici modo*, εἰκῇ, *frustra*. Comp. § 101, 2, (b).

## § 286. II. *The Construction of Prepositions.* (512—515.)

1. As the Cases show the relations of place, or the direction, *whence*, *whither*, *where*, and the causal relations, which were originally conceived of as expressing the relations of direction, etc., so the prepositions express another relation in space, in which the extension or dimension of things in space, is considered, viz. the juxtaposition of things, *by the side of*, *before*, *behind*, *around*, *at*, or the local contraries of *above* and *below*, *within* and *without*, *before* and *behind*, etc.; hence this is called the relation of dimension.

2. The Cases connected with the prepositions, show in which of the three above mentioned relations of direction, *whence*, *whither* and *where*, the relation of the dimension expressed by the preposition must be conceived.

REMARK 1. Thus, e. g. the preposition παρὰ denotes merely the local relation of vicinity, the *near* or *by*; but in connection with the Gen., e. g.

ἦλθεν παρὰ τοῦ βασιλέως, it denotes, at the same time, the direction *whence*, (he came *from* near the king, *de chez le roi*); in connection with the Acc., e. g. ἦεν παρὰ τὸν βασιλέα, at the same time the direction *whither* (he went *into* the vicinity or *presence* of the king); and in connection with the Dat., e. g. ἔστη παρὰ τῷ βασιλεῖ, at the same time the *where*, which expresses no direction (*he stood near* the king).

3. The prepositions according to their construction may be divided,

- (a) into prepositions which govern the Gen., ἀντί, *before* (*ante*), ἀπό, *from* (*ab*, *a*), ἐκ, *out of* (*ex*), πρό, *instead of* (*pro*);
- (b) into those which govern the Dat., ἐν, (*in* with abl.) and σύν, *with* (*cum*).
- (c) into those which govern the Acc., ἀνά, *up*, εἰς, (*in* with acc.), ὡς, *to*;
- (d) into those which govern the Gen. and Acc., διά, *through*, κατὰ, *down from* (*de*), ὑπέρ, *over* (*super*), μετὰ, *with*;
- (e) into those which govern the Gen., Dat. and Acc., ἀμφί, *about*, ἐπὶ, *on*, παρὰ, *by*, περί, *around—about* (*circa*), πρός, *before*, and ὑπό, *under* (*sub*).

4. According to the relations of dimension which prepositions denote, they may be divided,

- (a) into such as indicate a juxtaposition, παρὰ and ἀμφί, *near*, ἐπὶ, *at* or *to*, σύν and μετὰ, *with*;
- (b) into such as express local contraries, ἐπὶ, *to*, ἀνά, *at*, ὑπέρ, *over*, and ὑπό, *under*, κατὰ, *down* (*under*), πρό, πρόσ, and ἀντί, *before*, *in front of*, and the improper prepositions ὀπίσθεν, *after*, *behind*; ἐν and εἰς, *in*, *within*, and ἐκ, ἐξ, *from*, *out of*; διά, *through*, and περί, *around*, *outside*; ὡς, *to*, *up to*, and ἀπό, *from*, *away from*.

5. The relation of dimension expressed by prepositions is transferred to the relations of time and causality, e. g. Οἱ πολέμοι ἀπὸ τῆς πόλεως ἀπέφυγον. Ἀπὸ νυκτὸς ἀπῆλθον. Ἀπὸ ξυμμάχίας αὐτόνομοί εἰσιν.

6. Each preposition has a fundamental meaning, which it everywhere retains, even when it is connected with two or three Cases; but it receives various modifications according to the different Cases, because the relation of space varies with every Case. Comp. Rem. 1. The fundamental meaning of prepositions appears in the clearest manner in indicating the relations of space, and, for the most part, in those of time; but in the exhibition of causal relations it is often very obscure.

REM. 2. All the prepositions were originally adverbs of place. See § 300, 1. The prepositions enumerated in No. 3, may be called Proper prepositions, inasmuch as during the period when the language was cultivated, they either were not used at all, or but very seldom as adverbs of place, without a substantive; accordingly, they are used regularly as prepositions; they differ from the Improper prepositions; of these latter, the following classes may be named; (a) those which are partly adverbs of place, partly other adverbs, which, though regularly used as adverbs, are sometimes, in connection with a substantive, used as prepositions, e. g. ἀπόπροθεν, ἀνευ, δίχα, ἄμα; —(b) substantives in connection with the Gen., e. g. δίκην, instar, χάριν, gratia, etc., probably also, ἔνεκα, on account of.

### 1. PREPOSITIONS WITH THE GENITIVE ONLY.

§ 287. (1) Ἀντί and πρό, before. (516, 517.)

1. Ἀντί (Lat. *ante*, *before*, *in the face of*, *opposite*, etc.), has the original meaning *in the face of*, (*before*, *over against*), (1) in a local sense (in prose seldom); (2) in a causal or figurative sense, (a) in protestations, instead of the common word πρὸς with the Gen.; — (b) with expressions denoting comparison (e. g. with the comparative degree), estimation, weighing, compensation, as with verbs expressing the idea of trading, sale, barter, value, likeness or unlikeness, preference; — (c) of the cause or ground, when it expresses the idea of making compensation, as in ἀνθ' οὗ, ἀνθ' ὧν, *for what? wherefore?* — (d) of substitution, giving an equivalent, etc.

(1) (Τὸ χωρίον ἐστὶ) δασὺ πίτυσι διαλειπούσαις μεγάλας, ἀνθ' ὧν ἐστηκότες ἄνδρες τί ἂν πάσχοιεν ἢ ὑπὸ τῶν φερομένων λίθων, ἢ ὑπὸ τῶν κυλινδουμένων, *behind which*, since the trees stood *before* the soldiers, X. An. 4. 7, 6. (2) (a) Ἀντὶ παίδων τῶν δε—ἱκτεύομεν, sc. σέ, as *it were standing before*, S. OC. 1326. (b) (Λυκούργος κατεργάσατο) ἐν τῇ πόλει αἰρετώτερον εἶναι τὸν καλὸν θάνατον ἀντὶ αἰσχροῦ βίου X. R. L. 9, 1. Τὴν τελευταίην ἀντὶ τῆς τῶν ζώων σωτηρίας ἐλλείξαντο Pl. Menex. 237, a. Πατήρ υἱὸν ἀντὶ πάντων τῶν ἄλλων χρημάτων προτιμᾷ. So αἰρεῖσθαι τι ἀντὶ τινος, instead of the common τινός. Τὴν ἐλευθερίαν ἐλοίμην ἂν ἀντὶ ὧν ἔχω πάντων X. An. 1. 7, 3. (d) Δούλος ἀντὶ δεσπότου. Ἀντὶ ἡμέρας νύξ ἐγένετο Her. 7, 37. Ἀντὶ τοῦ μάχεσθαι πεῖθεσθαι ἐθίλει X. Cy. 3. 1, 18. Ἀντὶ is never used of time.

2. Πρό has the fundamental meaning, *on the foreside* (*pro*, *prae*, figuratively, *in behalf of*), (1) local; — (2) of time; — (3) causal and figurative, (a) *in behalf of* (for the good, for the weal);

with comparisons, (hence with the Com. degree) with words expressing estimation, like *ἀντί*, but always with the accessory idea of *placing before, preference*, hence especially with words expressing preference;—(b) of an inward, intellectual cause, occasion, inducement (only Poet.) *on account of, prae*, e. g. Il. ρ, 667. *πρὸ φόβοιο*, *prae metu*.

(1) Οἱ πολέμοι ἐστρατοπεδεύσαντο πρὸ τῶν τῆς πόλεως πυλῶν. (2) Πρὸ ἡμέρας ἀπῆλθον. (3) Πάντες ἀξιώσουσι σε πρὸ αὐτῶν βουλευέσθαι X. Cy. 1. 6, 42. Μάχισθαι, ἀποθανεῖν πρὸ τῆς πατριδος, διακινδυνεύειν πρὸ βασιλείας X. Cy. 8. 8, 4. Δικαιότερον ἤμην καὶ κάλλιον εἶναι πρὸ τοῦ φεύγειν τε καὶ ἀποδιδράσκειν ὑπέχειν τῇ πόλει δίκην, ἦντιν' ἂν τάττη Pl. Phaedon. 99, a. Πρὸ πολλοῦ ποιήσασθαι τι, πρὸ πολλῶν χρημάτων τιμήσασθαι τι. (Τοῦτον) πρὸ πάντων χρημάτων καὶ πόνων πρᾶϊμην ἂν φίλον μοι εἶναι X. C. 2. 5, 3. Πρὸ τούτου τεθνάναι ἂν μᾶλλον ἔλοιτο Pl. Symp. 179, a. Ἐπαινεῖν πρὸ δεικαιοσύνης ἀδίκων Rp. 361, e.

REMARK. The reason that the prepositions *ἀντί* and *πρό* are not connected with the Dat., like prepositions of the same meaning in other languages, but with the genitive, is owing to the fact, that the Greek language regards the relation denoted by *before, in front of*, not merely as local, but implying action, a relation of dependence. The like holds of the prepositions *ὑπέρ, πρὸς, διὰ, ἀμφί, περί, ἐπὶ, ὑπό* with the Gen., since the Gen. points out the place as the supporter of the action, consequently, denotes, as it were, a relation of dependence. See § 273, 4.

§ 288. (2) *Ἀπό, from, and ἐξ, ex, out of.* (518, 519.)

PRELIMINARY REMARK. These two prepositions denote *an outgoing, a removal, departure*, but *ἀπό* denotes rather an outward removal, *ἐξ* (*ἐξ*), on the contrary, always as a going out from within a place or object; and in the causal relation, the former denotes a remoter cause, the latter, one more direct.

1. *Ἀπό, ab, from*, denotes, (1) in relation of space, (a) a moving away from a place or object in connection with verbs of motion, also of freeing, and the like, e. g. *λύειν, ἐλευθεροῦν*, also *of missing*, § 271, 2, hence, *ἀπὸ σκοποῦ*, and then it is transferred into an intellectual deprivation, as in *ἀπ' ἐλπίδων, ἀπὸ γνώμης*, aliter ac sperabam, putabam (as if aberrans ab exspectatione, ab opinione); (b) distance from a place or object with verbs of rest;—(2) used of time, departure from a point of time (from, after);—(3) causal or figurative, (a) of origin, as in *εἶναι, γίγνεσ-*



θαι; (b) of a whole in respect to its parts; (c) of the author with the Pass., instead of *ὑπό*, § 251, Rem. 4, but always with the accessory idea of *on the part of*; (d) of the occasion; (e) of the material; (f) of the means and instrument; (g) of conformity.

(1) (a) Ἀπὸ τῆς πόλεως ἀπέφυγον οἱ πολέμιοι. (b) Ὁ λόγος οὐκ ἀπὸ τοῦ σκοποῦ ἐδοξεν εἰρησθαι X. S. 2, 10. (Αἱ παλαιαὶ πόλεις) ἀπὸ θαλάσσης μᾶλλον ῥηκίσθησαν Th. 1, 7. (2) Ἀπὸ ταύτης τῆς ἡμέρας, ἀπὸ νυκτός, ἀφ' ἑσπέρας, ἀπὸ τῶν σίτων, *after the meal*, X. R. L. 5, 8. (3) (a) Ἀπὸ Ἀλκμαίωνος καὶ αὐτῆς Μεγακλῆος ἐγένοντο καὶ κάρτα λαμπροί Her. 6, 125. (b) Τὰς τριήρεις, αἵπερ ἦσαν αὐτῷ ἀπὸ τῶν καταλειφθεῖσων Th. 4, 9. Τὰ ἀπὸ τῆς δεξιῆς, *ornaments on the neck*, Her. 1, 51. So οἱ ἀπὸ βουλήs, *qui sunt a consiliis*, οἱ ἀπὸ Πλάτωνος, οἱ ἀπὸ τῆς Ἀκαδημίας, etc. (c) Ἐπερχομένη ἀπ' αὐτῶν οὐδὲν ἔργον ἀξιόλογον, *on the part of*, Th. 1, 17. (d) Ἀπὸ δικαιοσύνης, *out of, on account of*, Her. 7, 164. Τῷ ἀπὸ τῶν πολεμίων φόβῳ, *metu ab hostibus*, X. Cy. 3, 3, 53. Ἀφ' ἑαυτοῦ, *from his own impulse*. (e) Τρέφειν τὸ ναυτικὸν ἀπὸ πρὸς ὁδῶν Th. 1, 81. (f) Ἀπὸ τῶν ἱμετέρων ὑμῖν πολεμεῖ (Φίλιππος) συμμαχῶν, *sociorum vestrorum ope*, Dem. Ph. 1, 49, 34; hence many adverbial phrases, e. g. ἀπὸ στόματος, ἀπὸ γλώττης εἰπεῖν, *by heart*, ἀπὸ σπονδῆς, *zealously*. (g) Ἀπ' Οὐλύμπου οὐρεος καλέονται Οὐλυμπιοί Her. 7, 74. Ἀπὸ ξυμμάχιας (*in virtue of*) αὐτόνομοι Th. 7, 57.

2. Ἐξ, ἐκ, *ex*, *out of* (opposite of ἐν, *in*), denotes (1) in relation to space (a) removal either from within a place or object, or from immediate intercourse or communication with a place or object, used with verbs of motion; hence in reference to an immediate succession of one object after another; (b) distance, in connection with verbs of rest, *on the outside of*, (Epic), e. g. ἐκ βελέων, *extra telorum jactum*;—(2) used of time, immediate succession, departure from a point of time, then especially a direct unfolding of one thing from another, an immediate consequence;—(3) in a causal and figurative sense, (a) of *origin*; (b) of the *whole* in relation to its parts, or in relation to what belongs to it, often with the accompanying idea of choice and distinction; (c) of the *author* with passive or intransitive verbs, instead of *ὑπό*, almost exclusively Ionic, used particularly by Herodotus, seldom in Attic prose; (d) to denote the *occasion* of anything; (e) of the *material*; (f) of the *means* and *instrument*; (g) of

conformity, to denote that one thing is done, happens, etc., *according to* another; it is then translated by *according to*, *after*, *for*, *in virtue of*.

(1) Ἐκ τῆς πόλεως ἀπῆλθον, ἐκ τῆς μάχης ἔφυγον, ἐκ γῆς ἐναν-  
μάχησαν, *out from the land*. Pl. Polit. 289, e. οἱ δὲ πόλιν ἐκ πόλεως ἀλ-  
λάττοντες κατὰ θάλατταν καὶ περὶ. Apol. 37, d. καλὸς ἂν μοι ὁ βίος εἴη  
ἄλλην ἐξ ἄλλης πόλεως ἀμειβομένῳ (comp. *ex alio loco in alium mi-*  
*granti*). (2) Ἐξ ἡμέρας, *ex quo dies illuxit*, ἐκ νυκτός or ἐκ νυκ-  
τῶν, ἐκ παίδων, ἐξ ὑστερόν, *subsequently*, ἐκ τοῦ λοιποῦ. Her.  
9, 8. ἐξ ἡμέρας ἐς ἡμέραν ἀναβαλλόμενοι, *ex die in diem*. 1, 87. ἐκ δὲ  
αἰθρίης τε καὶ νηνεμίας συνδραμεῖν ἐξαπίνης νέφεα. Th. 1, 120. ἐκ  
μὲν εἰρήνης πολεμεῖν, ἐκ δὲ πολέμου πάλιν ξυμβῆναι. X. Cy. 3, 1, 17.  
ὁ σὸς πατήρ ἐν τῇδε τῇ μιᾷ ἡμέρᾳ ἐξ ἄφρονος σώφρων γαίγεται. (3)  
(a) Εἶναι, γίνεσθαι ἔκ τινος. (b) Ἐξ Ἀθηναίων οἱ ἄριστοι. (c) Her.  
3, 62. τὰ ἐντεταλμένα ἐκ τοῦ Μάγου. Ibid. προδεδόσθαι ἐκ Πηλεΐδης.  
(d) 6, 67. ἔφυγε Δημάργτος ἐκ Σπάρτης ἐκ τοιοῦδε ὀνειδέος. So ἐκ  
παντὸς τοῦ νοῦ Pl. ἐκ βίας and the like. Her. 2, 152. ἐκ τῆς  
ὀψιος τοῦ ὀνείρου. (g) Pl. Criton. 48, b. ἐκ τῶν ὁμολογουμένων  
τοῦτο σκεπτόν. So ὀνομάζεσθαι ἔκ τινος, *to be named after or for some*  
*one*, (like *virtus ex viro appellata est Cicer.*). Ἐκ τοῦ; *why?*

REMARK. The adverbs which, as improper prepositions, take the Gen.,  
have been already mentioned, in treating of the Gen. Besides these ad-  
verbs, the following substantives, as improper prepositions, take the Gen.,  
a. δίκην (δέμας, Poet.), *instar*;—b. χάριν (more poetic than prose), *gratia*,  
*for the sake of*, commonly placed after the Gen., seldom before it. In-  
stead of the Gen. of the personal pronouns ἐμοῦ, σοῦ, etc., the possessive  
pronoun, as an attributive adjective, is regularly used with χάριν, e. g. ἐμὴν,  
σὴν χάριν, *mea, tua gratia*;—c. ἔνεκα (ἔνεκεν before consonants, ἔνεκα be-  
fore vowels in the Attic writers, εἵνεκα and εἵνεκεν, Ionic, but not wholly for-  
eign to the Attic dialect, οὕνεκα in poetry), *causa, gratia*. The Gen. can  
stand before or after this word. It very frequently signifies, *with respect to*,  
*concerning*, *in regard to*. Her. 3, 85. θάρσει τοῦτο εἵνεκα, *with respect to*  
*this, be of good courage*. It often denotes *a remote reason*, e. g. *by virtue of*,  
*by reason of*. Pl. Rp. 329, b. εἰ γὰρ ἦν τοῦτ' αἰτίον, καὶ ἐγὼ τὰ αὐτὰ ταῦτα  
ἐπεπόνθη ἔνεκά γε γήρως, i. e. *by reason of old age*;—d. ἔκκει (poetic  
only), *by or according to the will of* (a god), Διὸς ἔκκει, Homer and Hesiod.  
In the other poets it has the signification of ἔνεκα.

§ 289. 2. PREPOSITIONS WITH THE DATIVE ONLY. Ἐν AND

σύν (ξύν).

(520, 521.)

1. Ἐν (ἐνί Poet., ἐν and ἐνί Epic) denotes that one thing is *in*,  
*upon*, *by* or *near* another. It commonly indicates an actual  
union or contact of the two objects spoken of, and hence is the

opposite of *ἐκ*. It is used, (1) in relation to *space*, (a) the being in, inclosed in, encircled, surrounded, used of place, clothing or persons, and translated by in, among, in the midst of, before, in the presence of (*coram*); then it is transferred to external and internal conditions or state in which one is or is engaged, or is found, by which he is, as it were, surrounded,—to the business in which he is engaged, to persons, in whose hands or power something is placed; it also denotes (b) the being upon something, and (c) the being near a thing, particularly of cities, near which (in the territory of which) something took place, especially a battle;—(2) in relation to *time*, § 283, 3;—(3) in a causal and figurative relation, (a) of the means and instrument; (b) of the manner; (c) to denote conformity.

(1) (a) Ἐν τῇ πόλει, ἐν τῇ νήσῳ, ἐν Σπάρτῃ τοῦτο ἐγένετο. Pl. L. 625. b. ἀνάπαντα ἐν τοῖς ὑψηλοῖς δένδρεσιν εἰσι σκιαραί. Ἐν ὀπλοῖς, ἐν τόξοις διαγωνίζεσθαι; ἐν ἐσθῇτι, ἐν στεφάνοις, crowned; ἐν τοῖς ἀνθράκωποις (*inter*). Dem. Chers. 108, 74. Τιμώ-θεός ποτ' ἐκείνος ἐν ὑμῖν ἐδημηγόρησεν (*coram*). Ἐν πολέμῳ, ἐν ἔργῳ, ἐν δαίτῃ, ἐν φόβῳ, ἐν ὀργῇ εἶναι. Pl. Criton. 43, c. καὶ ἄλλοι ἐν τοιαύταις ξυμφοραῖς ἀλλοκνῶνται. Phileb. 45, c. ἐν τοιοῦτοις νοσήμασιν ἐχόμενοι. Gorg. 523, b. ἐν πάσῃ εὐδαιμονίᾳ οἰκεῖν Her. 2, 82. οἳ ἐν ποιήσῃ γινόμενοι. Th. 3, 28. οἳ ἐν πράγμασι. X. Cy. 4. 3, 23. οἳ μὲν δὲ ἐν τούτοις τοῖς λόγοις ἦσαν. Pl. Phaed. 59, a. ἐν φιλοσοφίᾳ εἶναι. Οἳ ἐν γεωργίαις; ἐν τέχνῃ εἶναι. Hence various adverbial expressions have originated, e. g. ἐν ἴσῳ εἶναι, to be equal; ἐν ἡδονῇ μοι ἐστίν, it is pleasing to me; so also with ἔχειν and ποιῆσθαι, e. g. ἐν ὁμοίῳ, ἐν ἐλαφρῷ ποιῆσθαι, to esteem equally, to esteem lightly. Ἐν ἐμοί, ἐν σοί ἐστὶ τι (*penes me, te*); hence the phrase ἐν ἑαυτῷ εἶναι, to be in one's senses, *sui compotem esse*; (b) ἐν ὕρεσιν, ἐν ἵπποις, ἐν θρόνοις; (c) Ἡ ἐν Μαντινείᾳ μάχη, near.—(2) Ἐν τούτῳ τῷ χρόνῳ; ἐν ᾧ, while, during, ἐν πέντε ἡμέραις.—(3) Ὀρᾶν, ὀρᾶσθαι, ὀπτεσθαι ἐν ὀφθαλμοῖς, Poet., then in other connections among the poets, ἐν πνρὶ καίειν, ἐν δεσμῷ δῆσαι, ἐν χειρὶ λαβεῖν Hom. In prose, especially in Xenophon, ἐν is used to denote the *means*, in the expressions δηλοῦν, δηλον εἶναι, σημαίνειν ἕν τι. X. Cy. 1. 6, 2. ὅτι μὲν, ᾧ παῖ, οἳ θεοὶ σε ἰλεό τε καὶ εὐμενέας πέμπουσιν, καὶ ἐν ἱεροῖς δηλον καὶ ἐν οὐρανίοις σημείοις. 8. 7, 3. ἐσημῆνατέ μοι καὶ ἐν ἱεροῖς καὶ ἐν οὐρανίοις σημείοις καὶ ἐν οἰωνοῖς καὶ ἐν φήμασι, ἅ τ' ἐχρῆν ποιεῖν καὶ ἅ οὐκ ἐχρῆν. Ἐν δίκῃ, ἐν σιωπῇ. Th. 1, 77. ἐν τοῖς ὁμοίοις νόμοις τὰς κρίσεις

ποιῖν. So *ἐν μέρει*, according to his part, in turn. *Ἐν ἐμοί, ἐν σοί, ἐν ἐκείνῳ* Poet., *ex* (according to) meo, tuo, illius iudicio.

2. *Σύν* (*ξύν* mostly old Attic) corresponds almost entirely with the Latin *cum* and the English *with*; it always expresses the idea of participation and accompaniment, (1) in relation to space, where the accompaniment frequently implies *help* or *assistance*;—(2) in a causal sense to denote (a) the means and instrument, (b) the manner, (c) the measure or rule, by which the action of the verb is measured, as it were, or determined, (d) conformity.

(1) Ὁ στρατηγὸς σὺν τοῖς στρατιώταις ἀνεχώρησεν.—*Σὺν θεῷ*, with the help of God. *Σὺν τινι εἶναι* or *γίγνεσθαι*, *ab aliquibus partibus stare*, *σὺν τινι μάχεσθαι*, to fight in company with one, to aid one in fighting. (2) (a) X. Cy. 8. 7, 13. ἡ κτῆσις αὐτῶν (sc. πιστῶν φίλων) ἐστὶν οὐδαμῶς σὺν τῇ βίᾳ, ἀλλὰ μᾶλλον σὺν τῇ ἐνέργεσις. (b) Προϊέναι σὺν κραυγῇ, σὺν γέλωτι ἐλθεῖν. X. Cy. 3. 1, 15. πότιρα δ' ἡγή, ὃ Κῦρε, ἄμεινον εἶναι, σὺν τῷ σῷ ἀγαθῷ τὰς τιμωρίας ποιεῖσθαι, ἢ σὺν τῇ σῇ ζημίᾳ; (c) 1. 3, 17. σὺν τῷ νόμῳ οὐκ ἐκίλευν ἀεὶ τὸν δικαστὴν τὴν ψήφον τίθεσθαι. (d) Σὺν τῷ νόμῳ τὴν ψήφον τίθεσθαι—σὺν τῷ δικαίῳ.

REMARK. Of the adverbs used as improper prepositions, there belong here *ἅμα*, *una cum*, and several which are constructed also with the Gen., as has been seen, in treating of the Gen. and Dat.

§ 290. 3. PREPOSITIONS WITH THE ACC. ONLY; *Ἀνά, εἰς*  
AND *ὧς*. (522—524.)

1. *Ἀνά* signifies from a lower to a higher place, and forms the strongest contrast to *κατά* with the Acc., which signifies from a higher to a lower place; the use of *ἀνά* is more frequent in poetry than in prose. It is used (1) in relation to space, (a) to denote a direction towards a higher place; (b) to denote the extension from a lower to a higher place, signifying *throughout*, *through*, and used both with verbs of motion and rest;—(2) in relation to time, to denote its continuance, *per*;—(3) in a causal sense to denote manner, and particularly in a distributive sense with numerals.

(1) (a) Od. χ, 132. ὃ φίλοι, οὐκ ἄν δὴ τις ἀν' ὁρσοθύρησιν ἀναβαίη, to the lofty gate. This use is rare and only poetic; in prose only in the phrases *ἀνὰ τὸν ποταμόν*, *ἀνὰ ῥόον πλεῖν*, up the stream, the op-

posite of, *κατὰ ποταμόν*, *down the stream*; (b) *Il. v, 547. (φλίψ) ἀνὰ νῶτα* *θείουσα διαμπερές* (ab infima dorsi parte usque ad cervicem); so *ἀνὰ δῶμα*, *ἀνὰ στρατόν*, *ἀνὰ μάχην*, *ἀνὰ ὄμιλον*, *ἀνὰ ἄστυ*, *ἀνὰ θίμον*, etc., all in Homer; *Her. 6, 131. καὶ οὕτω Ἀλκμαιωνίδαι ἐβώσθησαν ἀνὰ τὴν Ἑλλάδα*. *X. Vect. 5, 10. ἀνὰ πᾶσαν γῆν καὶ θάλατταν εἰρήνη ἔσται*. *Hier. 7, 9. ἀνὰ στόμα ἔχειν*. (2) *Her. 8, 123. ἀνὰ τὸν πόλεμον τοῦτον*. So *ἀνὰ πᾶσαν τὴν ἡμέραν*, *per totum diem*. The substantive must here have the article; without the article *ἀνὰ πᾶσαν ἡμέραν*, signifies *daily*, *ἀνὰ πᾶν ἔτος*, *every year*. See No. 3. *ἀνὰ νύκτα*, *per noctem*. *7, 10. ἀνὰ χρόνον* *ἐξέρχονται* *αἱ* *ἄν*, *at the time*. (3) *Ἀνὰ κράτος*, *with all one's might*, *ἀνὰ μέρος*, *by turns*; *ἀνὰ πᾶν ἔτος*, *quotannis*, *ἀνὰ πέντε παρασάγγας τῆς ἡμέρας*, *five parasangs daily*. *Her. 4, 101. ἡ ὁδὸς ἡμερησίῃ ἀνὰ διηπόσια στάδια συμβιβληται* (supputantur in singulos dies itineris *ducenta stadia*).

REMARK 1. In the Epic and Lyric languages, *ἀνά* is constructed with the Dat. also; instead of it *ἐν* is elsewhere used, e. g. *ἀνὰ σκήπτρῳ*, *ὦμῳ*, *Γαργύρῳ ἄκρῳ* in Homer. So *εὐδεὶ δ' ἀνὰ σκάπτῳ Διὸς αἰετός* Pind.

2. *Εἰς* (ἐς; Ionic and old Attic) is only a different form of *ἐν*, and denotes the same relations of dimension as are expressed by *ἐν*, but always with the idea of the direction *whither*; hence it is used of motion into the interior of anything, up to anything, into the immediate presence of, generally with reference to reaching a definite boundary or limit. (1) in relation to space, (a) to denote a limit in space; (b) a limit in quantity (about, up to); (c) extension; (d) in the sense of before, in the presence of, *coram*, but with the idea of the direction *whither*;—(2) in the relation of time, to denote a limit (till, towards); (3) in a causal sense, (a) of a mental aim, object or purpose; (b) of the manner; hence with numerals in a distributive sense also; (c) particularly with the meaning of *in respect to*.

(1) (a) *ἵναί* *εἰς τὴν πόλιν*; so also of persons with the accompanying idea of habitation. *Pl. Apol. 17, c. εἰς ἑμᾶς εἰς ἵναί*, i. e. *εἰς τὸ δικαστήριον εἰσίναι*. Among the Attic writers, also in a hostile sense, *contra*. *Th. 3, 1. ἐστράτευσαν εἰς τὴν Ἀττικὴν*. (b) *Th. 1, 74. ναῦς εἰς τὰς τετρακοσίας*. (c) *Ἐκ θαλάσσης εἰς θάλασσαν*. *Pl. Gorg. 526, b. εἰς καὶ πάντῃ ἑλλόγιμος γέγονεν εἰς τοὺς ἄλλους Ἕλληνας, Ἀριστείδης*. (d) *Λόγους ποιῆσθαι εἰς τὸν δῆμον* (*coram*). *Pl. Menex. 239, a. οἱ πατέρες πολλὰ δὴ καὶ καλὰ ἀπεφώνησαντο εἰς πάντας ἀνθρώπους*. (2)

Ἔς ἡέλιον καταδύντα, *till sunset*, Homer, hence εἰς ἑσπέραν, *to-wards evening*, properly to evening as a boundary; so in prose, εἰς τὴν ὑστεραίαν, *on the following day*, εἰς τρίτην ἡμέραν. (3) (a) Ἐχρήσατο τοῖς χρήμασιν εἰς τὴν πόλιν. *Εἷς τι*; for what? εἰς κέρδος τι *δρᾶν*. (b) Εἰς καλὸν ἥκεις, *opportune*, εἰς τάχος, *quickly*, εἰς δύνάμιν, *according to one's ability*, εἰς εκατόν, *centeni*, εἰς δύο, *hini*. (c) Θανμάζειν, *ἐπαινεῖν* *τινα* *εἷς τι*, *διαφέρειν* *τινός* *εἰς ἀρετήν*, *φρόνιμος*, *ἐνδόκιμος* *εἷς τι*, *εἰς πάντα*, *in every respect*; βλέπειν, ἀποβλέπειν *εἰς τὰ πράγματα*, *like* *πρός*.

3. Ὡς, *ad, to*, does not like the other prepositions, denote the relation of dimension, but only the direction *whither*; it is used only of persons or of the names of cities, when they stand for the inhabitants.

Th. 4, 79. Βρασιδάς ἀφίκετο ὥς Περδικκάν καὶ εἰς τὴν Χαλκιδικήν. Dem. Phil. 1. 54, 48. πρέσβεις πέπομφεν ὥς βασιλέα. Th. 8, 36. ἤκοντος ὥς τὴν Μίλητον (*ad Milesios*).

REM. 2. This ὥς is to be distinguished from that which stands with εἰς, ἐπὶ and πρὸς with the Acc. viz., ὥς εἰς, ὥς ἐπὶ, ὥς πρὸς *τινα*. This ὥς is not a preposition, but, in the same manner as when it is joined with the participle, it expresses a supposition, and does not denote an actual direction to a place, but only one supposed, and hence intended. X. An. 1. 2, 1. ἀθροίζει ὥς ἐπὶ τούτους τὸ σιγάτευμα (*quasi* his bellum illaturus). Hence this ὥς also stands with the prepositions governing other Cases, e. g. Th. 3, 4. ἐκπλουν ἐποίησαντο τῶν νεῶν ὥς ἐπὶ ναυμαχίᾳ, *as though they would fight a naval battle*. 1, 134. οἱ δὲ ποιησάμενοι χαλκοῦς ἀνδριάντας δύο ὥς ἀντὶ Πανσαγίου ἀνέθισαν (*quasi essent Pausaniae loco*).

#### 4. PREPOSITIONS WITH THE GENITIVE AND ACCUSATIVE, διὰ, κατὰ, ὑπέρ, μετὰ.

§ 291. (1) Δία, *through*. (525.)

I. With the Gen., (1) in relation to space, (a) to denote a motion extending through a space or object and again coming out of, *through and out again, out of*; Homer expresses this relation still more distinctly, by uniting the preposition ἐκ or πρὸ with διά, e. g. Od. ρ, 460. διὲκ μεγάροιο ἀναχωρεῖν; (b) to denote extension through something, but without the accompanying relation mentioned under (a) of the coming out of the thing or space; on the Gen., see § 287, Rem.;—(2) in relation to time, to denote the expiration of a period, *after*, properly to the end of a period, *through and out*;—(3) in a causal sense, to denote origin

(rare) and the author (very frequent); (b) to denote quality (possessive Gen.) in connection with *εἶναι* and *γίγνεσθαι*; (c) the means; (d) manner; (e) worth (rare); (f) comparison (rare).

(1) (a) Her. 7, 8. μέλλω ἔλῃν στρατὸν διὰ τῆς Εὐρώπης ἐπὶ τὴν Ἑλλάδα. 2, 26. διεξιόντα διὰ πάσης Εὐρώπης. 7, 105. ἐξήλαυνε τὸν στρατὸν διὰ τῆς Θρηίκης ἐπὶ τὴν Ἑλλάδα. 3, 145. διακύψας διὰ τῆς γοργύρης, *to look out through the prison*. (b) Od. μ, 335. διὰ νήσου ἰών, διὰ πεδίου, *per campum*. X. Hier. 2, 8. διὰ πολέμιας πορεύεσθαι. Figuratively in the phrases, διὰ δικαιοσύνης ἵεναι, *to go in the way of justice*, i. e. *to be just*, διὰ τοῦ δικαίου πορεύεσθαι, διὰ φόβου ἔρχεσθαι, *to fear*, Eur. Or. 747. Διὰ φιλίας ἵεναι τι, *to be friendly to one*, X. An. 3, 2, 8. (2) Δι' ἔτους, διὰ πολλοῦ, μακροῦ, ὀλίγου χρόνου, also δι' ὀλίγου, διὰ πολλοῦ without χρόνου, or διὰ χρόνου ἤλθε, *he came after a long time*; διὰ παντός τοῦ χρόνου τοιαῦτα οὐκ ἔγένετο, *during the whole time*; διὰ ἡμέρας, διὰ νυκτός. So also of an action repeated at stated intervals, e. g. διὰ τρίτου ἔτους συνήσαν, *every third year*, tertio quoque anno, *always after three years* (through and out again), διὰ πέμπτου ἔτους, διὰ πέντε ἐτών, quinto quoque anno, διὰ τρίτης ἡμέρας. (3) (a) Διὰ βασιλείων πεφυκώς X. Cy. 7, 2, 24. Πάντα δι' ἑαυτῶν πράττεσθαι, *to accomplish everything by themselves*, δι' ἑαυτοῦ κτήσασθαι τι. (b) Διὰ φόβου εἶναι, δι' ἔχθρας γίγνεσθαι τι, δι' ἔριδος, ὀργῆς, ἀσφαλείας εἶναι or γίγνεσθαι, *to be hostile, angry, safe*. (c) Δι' ὀφθαλμῶν ὁρᾶν, ἔχειν τινὰ δι' ὀργῆς, διὰ χειρῶν ἔχειν, *to work upon, to be engaged in, to handle*; also of persons, e. g. Ἐπράξαν ταῦτα δι' Εὐρυμάχου Th. 2, 2. (d) Διὰ σπουδῆς, διὰ τάχους ποιεῖν τι. (e) S. OC. 584. δι' οὐδενός ποιεῖσθαι, *to consider of no value*. (f) Her. 1, 25. Θέης ἄξιον διὰ πάντων τῶν ἀναθημάτων, *in comparison with*.

II. With the Acc. (1) in relation to space to denote extension through a place or object, *throughout* (only poetic); (2) in relation to time to denote extension through a period of time, *throughout*; (3) in a causal sense (a) to denote the reason (*ob, propter*); (b) of the person by whose means something is accomplished.

(1) (a) Eur. Hipp. 762. διὰ πόντιον κύμα ἐπόρευσας ἑμὴν ἄνασσαν. (2) Διὰ νύκτα. (3) X. An. 1, 7, 6. ἔστι μὲν ἡμῖν ἡ ἀρχὴ ἢ πατρίδα πρὸς μὲν μεσημβρίαν μέχρις οὗ διὰ καὶ κύμα οὐ δύνανται οἰκῆν ἄνθρωποι. 4, 5, 15. διὰ τὰς τοιαύτας οὐκ ἀνάγκας ὑπελείποντο τινες τῶν στρατιωτῶν. (b) Δι' ἡμᾶς σὺν θεοῖς ἔχετε τήνδε τὴν χώραν X. An. 7, 7, 7. Κακοὶ δοκοῖμεν εἶναι διὰ τοῦτον (*hujus culpa*).

§ 292. (2) *Κατά*, *from above, down.* (526, 527.)

I. With the Gen. (1) in relation to space, (a) of motion from a higher to a lower place, *desuper, deorsum*; (b) of a direction towards a place or object below, *downwards*, (on the Gen., see § 287, Rem.); (c) seldom of rest in, upon or at a place or object;—(2) in a causal and figurative sense, to denote the cause or occasion.

(1) (a) Π. α, 44. βῆ δὲ κατ' Οὐλύμποιο καρὴ γυν. Her. 8, 53. ἐφ' ἵπτεον ἰωντοῖς κατὰ τοῦ τείχεος κάτω. (b) Her. 7, 6. ἀφανίζεσθαι κατὰ τῆς θαλάσσης. 235. καταδευκέναι κατὰ τῆς θαλάσσης. X. An. 7. 1, 30. εἵχομαι μυρίας ἐμέγ' κατὰ γῆς ὀργυιάς γενέσθαι, *to be sunk under the earth*. So figuratively of the direction to a lower object, as τοξεύειν κατὰ τινος, παῖειν κατὰ τινος, *to strike at something* (the preposition denoting the direction of the blow, viz. *down*), τύπτειν κατὰ κόφης, *on the head*, § 273, Rem. 8; (c) Her. 1. 9. ἐπὶ κατὰ νώτου γένη, *upon the back*. Th. 4, 32. κατὰ νώτου εἶναι. 33. κατὰ νώτου καθεστηκέναι. (2) Λέγειν κατὰ τινος, *dicere de aliqua re*; in this connection, the idea of hostility especially is expressed by the preposition, e. g. λέγειν, λόγος κατὰ τινος, *against one*. X. Apol. 13. ψεύδεσθαι κατὰ τοῦ θεοῦ; but also in an opposite relation, Dem. Phil. 2. 68, 9. ὃ καὶ μέγιστόν ἐστι καθ' ὑμῶν ἐγκώμιον, *in honor of you*. Aeschin. Ctes. 60. οἱ κατὰ Δημοσθένους ἔπαινοι; further, σκοπεῖν κατὰ τινος, where it can be translated by *secundum, in respect to*; so also in Attic adjurations and oaths, e. g. εὔχεσθαι, ὁμόσαι κατὰ τινος, and the like (to implore, to swear by a person or thing, as if resting upon it), so also εὔχεσθαι καθ' ἐκατόμβης, κατὰ βούς.

II. With the Acc., *κατά* forms, in relation to space and time, a strong contrast with *ἀνά*, in respect to the point where the motion of the action begins, but it agrees with *ἀνά* in denoting the direction to an object and the extension over it. The use of *ἀνά* is more confined to poetry, but *κατά* has no such limitation. (1) In relation to space, (a) to denote the direction of the action to a lower object; (b) to denote extension from a higher to a lower object, *throughout, through, over*; (c) in the historians in the sense of *e regione, over against, opposite to*;—(2) in relation to time, to denote its extension or duration;—(3) in a causal sense, (a) to denote purpose and design; (b) conformity and the respect in which anything is considered, and hence also a reason, *on ac-*



*count of*; (c) an indefinite measure, *about*; (d) the manner; hence also with explanations of number, in a distributive sense.

(1) (a) *Bálllein katá gascτέρα*, and the like in Homer. Her. 3, 14. *παρήσαν αἱ παρθένοι κατὰ τοὺς πατέρας*, *to the fathers sitting*; then of the course of a stream, *κατὰ ῥόον*, *down the stream*, (see ἀνά). (b) Her. 3, 109. *αἱ ἔχιδναι κατὰ πᾶσαν τὴν γῆν εἰσι*. *Κατὰ γῆν, κατὰ θάλασσαν πορεύεσθαι*. (c) Th. 2, 30. *κεῖται ἡ Κεφαλληνία κατὰ Ἀκαρνανίαν*. (2) *Κατὰ τὸν αὐτὸν χρόνον, κατὰ τὸν πρότερον πόλεμον, οἱ κατὰ τινι*, *contemporaries of any one*. (3) (a) Her. 2, 152. *κατὰ ληϊὴν ἐκπλῶσαντας*. Th. *κατὰ θείαν ἦκειν*, *spectatum venisse*. *Κατὰ τί; why? wherefore?* (b) *Κατὰ νόμον, κατὰ λόγον*, *ad rationem*, *pro ratione*, *in conformity with*, *according to*, *κατὰ γνώμην τὴν ἐμήν*. Her. 2, 3. *κατὰ τὴν τροφὴν τῶν παιδῶν τοσαῦτα ἔλεγον*, *in respect to nourishing*. Her. *κατὰ τὸν κρητῆρα οὕτως ἔσχε*. *Κατὰ τι*, *in some respect*, *quodammodo*; *κατ' οὐδέν*, *κατὰ πάντα*, *in every respect*, *κατὰ τοῦτο*, *hoc respectu*, hence *propter hoc*; Th. 1, 60. *κατὰ φιλίαν αὐτοῦ οἱ πλείστοι ἐκ Κορίνθου στρατιῶται ἐθελονταὶ ξυνέσποντο*, *on account of*. Dem. Chers. 90, 2. *οὓς κατὰ τοὺς νόμους ἐφ' ὑμῖν ἐστιν, ὅταν βούλησθε, κολάζειν*. *Κατὰ φύσιν*, *secundum naturam*, *κατὰ δύναμιν*, *according to one's strength*, *κατὰ κράτος*, *with all one's might*. (c) *Κατὰ ἐξήκοντα ἔτη*, *κατὰ μικρόν*, *gradually*, *κατ' ὀλίγον*, *κατὰ πολὺ*, *πολλά*, *by far*. (d) *Καθ' ἡσυχίαν*, *quietly*, *κατὰ τάχος*, *κατὰ συντυχίαν*, *casu*, *κατὰ τὸ ἰσχυρόν*, *per vim*, *κατὰ μέρος*, *in order*, *in turn*. Her. 6, 79. *ἄποινά ἐστι δύο μνῆαι κατ' ἄνδρα*, *viritim*; *κατὰ κόμας*, *vicatim*; *κατὰ μῆνα*, *singulis mensibus*; *καθ' ἡμέραν*, *ἐν καθ' ἓν*, *one after the other*, i. e. *singly*, *καθ' ἑπτὰ*, *septeni*.

REMARK. In composition, *κατὰ* regularly governs the Gen., which expresses the object which caused the action of the verb, and extends over it, according to the relations mentioned under No. I, (2). An Acc. of the thing very often stands with the Gen., e. g. *κατηγορεῖν τί τις*, *to accuse some one of something*, *καταγιγνώσκειν τί*, (e. g. *ἄνοιαν, κλοπὴν*) *τινος*, *κατακρίνειν τινὸς θάνατον*, *καταδικάζειν τινὸς θάνατον*, *καταψηφίζεσθαι τινὸς δειλίαν*, *καταφρονεῖν τινος*, *despicere*, *καταγελᾶν τινος*.

§ 293. (3) *Ἵπέρ, super, over*. (528.)

I. With the Gen. (1) in relation to space, to denote resting, abiding over or above a place or object, § 287, Rem.;—(2) in a causal sense, (a) for, for the good of; (b) to denote an internal, mental cause, instead of the more usual *ὑπό* with the Gen.; (c) with verbs of entreating, imploring, *for the sake of some one*; (d) to denote cause, then in connection with *τοῦ* and the Inf.

to denote purpose, which by the language is considered as the cause; (e) to denote the respect in which anything is considered, instead of the more usual *περί* with the Gen.

II. With the Acc., motion over, above and beyond, used in relation to space and time and also to measure and number.

I. (1) X. C. 3. 8, 9. ὁ ἥλιος τοῦ θέρους ὑπὲρ ἡμῶν καὶ τῶν στεγῶν πορευόμενος σκιάν αὐτῶν παρέχει. Her. 7, 69. Ἀραβίων καὶ Αἰθιοπῶν τῶν ὑπὲρ Αἰγύπτου οἰκημένων ἦρχε Ἀρσάμης. Ὑπὲρ θαλάσσης οἰκεῖν. (2) (a) Μάχεσθαι ὑπὲρ τῆς πατρίδος, *to fight in defence of something, as if standing over it*; ὁ ὑπὲρ τῆς Ἑλλάδος θάνατος; πολιτεύεσθαι, στρατηγεῖν ὑπὲρ τίνος, *in alicujus gratiam*; ὑπὲρ τῶν πραγμάτων σπουδάζειν, διδέναι ὑπὲρ τίνος, *timere alicui*. (b) ὑπὲρ πένθους. (c) Π. ω, 466. καὶ μιν ὑπὲρ πατρὸς καὶ μητέρος ἡ ὑκόμοιο λίσσασθαι καὶ τέκεος. (d) Pl. Symp. 208, d. ὑπὲρ ἄρετῆς ἀθανάτου καὶ τοιαύτης δόξης ἐκκλεοῦς πάντες πάντα ποιοῦσιν. Dem. Phil. 1. 52, 43. ὑπὲρ τοῦ μὴ παθεῖν κακῶς ὑπὸ Φιλίππου. II. Her. 4, 188. ὑπὲρ τοῦ δόμον, *over the house*; ὑπὲρ Ἑλλήσποντον οἰκεῖν, *beyond*; ὑπὲρ τὴν ἡλικίαν; ὑπὲρ δύναμιν, ὑπὲρ ἄνθρωπον. Her. 5, 64. ὑπὲρ τὰ τεσσσερήκοντα ἔτη.

§ 294. (4) Μετά, *with*. (534.)

I. Μετά, derived from μέσος (*within, between*) denotes the middle of something. With the Gen., μετά denotes an intimate connection, and participation, (*comp. μετέχειν*); the Gen. denotes the whole, of which the subject of the sentence constitutes a part; it consequently differs from σύν with the Dat., which merely denotes the connection (*company*) of one object with another, without the one being considered a part of the other (*comp. συνέχειν*). It is used (1) in reference to space, in the midst, among; then to denote an active participation in aid of some one, with;—(2) in a causal and figurative sense, (a) to denote the means or manner; (b) conformity.

(1) Eur. Hec. 209. μετὰ νεκρῶν κίεσθαι, *to lie among the dead, and one's self to be dead*. Pl. Rp. 359, e. καθεῖσθαι μετὰ τῶν ἄλλων. Μετὰ τίνος μάχεσθαι, *to fight in company with one*. Dem. Phil. 3. 117, 24. μετὰ τῶν ἡδικομένων πολεμεῖν. Εἶναι μετὰ τίνος (*ab alicujus partibus stare*). Pl. Rp. 467, e. σωθήσονται, μετὰ πρεσβυτέρων ἡγεμόνων ἰπόμενοι, *they follow the older leaders, and as it were, hold fast to them, wholly different from ἐπεσθαι μετὰ τινι*. (2) (a) Th. 1, 18.

μετὰ κινδύνων τὰς μελέτας ποιοῦμενοι, i. e. surrounded by, in the midst of dangers. X. C. 3, 5, 8. μετ' ἀρετῆς πρωτεύειν, as it were in an intimate connection with virtue. Dem. Phil. 3, 130, 74. ἑμῖν οἱ πρόγονοι τοῦτο τὸ γέρας ἐκτήσαντο καὶ κατέλιπον μετὰ πολλῶν καὶ μεγάλων κινδύνων. (b) Isocr. Archid. 129, 66. τοὺς νόμους, μεθ' ὧν οἰκοῦντες εὐδαιμονέστατοι τῶν Ἑλλήνων ἦσαν, agreeably to which, (τῶν νόμων ἐχόμενοι, legibus quasi adhaerentes); μετὰ τοῦ λόγου, in conformity with reason.

II. With the Acc., (1) in relation to space, (a) (Poet.) to denote a direction or motion into the midst of something, a striving to be united with a person or thing, in a friendly or hostile relation, and generally to denote a succession in space; (b) to denote an extension of space between two objects, in the prose phrase μετὰ χειρὸς ἔχειν τι, to have something in hand;—(2) (prose and Poet.) to denote succession in time and in order (infer);—(3) in a causal sense (only Poet.), to denote purpose and conformity.

(1) Ἰκένθαι μετὰ Τρῶας καὶ Ἀχαιοῦς, to come into the midst of the Tr. and Gr. Il. ρ, 460. ἀύσων ὥστ' αἰγυπιὸς μετὰ χῆνας, among the geese. Seldom used of things. β, 376. ὅς με μετ' ἀπρήκτους ἔριδας καὶ νελεα βάλλει, into the midst of contention. Βῆναι μετὰ Νέστορα, to go to Nestor, properly into a connection with him, βῆ δὲ μετ' Ἰδομενεῆα, to go to Idomen. to follow after him, properly to go into the engagement, or battle with him, Il. ν, 297. Il. ν, 492. λαοὶ ἔπονθ' ὥσπερ τε μετὰ κίλλον ἔσπετο μῆλα, behind the ram. (2) Μετὰ τὸν τοῦ παιδὸς θάνατον X. Μετὰ ταῦτα, after; the Acc. often has a participle agreeing with it, e. g. Her. 1, 34. μετὰ Σόλωνα οἰχόμενον, after the departure of Solon. Μεθ' ἡμέραν, interdiu, in the day time, (properly after the break of day) X. An. 4. 6, 12. Κακείνος ἔλαβε μετ' ἐμὲ δεύτερος Cy. 2. 2, 4. Πόλιν (εἶχον) τὴν πλουσιωτάτην ἐν τῇ Ἀσίᾳ μετὰ Βαβυλῶνα 7. 2, 11. (3) Od. α, 184. πλεῖν μετὰ χαλκόν, ad aes petendum. Eur. Alc. 67. Εὐρυσθέως πέμψαντος ἱππεῖον μετὰ ὄχημα. Il. ο, 52. τῷ κε Πηλεϊδῶν γε—αἶψα μεταστρέψει νόον μετὰ σὸν καὶ ἐμὸν κῆρ, according to your desire and mine.

REMARK. Μετά is constructed with the Dat. only in poetry, particularly in the Epic, to denote merely local union or companionship in place; in prose, ἐν and σύν are used instead of it. It commonly stands with the plural, or with the singular of collective nouns; the words with which it stands may denote persons or things considered as such, and the parts or members of animate things, e. g. μετ' ἀθανάτοις, with, among, μετὰ στρατῷ; μετὰ χερσὶ, ποσὶ, γένεισι, γυμφολαῖς, (in the midst of), between, μετὰ φρεσίν, in the mind, μετὰ νηυσί, κύμασι; μετὰ πνοιῇς ἀνέμοιο, Homer.

5. PREPOSITIONS WITH THE GENITIVE, DATIVE AND AC-  
CUSATIVE, ἀμφί, περί, ἐπὶ, παρὰ, πρὸς, ὑπό.

§ 295. (1) Ἀμφί and περί. (529, 530.)

1. The prepositions ἀμφί and περί express nearly the same relations of space, viz. *around, about*; ἀμφί, *on both sides, περί, on all sides*; they also agree almost entirely in their use, but differ in this, that ἀμφί is confined mostly to the Ionic dialect and to poetry, while περί belongs to all the dialects, and hence expresses a far greater variety of relations and has a more general application.

2. Ἀμφί denotes in general the surrounding of something (on both sides), the being near and close to something.

I. With the Gen. (1) in relation to space; (a) to denote removal from that which surrounds (Poet.); (b) to denote dwelling or rest around something, § 287, Rem., though seldom;—(2) in a causal sense, to denote the occasion of something (*around, for, on account of*), though but seldom in prose, περί with the Gen. being generally used instead of it.

II. With the Dat. (1) in relation to space (Poet. only), to denote rest *around, at, near, among*;—(2) in a causal sense (very seldom in prose), (a) to denote the cause or occasion, as with the Gen., with this difference, that with the Dat., the relation of causality is considered as wholly local; (b) to denote an internal and mental reason (Poet.).

III. With the Acc. (1) in relation to space, to denote local extension (*round, at*);—(2) to denote time and number approximately;—(3) in a causative and figurative sense, to denote a mental dwelling upon an object, taking pains, and being employed about it.

I. (1) (a) Eur. Or. 1460. ἀμφὶ πορφύρεων πέπλων ἔϊφ' σπάσαντες, *from the garments which were around the sword*. (b) Her. 8, 104. ἀμφὶ ταύτης οἰκέουσι τῆς πόλεως. (2) Μάχεσθαι ἀμφὶ τινος. X. Cy. 3. 1, 8. εἰς καιρὸν ἦκεις, ὅπως τῆς δόξης ἀκούσης παρὼν τῆς ἀμφὶ τοῦ πατρὸς. II. (1) Τελαμὼν ἀμφὶ στήθεσιν II. β, 388. Ἀμφὶ κλάδοις ἔζεσθαι, *to be surrounded by branches, to sit among*. (2) (a) II. π, 565. ἀμφὶ νέκνυ κατατεθνεῶτι μάχεσθαι. II. γ, 157. ἀμφὶ γυναικὶ ἄλγεα πάσχειν. Her. 6, 129. οἱ μνηστήρες ἔριν ἔχον ἀμφὶ μουσικῇ. 62. φο-

βηθεὶς ἄμφι τῇ γυναικί. 3, 32. ἄμφι τῷ θανάτῳ αὐτῆς διξὸς λέγεται λόγος. (b) Ἄμφι φόβῳ, *prae metu*, ἄμφι θυμῷ, *prae ira*. III. (1) X. Cy. 6. 2, 11. (συνλέγεται) τὸ στράτευμα ἄμφι τὸν Πακτωλὸν ποταμόν. 2, 4, 16. τεθήρακα ἄμφι τὰ ὄρεια. Hence also of the persons around any one, as in οἱ ἄμφί τινα, see § 263, d. (2) Ἄμφι τὸν χειμῶνα, *about winter*, ἄμφι δειλίῃν, *sub vespere*, ἄμφι τοὺς μυχίους, *circiter*. (3) Ἐχειν ἄμφί τι, *to be employed about something*, e. g. ἄμφι δειπνον, ἄμφ' ἵππους, ἄρματα.

3. Περι signifies all round, round, a circle.

I. With the Gen. (1) in relation to space to denote the tarrying around an object. This use of it is confined to poetry, and even here is very rare, comp. § 287, Rem. — (2) in a causal and figurative sense, (a) to denote the cause or occasion of a respect; here it stands in a great variety of connections, *about, concerning, for, on account of, in respect to*; — (b) to denote a mental cause, (*for, from, prae*), though seldom; (c) to denote the relation of a person or thing to that which belongs to them, which, as it were, surrounds them and refers to them, (Gen. of the possessor); (d) to denote worth and superiority.

(1) Od. 2, 68. αὐτοῦ, *there*, τεάνυστο περὶ σπείους γλαφυροῖο ἡμερῆς. 130. τὸν μὲν ἐγὼν ἐσάωσα περὶ τρόπιος βεβαῶτα. (2) (a) Μάχσθαι, ἀποθανεῖν περὶ τῆς πατρίδος; with verbs denoting a physical or mental perception, ἀκούειν, εἰδέναι, etc., with verbs of saying and asking, e. g. λέγειν περὶ τινος, λόγος περὶ τινος, with verbs of anxiety, fear, and such as express all other affections, e. g. φοβεῖσθαι περὶ πατρίδος, ἐπιμελεῖσθαι, ἐπιμέλεια περὶ τινος. Dem. Phil. 1. 52, 43. τὴν μὲν ἀρχὴν τοῦ πολέμου γεγενημένην περὶ τοῦ τιμωρῆσασθαι Φίλιππον. (b) Περι ὀργῆς, *prae ira*, Th. 4, 130. (c) Τὰ περὶ τινος, *the affairs, fortune, circumstances of any one*, etc., οἱ περὶ τινος, *those belonging to any one*, and as it were surrounding him. Dem. Phil. 1. 50, 36. ἐν τοῖς περὶ τοῦ πολέμου καὶ τῇ τούτου παρασκευῇ ἅτακτα ἅπαντα (sc. ἐστίν). (d) In the Common language, περὶ πολλοῦ, περὶ πλείονος, περὶ πλείστου, περὶ ὀλίγου, περὶ ἐλάττωνος, περὶ ἐλαχίστου, περὶ οὐδενός ποιεῖσθαι or ἡγεῖσθαι τι, *to value high, higher, etc.*, so also περὶ πολλοῦ ἐστὶν ἡμῖν, *of great value*.

II. With the Dat. (1) in relation to space, to denote rest around or near something, with the idea of surrounding or encircling it; — (2) in a causal sense, (a) like ἄμφι with the Dat., but much more frequently; (b) to denote an external or internal reason (Poet.).

(1) Her. 7, 61. *περὶ τῇσι κεφαλῇσι εἶχον τιάρας*. Pl. Rp. 359, d. *περὶ τῇ χειρὶ χρυσοῦν δακτύλιον φέρειν*. (2) (a) *Μάχεσθαι περὶ τινι* (Poet.). Th. 1, 60. *δεδιότες περὶ τῷ χωρίῳ*. 4, 70. *δείσας περὶ Πελοποννησίοις*. 6, 9. *περὶ τῷ ἑαυτοῦ σώματι ὀφθαλμοῖς*. Her. 3, 35. *περὶ ἐωυτῷ δειμαίνοντα*. Pl. Phaedon. 114, d. *θαρόρειν περὶ τινι*, *to be of good courage about something*. (b) *Περὶ χάρματι, φόβῳ, σθίνει, ὀδύνη, πρᾶε, as it were surrounded by*.

III. With the Acc. (1) in relation to space, around, (a) to denote motion round about something, into the circle or vicinity of an object (Poet.); (b) to denote extension around, in or at, through something, with verbs of rest;—(2) to denote time and number approximately;—(3) in a causal sense, to denote the respect in which anything is considered.

(1) (a) Il. x, 139. *περὶ φρένας ἤλυθ' ἰωή*, *the clamor came round his mind*; (b) Her. 3, 61. *Καμβύση χρονίζοντι περὶ Αἴγυπτον ἐπανιστάται ἄνδρες Μάγοι*, *round in Egypt*. 7, 131. *ὁ μὲν περὶ Πιερίην διέτριβε ἡμέρας συχνάς*. Th. 6, 2. *ᾠκουν Φοίνικες περὶ πᾶσαν τὴν Σικελίαν ἄκρας τε ἐπὶ τῇ θαλάσῃ ἀπολαβόντες καὶ τὰ ἐπικείμενα νησίδα (circa S)*. Hence *οἱ περὶ τινι*, *those around any one*, *οἱ περὶ Πλάτωνα*, § 263, d. Comp. ἀμφι. (2) Th. 3, 89. *περὶ τούτους τοὺς χρόνους*. *Περὶ μυρίους*. (3) *Ἀμειῶς ἔχειν περὶ τινι*. X. An. 3, 2, 20. *ἐξαμαρτάνειν περὶ τινι*. 1. 6, 8. *ἄδικος περὶ τινι*. C. 1. 1, 20. *σωφρονεῖν περὶ τοὺς θεοὺς*. *Αἱ περὶ τὸ σῶμα ἡδοναί, τὰ περὶ τὴν ἀρετήν*, *the essence of virtue, what pertains to it*.

§ 296. (2) Ἐπὶ, upon. (531—533.)

With the Gen. (1) in relation to space, (a) to denote rest upon a place or object, to denote contiguity to a place, *at, near to*, § 287, Rem.; (b) to denote a direction to a place, § 273, Rem. 8;—(2) in relation to time, to denote the time in or during which something takes place, § 273, Rem. 12;—(3) in a causal and figurative sense, (a) with verbs of saying, swearing and affirming before any one, (as it were leaning or resting on some one); (b) to denote the occasion or author, especially in the phrase, to be named after some one or some thing; (c) to denote conformity, with verbs signifying *to examine, to judge, to consider, to say and to show*; (d) to denote dependence or resting on something, a continued remaining on something; (e) to denote the manner; (f) to denote the purpose, which is then consid-

ered by the language, as the cause, with the verb *ταχθῆναι*, and the like, *to be set over something*, and in certain phrases.

(1) (a) Pl. Menex. 246, d. οὐτ' ἐπὶ γῆς, οὐθ' ὑπὸ γῆς. Her. 7, 111. τὸ μαντήϊον τοῦτό ἐστι ἐπὶ τῶν οὐρέων τῶν ὑψηλοτάτων. 6, 129. ἐπ' αὐτῆς (τῆς τραπέζης) ὀρχήσατο. 2, 35. τὰ ἄχθεια οἱ μὲν ἄνδρες ἐπὶ τῶν κεφαλῶν φορέουσι, αἱ δὲ γυναῖκες ἐπὶ τῶν ὤμων. X. An. 4, 3, 28. ὁ Ξενοφῶν πέμψας ἄγγελον κелеύει (αὐτοὺς) αὐτοῦ μέναι ἐπὶ τοῦ ποταμοῦ, *at, near the river*. (b) Th. 1, 116. πλεῖν ἐπὶ Σάμου. X. Cy. 7, 2, 1. ἐπὶ Σάροδεων φεύγειν. Dem. Phil. 3, 123, 48. ἀναχωρεῖν ἐπ' οἴκου. (2) Her. 6, 98. ἐπὶ Δαρείου ἐγένετο πλεῖα κακὰ τῇ Ἑλλάδι, *in the time of Darius*. X. Cy. 1, 6, 31. ἐπὶ τῶν ἡμετέρων προγόνων. So ἐπ' ἐμοῦ, ἐφ' ἡμῶν, ἐφ' ὑμῶν, *mea, nostra, vestra memoria*. The Gen. often stands in connection with a participle, but always with the present; hence *ἐπὶ* often denotes the duration of time, e. g. ἐπὶ Κύρου βασιλεύοντος, *during the reign of Cyrus*. (3) (a) Λίγειν ἐπὶ δικαστῶν, ἐπὶ μαρτύρων, *before, in the presence of*, properly, resting or leaning upon. Dem. Cor. ἐπωμόσαντο ἐπὶ τῶν στρατηγῶν. Similar to the preceding is, Her. 9, 11. εἶπαν ἐπ' ὄρκου, quasi substrato vel supposito jurejurando, *leaning or resting on the oath*. (b) Καλεῖσθαι ἐπὶ τινος. Her. 7, 40. Νισαῖοι καλῶνται ἔπιοι ἐπὶ τοῦδε. 74. ἐπὶ Λυδοῦ τοῦ Ἄτιυος ἔσχον τὴν ἐπωνυμίην. Τὴν ἐπωνυμίαν ποιῆσθαι ἐπὶ τινος. Ἐφ' ἑαυτοῦ, *of one's own accord, sua sponte, ἐπὶ προφάσιος* Her., *praetextu*. Λίγειν ἐπὶ τινος, *dicere de aliqua re*. Pl. Charm. 155, d. ἐπὶ τοῦ καλοῦ λέγων παιδός. (c) Ζητεῖν τι ἐπὶ τινος, κρίνειν τι ἐπὶ τινος, σκοπεῖν τι ἐπὶ τινος, λέγειν τι ἐπὶ τινος, ἐπιδίδεσθαι τι ἐπὶ τινος, etc., *as it were resting upon*. Pl. Rp. 597, b. βούλει οὖν, ἔφη, ἐπ' αὐτῶν τούτων τὸν μιμητὴν τοῦτον ζητήσωμεν, τίς ποτ' ἐστίν; visne, ad haec ipsa imitatore[m] istum exigamus? 475, a. εἰ βούλει, ἔφη, ἐπ' ἐμοῦ λέγειν περὶ τῶν ἐρωτικῶν, ὅτι οὕτω ποιοῦσι, συγχωρῶ τοῦ λόγου χάριν, *ita ut de me rei exemplum petatur*. (d) Ἐφ' ἑαυτοῦ, ἑαυτῶν, ἡμῶν αὐτῶν, ἑαυτῆς, *by one's self, separately*, properly, resting or depending on one's self, independent of others. Her. 5, 98. οἰκέοντας τῆς Φρυγίης χῶρόν τε καὶ κόμην ἐπ' ἐωυτῶν. 4, 114. οἰκώμεν ἐπ' ἡμέων αὐτῶν. Here seems to belong the phrase so frequently found in the Attic historians, viz. Ἐφ' ἐνός, ἐπὶ τριῶν, τεττάρων τετάχθαι, στήναι, *one, two, three deep* (properly to be placed or stand on one, the row rests upon one, etc.). Dem. Phil. 1, 42, 6. ἄν καὶ ὑμεῖς ἐπὶ τῆς τοιαύτης ἐθελήσητε γενέσθαι γνώμης, firmiter adhaerere huic rationi. 9. οὐχ οἷός τ' ἐστίν, ἔχων ἃ κατέστραπται, μένειν ἐπὶ τούτων. Phil. 2, 66, 3. κολύσαιτ' ἂν ἐκείνον πρᾶττειν ταῦτα, ἐφ' ὧν ἐστι νῦν, quibus nunc studet. So μένειν ἐπὶ ἀνοίας. (e) Dem. Cor. 230, 17. οὔτε δικαίως, οὔτ' ἐπ' ἀληθείας

οὐδεμίᾱς εἰρημένα, as it were, *resting on truth*. (f) Her. 5, 109. ἐπ' οὗ ἐτάχθημεν, cui rei praefecti sumus. Dem. Cor. 266, 118. ἐπὶ τοῦ θωροικοῦ κατασταθεῖς. Hence οἱ ἐπὶ τῶν πραγμάτων, *those intrusted with business*.

II. With the Dat., (1) in relation to space, (a) to denote not only the tarrying or resting upon, as with the Gen., but also (b), and more frequently, in the wider sense of, at, by or near a place or object;—(2) in relation to time (mostly only poetic);—(3) in a causal and figurative sense, (a) to denote dependence (*penes*); (b) to denote a condition under which something takes place; (c) the purpose, design or determination; (d) to denote the goal or aim; (e) to denote the reason, with verbs expressing an affection of the mind, § 295, Rem. 1; (f) to denote measure and price.

(1) (a) Th. 1, 56. (Ποτιδαῖται) οἰκοῦσιν ἐπὶ τῷ ἰσθμῷ τῆς Παλλήνης. Her. 7, 41. τουτέων χίλιοι ἐπὶ τοῖς δόρασι ἀντὶ τῶν σαρπητῶν φοιᾶς εἶχον χρυσίας. (b) Her. 3, 16. ἀποθανόντα ἔθαψεν ἐπὶ τῇσι θύρῃσι. 7, 89. οἱ Φοίνικες τὸ παλαιὸν οἴκεον ἐπὶ τῇ Ἐρυθρῇ θαλάσσῃ. So also where one thing is said to be along with another, or in addition to, e. g. ἐσθίειν ἐπὶ τῷ σίτῳ ὄψον, *to eat the ὄψον with bread*, X., ἐπὶ τῷ σίτῳ πίνειν Id., ἐπὶ τῇ κύλικι ἔδειν Pl. Hence, ἐπὶ τούτοις, *on or in addition to this*, i. e. besides; finally it is also used to denote a succession of things in time and space. Od. η, 120. ὄγχνη ἐπ' ὄγχνη γηράσκει, *pear on pear*. X. Cy. 2, 3, 7. ἀνέστη ἐπ' αὐτῷ Φεραύλας, *after him*. Φόνος ἐπὶ φόνῳ, *murder upon murder*, Eur. (2) Ἐπὶ νυκτὶ (Il. θ, 529). (3) (a) Her. 8, 29. ἐπ' ἡμῖν ἐστὶ ἡνδραποδισθαι ὑμῶς (*penes nos est, vos servos esse*). Dem. Chers. 90, 2. ἐφ' ὑμῖν ἐστὶ (τούτους) κολάζειν. (b) Ἐπὶ τούτῳ, ἐπ' οὐδενὶ, *hac, nulla conditione, nullo pacto*. Her. 3, 83. ἐπὶ τούτῳ ὑπεξίσταμαι τῆς ἀρχῆς, ἐπ' ᾧ τε ὑπ' οὐδενὸς ὑμῶν ἄρξομαι. (c) Her. 1, 68. ἐπὶ κακῷ ἀνθρώπου σίδηρος ἀνέυρηται (*in perniciem hominis*). So ἐπὶ τούτῳ, *hoc consilio*. X. S. 1, 5. Πρωταγόρα πολὺ ἀργύριον δίδωκας ἐπὶ σοφίᾳ (*ad discendam sap.*). Pl. Ap. 20, e. ψεύδεται τε καὶ ἐπὶ διαβολῇ τῇ ἐμῇ λέγει. Hence οἱ ἐπὶ ταῖς μηχαναῖς, *those placed over the machines*, οἱ ἐπὶ τοῖς πράγμασι, *those intrusted with business*, ἐπὶ τῷ θωροικῷ ὢν, *the one charged with the money for the public shows*. Dem. Cor. 264, 113. (d) Λέγειν ἐπὶ τινί, *to pronounce an eulogy on one*; νόμους θίσθαι ἐπὶ (for) τινί Pl. And so ὀνομάζειν or καλεῖν τι ἐπὶ τινί, *nomen alicui imponere*. Also, *against*, in a hostile sense. Her. 6, 88. τὸ πᾶν μηχανήσασθαι ἐπ' Ἀἰγινήτῃσι. Th. 1. 102. τὴν γενομένην ἐπὶ τῷ Μῆδῳ ξυμμαχίαν. (e) Γελάω, μέγα



φρονεῖν, μαίνεσθαι, ἀγανακτεῖν, etc. ἐπὶ τινι. (f) X. Cy. 3. 1, 43. ἐπὶ πόσῳ ἂν ἐθέλοις τὴν γυναικὰ σου ἀκούσαι (*quanto pretio*);

III. With the Acc., (1) in relation to space, (a) to denote the limit, the direction or motion on a place or object; (b) to denote extension upon an object, motion upon, over;—(2) in relation to time, (a) to denote the limit of time (until), as well as the limit of quantity (about); (b) to denote extension over a period of time (during);—(3) in a causal and figurative sense; (a) to denote purpose, design; (b) conformity, manner; (c) to denote the respect in which anything is held.

(1) (a) Ἀναβαίνειν ἐφ' ἑπὶ πον, ἐπὶ θρόνον. (b) Πλεῖν ἐπὶ οἶνον-παρόντων, Homer. Od. λ, 577. ἐπ' ἐννεα κεῖτο πέλεθρα. Κλέος πάντας ἐπ' ἀνθρώπους, Hom., τὸ κύλλιστον καὶ ἄριστον γένος ἐπ' ἀνθρώπους Pl., ἐπὶ δεξιά, ἐπ' ἀριστερά, upon the right, left side, to the right, left. (2) (a) Ἐφ' ἑσπέραν, until evening; (b) ἐπὶ πολλὰς ἡμέρας, ἐφ' ἡμέραν. Th. 4. 1. τὸ Πήγιον ἐπὶ πολὺν χρόνον ἐστασίωζε. 94. οἱ ὀπλῖται ἐπὶ ὀκτὼ πᾶν τὸ στρατόπεδον ἐτάξαντο. Ἐπὶ μίγα, πολὺ, πλεόν, μεῖζον, μᾶλλον, μακρόν, ἐπὶ τόσον, ἐφ' ὅσον, τετάχθαι ἐπὶ πολλοῖς X. (3) (a) Her. 1, 37. ἐπὶ θήραν ἵεναι (venatum ire). 3, 14. ἐπὶ ὕδωρ ἵεναι (aquatum ire). Hence ἐπὶ τι; wherefore? In a hostile sense, e. g. στρατεῖσθαι ἐπὶ Ἀυδούς, ἐλαύνειν ἐπὶ Πέρσας, properly, upon one, i. e. against; (b) ἐπ' ἴσα, equally, in the same way. Her. 3, 71. τὴν ἐπιχειρήσιν ταύτην μὴ οὕτω συντάχυνε ἀβοίως ἀλλ' ἐπὶ τὸ σωφρονέσσετον αὐτὴν λάμβανε, more according to or with, reflection. (c) Pl. Rp. 370, b. διαφέρων ἐπὶ περ ἄξιον. Τὸ ἐπ' ἐμέ (quod ad me attinet).

### § 297. (3) Παρά, by, near.

(535.)

Παρά denotes nearness to something, by, near.

I. With the Gen., (1) in relation to space, to denote a removal from near a person (Poet., also from near a thing;—(2) in a causal sense, to denote the author.

(1) Ἐλθεῖν παρὰ τινος, like the French *de chez* quelqu'un, from near some one, from some one. (2) (a) yet almost entirely in relation to space, Her. 8, 140. ἀγγελίῃ ἥκει παρὰ βασιλῆος. So it is regularly used of ambassadors, e. g. ἄγγελοι, πρέσβεις παρὰ τινος, ἀγγέλλειν παρὰ τινος, τὰ παρὰ τινος, the commission, command, etc., from any one; (b) with passive verbs, see § 251, Rem. 4; (c) with verbs of learning and hearing, e. g. μυνθάνειν παρὰ τινος, ἀκοῖν παρὰ τινος; (d) Παρ' ἑαυ-

τοῦ, ἐαυτῶν, sua sponte; (e) with verbs of giving and the like, e. g. παρ' ἐαυτοῦ διδόναι, *from himself*, i. e. from his own resources.

II. With the Dat., (1) in relation to space, to denote rest near a person; — (2) in a causal or figurative sense, to denote a reference to the judgment or opinion of a person.

(1) Ἔστι παρὰ τῷ βασιλεῖ. (2) Her. 3, 160. παρὰ Δαρειῷ κριτῇ, *judice Dario, in the opinion of*. 1, 32. παρ' ἐμοί, *meo judicio*. 86. τοῖς παρὰ σφίσι αὐτοῖσι δοκούντας ὀλβίους. Dem. Ol. 1. 18, 3. τοσοῦτω θανααστότερος παρὰ πᾶσι νομίζεται (ὁ Φίλιππος).

III. With the Acc., (1) in relation to space, (a) to denote a direction or motion into the vicinity of a person (Poet., also of a thing); (b) to denote a direction or motion near a place and by it, along, along by, by; (c) to denote extension near a place or object (along, *per*), generally to denote indefinite nearness (by); — (2) in relation to time, to denote extension (during); — (3) in a causal and figurative sense, (a) to denote dependence, the possessor (*penes*); (b) to denote a comparison and estimation; hence (c) to denote conformity, with verbs of considering, showing and the like; (d) to denote a reason, wholly like *propter*, *by virtue of*, *on account of*.

(1) (a) Her. 1, 36. ἀπικέσθαι παρὰ Κροῖσον. (b) Παρὰ τὴν Βαβυλῶνα παρίεναι, *along, near, by Babylon*. From this have originated various ethical expressions, e. g. παρὰ μοῖραν, *near fate and by it*, i. e. against, contrary to fate, παρὰ δόξαν, *praeter opinionem*, παρ' ἐλπίδα, *παρὰ φύσιν*, *παρὰ το δίκαιον*, *παρὰ τοὺς ὅρκους*, *παρὰ δύναμιν*. It is the opposite of κατὰ, e. g. κατὰ μοῖραν, *δύναμιν*. Hence it has also the signification of *besides*, *praeter*, e. g. παρὰ ταῦτα, *praeter haec*; (c) Her. 9, 15. παρὰ τὸν Ἀσωπόν, *along the Asopus*. Dem. Ol. 1. 24, 22. ἡ τύχη παρὰ πάντ' ἐστὶ τὰ τῶν ἀνθρώπων πράγματα (*per omnes res dominatur*. Her. 4, 87. οὗτος κατελείφθη παρὰ τὸν νηόν. (2) Παρ' ἡμέραν, *παρὰ τὸν πόλεμον* (*during*), *παρὰ τὴν πόσιν*, *inter potandum*. So also of single points of time, during which something takes place, e. g. παρ' αὐτὸν τὸν χρόνον, *in ipso discriminis tempore*. (3) (a) Isocr. Archid. 126. ὁμολογεῖτο παρὰ τοῦτον γενέσθαι τὴν σωτηρίαν αὐτοῖς, *constabat, in hoc eis positam esse salutem*. Her. 8, 140. πυνθάνεσθε τὴν νῦν παρ' ἐμὲ εἶσαν δύναμιν. (b) Her. 7, 20. ὥστε μήτε τὸν Δαρείου (στόλον) τὸν ἐπὶ Σκύθας παρὰ τοῦτον μηδὲν φαίνεσθαι. So παρ' ὀλίγον *ποιεῖσθαι τι*, *to make of little account*. Παρ' ὀλίγον, *παρὰ μικρόν*, *βραχύ*, *nearly, almost*, παρὰ πολὺ, *by far*, παρ' οὐδὲν τίθεσθαι, *to make no account of*; after com-

parisons and expressions implying comparison, as ἄλλος,, ἕτερος, διάφορος. Th. 1, 23. ἡλίου ἐκλείψει πυκνότεραι παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονεύμενα. Pl. Phaed. 93, a. οὐδὲ μὴν ποιεῖν τι, οὐδὲ τι πάσχειν ἄλλο παρ' ἃ ἂν ἐκεῖνα ἢ ποιῇ ἢ πάσχει. Hence of alternations, ἡμέρα παρ' ἡμέραν, *one day in distinction from another, every other day*, alternis diebus, also παρ' ἡμέραν alone. Often with the additional idea of preference, *prae, praeter*. X. C. 1. 4, 14. παρὰ τὰ ἄλλα ζῶα, ὥςπερ θεοί, οἱ ἄνθρωποι βιοτεύουσι, *in comparison with, beyond*, other animals. (c) Dem. Aph. 1. 824, 34. παρὰ τὸν λόγον, ὃν ὑποφέρουσιν, ἐπιδείξω, *in conformity with*, properly, holding an object near to another. (d) Dem. Phil. 1. 43, 14. οὐδὲ οὗτος παρὰ τὴν αὐτοῦ ψῆμην τοσοῦτον ἐπηύξεται, ὅσον παρὰ τὴν ἡμετέραν ἀμέλειαν. So παρὰ τοῦτο, *propterea*, παρ' ὅ, *quapropter*.

§ 298. (4) Πρὸς, *before*.

(536.)

Πρὸς (formed from πρό), denotes *before, in the presence of*.

I. With the Gen. (1) a local relation, or relation of space, which expresses a direction or motion from the presence or view of an object, especially from the situation of a place; — (2) a causal relation, to indicate that a thing proceeds from an agent, from the presence of a person exercising some power, or of an object conceived as a person; (a) of derivation; (b) of a possessor and of the property to whom or which anything belongs, § 273, 2, (c) (α); (c) of an author or cause.

(1) Her. 3, 101. οἰκίουνσι πρὸς νότον ἀνέμου. 107. πρὸς μεσημβρίῃς Ἀραβίη ἐστὶ (*ab oriente* instead of *in orientem* versus, *towards the east*). X. An. 2, 2, 4. ἐπεσθαι τῷ ἡγούμενῳ, τὰ μὲν ὑποζύγια ἔχοντες πρὸς τοῦ ποταμοῦ. (2) (a) πρὸς πατρός, πρὸς μητρός, *on the father's or mother's side*. (b) Πρὸς γυναικός ἐστι, *it is the manner of women*, πρὸς δίκης ἐστίν, *it is conformable to justice*. Antiph. 2. 121, 2. ἡ μὲν δόξα τῶν πραχθέντων πρὸς τῶν λέγειν δυναμένων ἐστίν, ἡ δὲ ἀλήθεια πρὸς τῶν δίκαια καὶ ὅσια πρᾶσσόντων. Also, εἶναι πρὸς τινος, *stare ab aliquo*. Th. 4, 92. πιστεύσαντες τῷ θεῷ πρὸς ἡμῶν ἔσεσθαι. (c) Her. 2, 139. ἵνα κακόν τι πρὸς θεῶν ἢ πρὸς ἀνθρώπων λάβω. 7, 5. στρατηλάτεις ἐπὶ τὰς Ἀθήνας, ἵνα λόγος σε ἔχη πρὸς ἀνθρώπων ἀγαθός, *ut lauderis ab hominibus*, as it were, *in the presence of men*; also with ἀκούειν and like verbs; with passive verbs, see § 251, Rem. 4, and intransitives. Her. 1, 61. ἀτιμάζεσθαι πρὸς Πεισιστράτου. 73. ταῦτα πρὸς Κυαξάρειω παθόντες. With forms of swearing and protestation, e. g. πρὸς θεῶν, *per deos*, properly, *before the gods*.

II. With the Dat., to denote a *resting before* or *with* an object; also of *being employed in* or *with* a thing; finally, in the sense of *besides*, *in addition to*, (*praeter*).

Th. 2, 79. ἐς μάχην καθίστανται οἱ Ἀθηναῖοι πρὸς αὐτῇ τῇ πόλει. ἔλναι, γίγνεσθαι πρὸς πράγμασι. Πρὸς τούτῳ, πρὸς τοῦτοις (*praeter ea*).

III. With the Acc., (1) in a local relation, or relation of space, (a) of the site of a place, or direction of an object, *towards*, (where, also, the Gen. may be used, see No. I, 1); (b) of persons, or of things conceived as persons, standing both in friendly and in hostile attitudes; (c) of the extension of a thing;—(2) to denote an indefinite approximation of time;—(3) causal and figurative, (a) to denote the aim, object; (b) fitness, conformity; hence (c) the reason, *propter*; (d) a comparison, for the most part with the additional idea of preference (*prae*, *praeter*); (e) with the meaning *in respect to*.

(1) (a) Πρὸς μεσημβρίαν, πρὸς ἐσπέραν. Th. 2, 55. (ἡ γῆ) πρὸς Πελοπόννησον ὄρεται. (b) X. An. 5. 7, 20. ἔρχονται πρὸς ἡμᾶς, *to us*, properly, *come before us*. 7. 6, 6. ἡμᾶς πρὸς αὐτοῦς. 5. 4, 5. διασωθῆναι βουλόμεθα πρὸς τὴν Ἑλλάδα (πρὸς τοὺς Ἕλληνας). Αἰγεῖν, ἀγορεύειν, ἐξετάζειν τι πρὸς τινα; σπονδᾶς, συμμαχίαν ποιεῖσθαι πρὸς τινα, *with*; μάχεσθαι, πολεμεῖν πρὸς τινα, *against*. These phrases everywhere imply the meaning *to come into the presence of, before the face of any one*; also, λογίζεσθαι, σκέπασθαι, σκοπεῖν, ἐνθυμεῖσθαι πρὸς ἑαυτόν, *secum reputare*; likewise, (Σωκράτης ἦν) πρὸς χεῖμωνι καὶ θέρει καὶ πάσας πόνοὺς καρτερικώτατος, *against*, X. C. 1. 2, 1. (c) Σωκράτης γε καὶ πρὸς τοὺς ἄλλους ἀνθρώπους κόσμον τῇ πόλει παρῆι, *among all other men*, etc. the preposition here extending the idea, *ibid.* 61. (2) Πρὸς ἡμέραν, *against, about the break of day*. (3) (a) Dem. Phil. 2. 71, 23. παντοδαπὰ εὐρημένα ταῖς πόλεσι πρὸς φυλακὴν καὶ σωτηρίαν; (b) Her. 1, 38. πρὸς τὴν ὄψιν ταύτην τὸν γάμον τοῦτον ἔσπευσαν, *in accordance with this view*. So κρίνειν τι πρὸς τι. Also, πρὸς βίαν, *violently, against the will*, πρὸς ἀναγκήν, πρὸς ἡδονήν, πρὸς ἀκρίβειαν, *accurately, in conformity with accuracy*, etc. (c) Πρὸς ταῦτα, properly, *in accordance with this*, hence *for this reason, therefore*. (d) Her. 8, 44. Ἀθηναῖοι πρὸς πάντας τοὺς ἄλλους (συνμάχους) παρεχόμενοι νῆας ὀδῶνόντα καὶ ἑκατόν, i. e. *equal to all the other allies, as much as the rest put together*. So also to denote an exchange, e. g. Pl. Phaed. 69, a. ἡδονὴς πρὸς ἡδονᾶς καὶ λύπας πρὸς λύπας καὶ φόβον πρὸς φόβον

καταλλάττεσθαι, καὶ μείζω πρὸς ἐλάττω, ὡς περ νομίσματα. (e) Σκοπεῖν, βλέπειν πρὸς τι, διαφέρειν πρὸς ἀρετήν, καλὸς πρὸς δρόμον, πρὸς πάλην, τέλος πρὸς ἀρετήν.

§ 299. (5) Ὑπό, *sub, under*. (537.)

I. With the Gen., (1) in a local relation, or relation of space, (a) to denote a motion from a lower place, *forth from under, away from under*, (more obvious in the Hom. ὑπὲκ with Gen.); (b) to denote a quiet rest under an object, § 287, Rem.;—(2) a causal and figurative relation; (a) to denote the author with passive verbs, § 254, Rem. 4, and intransitives; (b) an outward or inward (intellectual) ground, occasion, influence; (c) a mere instrumental cause, means, mode.

(1) (a) Od. i, 140. αὐτὰρ ἐπὶ κρατὸς λιμένος ῥέει ἀγλαὸν ἔδωρ, κρήνη ὑπὸ σπηλίου, “under the grotto out.” η, 5. ὑπὸ ἀπήνης λύειν ἵππους. X. An. 6. 4, 25. (Ξινοφῶν) λαβὼν βοῦν ὑπὸ ἀμάξης σφαγιασάμενος ἐβόηθει. (b) Il. θ, 13. ῥίπῳ ἐς Τάρταρον —, ἦχι βάθιστον ὑπὸ χθονός ἐστι βίερεθρον. Ὑπὸ γῆς οἰκεῖν. (2) (a) Κτείνεσθαι ὑπὸ τινος, ἀποθανεῖν ὑπὸ τινος. (b) Her. 1, 85. ὑπὸ τῆς παρούσης συμφορῆς, “under the influence of present misfortune, on account of existing calamity.” 3, 104. ὑπὸ τοῦ καύματος οἱ μύρμηκες ἀφανέες γίνονται ὑπὸ γῆν. Th. 2, 85. ὑπὸ ἀνέμων καὶ ὑπὸ ἀπλοίας ἐνδιέτριψεν οἷα ὑλίγον χρόνον. Ὑπὸ ἀνάγκης. Ὑπὸ μέθης μαινεσθαι, Pl. Ὑπὸ ῥίγους. Her. 1, 85. ὑπὸ δέους καὶ κακοῦ φωνῆν ἑρέηξε. So ὑπὸ χαρᾶς, φθοροῦ, ὀργῆς, ἀπειρίας, σωφροσύνης, ἀφροσύνης, etc. (c) Her. 7, 21. ὤρυσσον ὑπὸ μαστιγῶν; also of persons, 9, 98. ὑπὸ κήρυκος προηγόρευε, “under the help of the herald,” i. e. praeconis voce; particularly of the accompaniment of musical instruments, e. g. Her. 1, 17. ἐστρατεύετο ὑπὸ σαλπίγγων. So ὑπὸ ὑλοῦ χορεύειν, ὑπὸ φορμιγγῶν, ὑπὸ τυμπάνων, etc.

II. With the Dat., (1) in a local relation, to denote a quiet rest under an object;—(2) causal and figurative, (a) to denote the author (almost exclusively poetical), see § 251, Rem. 4; (b) to indicate the means, as with the Gen., but only Poet.; (c) to denote subjection.

(1) Ὑπὸ γῆ εἶναι; used of mountains, *at the foot of*, e. g. ὑπὸ Τμώλῳ. Ὑπὸ τῷ Ὑμησῳ. (2) (a) Δαμῆναι ὑπὸ τινι, πίπτειν ὑπὸ τινι. (b) Ὑπὸ βαρβίτῳ χορεύειν, ὑπὸ αὐλῳ, etc. (c) Ποιεῖν τι ὑπὸ τινι, *to subject something to one*, and ποιεῖσθαι τι ὑφ’ αὐτῷ, *subi subicere*. Her.

7, 157. τὴν Ἑλλάδα ὑπ' ἐωυτῷ ποιήσασθαι. Th. 1, 110. Αἴγυπτος ὑπὸ βασιλεῖ ἐγένετο.

III. With the Acc., (1) in a local relation, (a) to denote the aim, direction or motion downwards; (b) extension under an object;—(2) the relation of time, (a) to denote an approximation in respect of time, approach to a point of time; (b) extension in time;—(3) causal, to denote subjection.

(1) (a) ἵεναι ὑπὸ γῆν. X. An. 1. 10, 14. ὑπὸ αὐτόν (τὸν λόφον) στήσας τὸ σιράτευμα πέμπει Λύκιον. (b) Her. 2, 127. ἔπεισι οἰκήματα ὑπὸ γῆν. 5, 10. τὰ ὑπὸ τὴν ἄρκτον ἀοίκητα δοκίει εἶναι. X. An. 7. 4, 5. ἐν ταῖς ὑπο τὸ ὄρος κώμαις. (2) (a) Ἐπὶ νύκτα, sub noctem, towards, ὑπὸ τὴν πρώτην ἐπελθοῦσαν νύκτα; so also ὑπὸ τι, aliquatenus, in some measure. (b) Her. 9, 51. ὑπὸ τὴν νύκτα, during. (3) X. Cy. 1. 5, 3. (Κῦρος) διαπέμπει πρὸς τε τοὺς ὑφ' αὐτὸν πάντας, καὶ πρὸς Κροῖσον. 6. 2, 11. ὁ σύλλογος τῶν ὑπὸ βασιλεῖα βαρβάρων.

§ 300. *Remarks on the Peculiarities of the Prepositions.* (538—544.)

1. The proper prepositions were originally, (except ὡς, to), adverbs of place, § 286, Rem. 2, i. e. they denote an action in relation to place; in this way nearly all are very often used in the Homeric language. This use is also frequent in Herodotus, but is much more limited in the Attic writers.

Od. ζ, 40. πολλὸν γὰρ ἂπὸ πλινθοὶ εἰσι πόληος. ι, 116—118. νῆσος—τετάνυσται ἰλήσσει, ἐν δ' αἰγὲς ἀπειρέσιαι γεγάυσιον ἄγριαι. Also in Her., e. g. 3, 39. ἐν δὲ δὴ καὶ Λεσβίους εἶλε, under them, i. e. in iis, among them. Il. σ, 562. μέλανες δ' ἀνὰ βότρυες ἦσαν. Od. ι, 184. περὶ δ' αὐτὴν ἔψηλὴ δέδμητο κατωρχέεσσι λίθοισιν. α, 66, ὅς περὶ μὲν νόον ἐστὶ βροτῶν, he is over, i. e. eminent. θ, 44. τῷ γὰρ ὅα θεὸς περὶ δῶκεν ἀοιδίην, in a special manner. Il. σ, 529. κτεῖνον δ' ἐπὶ μηλοβοτήρας, in addition, besides. Also not rare in Her., ἐπὶ δέ, thereupon, tum; μετὰ δέ (postea) Her.; πρὸς γέ, πρὸς δέ very common in Homer, also in Attic poetry and prose.

REMARK 1. When two prepositions stand together in poetry, most frequently in Epic, the first always has an adverbial meaning, but the second may be connected as a preposition with the Case of a substantive. Διὰ πρὸς, through and out, Il. ρ, 393. τάνναι δέ τε πῦσα (βοείη) διὰ πρὸς. Ἀμφὶ περὶ, round about, Od. λ, 608. ἀμφὶ περὶ στήθεσσιν. Il. φ, 10. ὄχθαι δ' ἀμφὶ περὶ μεγάλ' ἄχρον. β, 305. ἀμφὶ περὶ κρήνην. Ηα-ρὲκ with the Gen. near to, with the Acc. along up, along before, e. g. Od. ι, 116. παρὲκ λιμένος. μ, 276. ἀλλὰ παρὲξ τὴν νῆσον ἐλαύνετε νῆα μέλαιναν. Ηαρεξ (as a Paroxytone) often in Her. with the meaning besides, e. g. 3, 91. παρὲξ τοῦ ἀργυρίου. Ἐπὲκ, under, away, in Homer, also, Her. 3, 116. λέγεται ὑπὲκ τῶν γρυπῶν ἀρπάζειν Ἀριμασπούς. Ἀποπρὸ φέρειν Il. π, 669, 679. Περὶ πρὸ. Il. λ, 180. περὶ πρὸ γὰρ ἔγχεϊ θῖεν, around and before.

REM. 2. Also the improper prepositions *ἐνεκα* and *χαριν*, though very seldom, are connected with the proper prepositions, as in Eng. *on account of*, *for the sake of*, *ἀπὸ βοῆς ἐνεκα*, *for the cry's sake*. Lys. Evandr. 793. *περὶ τῶν ἐν ὀλιγαρχίᾳ ἀρξάντων ἐνεκεν*.

2. Since in composition the prepositions retain their original meaning as adverbs of place, and as the older language habitually uses the prepositions as adverbs of place, it follows of course, that the ancient language often employs the simples, and separates the preposition as an adverb from the verb, where the Attic writers regularly use the compounds. The two following instances must be distinguished,

(a) Those where the preposition is separated from the verb. Il. γ, 34. *ὑπὸ τε τρόμος ἔλλαβε γυῖα*. γ, 135. *παρὰ δ' ἔρχεα μακρὰ πέπηγεν*. δ, 63. *ἐπὶ δ' ἔψονταί τοι ἄλλοι*. δ, 161. *ἔκ τε καὶ ὀψέ τελεῖ*. θ, 108. οὔς (ἵππους) *ποτ' ἀπ' Αἰνείαν ἐλόμην* (ἐλεσθαι τινά τι Il. π, 56).

REM. 3. Here belongs, especially, an abridged mode of expression which consists in this, namely, when, in several sentences following each other, the same compound should stand with each sentence, it is placed only with the first, while in the others the preposition merely is repeated, e. g. Il. ψ, 799. *κατὰ μὲν δολιχόσκιον ἔγχος θῆκε' ἐς ἄγῶνα φέρον, κατὰ δ' ἀσπίδα καὶ τρυφάλειαν*. Often in Her., e. g. 8, 33. *κατὰ μὲν ἔκαστον Ἀρμονίον πόλιν, κατὰ δὲ Χαράδρην*, where, still, the first may be taken as Tmesis. See Rem. 4.

REM. 4. In the later periods of the language, and particularly in the Attic writers, the prepositions are so closely connected with the verbs, that both mingle and form one whole. It is only from this time that there is what may be properly called Tmesis, i. e. the separation of a verb united with a preposition so as to form one whole, by means of one or more intervening words. The Tmesis of compound verbs is found somewhat often in Her.; also in Pindar, and in other poets, seldom in the Attic poets in the lyric choral songs, and still more seldom in the dialogue; but when it does occur, only a particle comes between the two parts of a word, so that the unity of the idea is not destroyed. Her. 7, 15. *Ξέρξης ἀνά τε ἔδραμε ἐκ τῆς κοίτης καὶ πέμπει ἄγγελον*. 8, 89. *ἀπὸ μὲν ἔθανε ὁ στρατηγός*. Eur. Iph. Aul. 1365. *δι' ἄρ' ὁλώλαμεν*. The Attic prose remains free from this license with a few special exceptions, e. g. Th. 3, 13. *μὴ ξὺν κακῶς ποιεῖν αὐτοὺς μετ' Ἀθηναίων, ἀλλὰ ξυνελευθεροῦν*, so as to make the contrast emphatic. Pl. Gorg. 520, e. *ἀντ' εὖ ποιεῖν* and *εἰ εὖ ποιήσας ταύτην τὴν εὐεργεσίαν ἀντ' εὖ πείσεται*. Pl. Phaedr. 237, a. *ξὺ μοι λάβεσθαι τοῦ μύθου*, *to take part*.

(b) Those instances where the preposition is separated from the Case of its substantive. Here also, throughout Homer, the preposition exhibits its original adverbial meaning, and belongs to the verb; both, i. e. the verb and the adverbial preposition, form one verbal idea, and this (not the preposition alone) governs the Case. Il. ε, 292. *τοῦ δ' ἀπὸ μὲν γλώσσαν τάμε* (Gen. of separ.). ι, 382. *πλεῖστα δόμοις ἐν κτήματα κείται*, "lies within the house." ο, 266. *ἀμφὶ δὲ χαῖται ὥμοις ὑψίσσονται*, "on the

shoulders *about*," (*local Dative*). π, 291. ἐν γὰρ Πάτροκλος φόβον ἔκυν ἅπα-  
σιν, "he cast fear *into all*," (*Dat. of aim*), § 284, Rem. 1. So the Acc. de-  
noting local aim, object, § 277. Π. θ, 115. τὸ δ' εἰς ἀμφοτέρω Διομήδους  
ἄρματα βήτην. Acc. of the object receiving an action, § 279. II. β,  
156. Ἀθηναιήν "Ἴρη πρὸς μῦθον ἔειπεν.

REM. 5. In the instance last mentioned, a Tmesis is admitted only when  
mere particles, like μὲν, δέ, τέ, ῥά, γάρ, ἄρ', δ' ἄρα, come between the pre-  
position and the Case of the substantive,—a very frequent usage of the post-  
Homeric period, and even in the Attic writers. Comp. Rem. 4.

3. It is a peculiarity of the Greek, particularly of the Homeric language,  
that it often connects prepositions followed by the *Dat.*, with verbs which  
express the direction *whither*; and, on the other hand, prepositions followed by  
the *Acc.*, with verbs whose signification presupposes a quiet resting in a place  
or object. This construction arises from a blending of two ideas, since the  
speaker either conceives and expresses, along with the idea of motion, that  
of the rest which succeeds; or along with the idea of the rest, that of the  
motion which precedes. Hence this may be called the *Constructio praeagnans*.

(a) The verb of motion involves the idea of the rest which succeeds,  
when prepositions with the *Dat.* stand instead of prepositions with the *Acc.*  
The idea of rest (the relation to the continuing result of the action) must  
then be regarded as the predominant one. The principle above stated  
holds with the following prepositions, e. g.

With ἐν, particularly in the Epic language. Π. ε, 370. ἡ δ' ἐν γούνασι  
πίπτει Διώνης δι' Ἀφροδίτην, "he fell *on his knees*, and then *lay on his*  
*knees*." Od. α, 200. ἐγὼ μαντεύσομαι, ὥς ἐνὶ θυμῷ ἀθάνατοι βάλλουσι.  
Π. λ, 743. ἦρκε δ' ἐν κορίησιν. In prose, τιθέναι ἐν χερσίν,  
like the Latin, ponere et collocare in manibus. X. H. 4. 5, 5. ἐς δὲ τὸ  
Ἱεραιον κατέφυγον, and then οἱ δ' ἐν τῷ Ἱεραιῷ καταπεφευγότες (as  
a completed action) ἐξήρσαν. Pl. Euthyd. 292, e. ἐν ταύτῃ τῇ ἀπορίᾳ  
ἐνεπεπτώκειν. (Caes. B. G. 5, 10. naves in littore ejectas esse. Sall.  
Jug. 5. in amicitia receptus). Also with ἀμφί and περί with the *Dat.* in-  
stead of the *Acc.* Π. λ, 17. κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν,  
"he put them *around his legs*, so that then they set fast." Od. θ, 434. ἀμφὶ  
πυρὶ στήσαι τρίποδα. With ἐπί. Π. α, 55. τῷ γὰρ ἐπὶ φρεσὶ  
θήκε θεὸς λευκόκλεος Ἴρη (like ἐν φρεσὶ θείναι). With πρὸς. Od. ι, 284.  
νῆα μὲν μοι κατέειξε Ποσειδάων ἐνοσίχθων, πρὸς πέτρῃσι βαλὼν. 289.  
σὺν δὲ δύω μάργας, ὥς τε σκύλακας, ποτὶ γαίῃ κόπτε. So βάλλειν  
ποτὶ γαίῃ. With ὑπό, in prose, in the phrases, ὑπό τινι γίγνεσθαι.  
to come *under the power of any one*, ποιεῖν τι ὑπό τινι, alicui aliquid  
subjicere, ποιεῖσθαι ὑφ' ἑαυτῷ, sibi subjicere, § 299, II, (2), (c).

REM. 6. In the following and like examples from Homer, the *Dat.*, with-  
out doubt, expresses the relation of *aim*, χεῖρας ὑάλλειν ἐπὶ σίτῳ, ἡκαὶ βέλος  
ἐπὶ τινι, πέμψαι ὄνειρον ἐπὶ τινι, ἐλαύνειν ἵππους ἐπὶ νηυσίν, τιταίνεσθαι τόξα  
ἐπὶ τινι, ἄλλεσθαι ἐπὶ τινι, μάχεσθαι ἐπὶ τινι, πείθεσθαι ἐπ' ἄνθρωπον. See  
§ 284, Rem. 1.



(b) The verb expressing rest involves the idea of the motion which precedes, when the preposition *εἰς* stands with the Acc., instead of the preposition *ἐν* with the Dat. The idea of the preceding motion must then be regarded as predominant.

Il. ο, 275. *ἐφ' ἅνῃ ἴς εἰς ὁδόν*, came into the road and appeared. Her. 4, 14. *φανῆναι ἐς Προκόννησον*. Eur. Iph. T. 620. *ἀλλ' εἰς ἀνάγκην κείμεθα*. Her. 3, 62. *προηγόρευε στὰς ἐς μέσον τὰ ἐντεταλμένα*, placing himself in the midst and there standing. Very frequent in prose is *παρεῖναι εἰς τόπον τινά*, to have come to a place, and to be present there; comp. "he is in church, in town, on the land." X. An. 1. 2, 2. *παρῆσαν εἰς Δῶροδεις*. Her. 8, 60. *ἐς τὴν Σαλαμίνα ὑπέκκειται ἑμὴν τέκνα τε καὶ γυναικας*, conveyed in safety. Pl. Rp. 468, α. *τὸν ζῶντα εἰς τοὺς πολέμιους ἀλύοντα*, i. e. *εἰς τοὺς πολέμιους πεσόντα ὑλῶναι*.

(c) Verbs signifying to hang, and to hang to, to adhere to, etc., are connected with the prepositions *ἀπό* and *ἐκ*, (as in Lat. with *ab* and *ex*), in order to express, together with the idea of suspending anything to a place, or of hanging to a place, the idea of hanging down from a place.

Od. θ, 67. *καθ' δ' ἐκ πασσαλόφει κρέμασεν φόρμιγγα ἠλείαν*, he hung the lyre on the peg, so that it then hung down from it. X. C. 3. 10, 13. *θώρακες ἐκ τῶν ὤμων κρεμάμενοι*. So *ὀναρτῆν τι ἔκ τινος*. Her. 4, 10. *ἐκ τῶν ζώσ τηρων φορεῖν φιάλας*, "on the girdles, so that the bowls hung down." In poetry, this usage is very widely extended. See Larger Grammar, II. § 622, (c).

REM. 7. Adverbs of place are sometimes used, like prepositions, in the sense of the *constructio praeagnans*, viz. (a) adverbs denoting rest instead of the direction *whither*. S. Trach. 40. *κεῖνος δ' ὅπου* (instead of *ὅποι, quo*) *βέβηκεν, οὐδεὶς οἶδε*. X. H. 7. 1, 25. *ὅπου βούληθῆεν ἐξελεῖν*.—(b) adverbs expressing the direction *whither*, instead of adverbs expressing the relation *where*. Eur. H. F. 74. *ποῖ πύτῃρ ἄπεισσι γῆς*; 1157. *ποῖ κακῶν ἐρημίαν εἴρω*; *quo me vertam, ut requiem inveniam?* Arist. Av. 9. *ὅπου γῆς ἐσμεν, where are we?* Dem. Chers. 102, 50. *ποῖ ἀναδύομεθα*; *quo nos vertamus, ut perniciem vitemus?* Phil. 1. 51, 40. *ὁ πληγῆς ἀπὸ τῆς πληγῆς ἔχεται, αὖν ἐτέρωσε πατάξῃ τις, ἐκεῖσε εἰσιν αἱ χεῖρες*.

(4) A second peculiarity in the construction of prepositions is, when the article (alone or with a substantive) in connection with a preposition followed by the Case which it governs, has a substantive idea, and when the preposition *ἐν*, which expresses in the most general manner the relation of the place *where*, should be used, this preposition is changed either into *ἀπό* and *ἐκ* or into *εἰς*, attracted, as it were, by the verb, expressed or understood, which denotes either the direction *whence* or *whither*. This construction may be called the attraction of prepositions, e. g.

(a) *ἀπό* and *ἐκ* instead of *ἐν*, or *παρά* with the Gen. instead of *παρά* with the Dat. *Οἱ ἐκ τῆς ἀγορᾶς ἄνθρωποι ἀπέφυγον* instead of *οἱ ἐν τῇ ἀγορᾷ ἄνθρωποι ἀπέφυγον ἐκ τῆς ἀγορᾶς*. X. H. 4. 6, 4. *πάντες οἱ ἐκ τῶν ἀγρῶν Ἀκαρνανεὶς ἐφυγον ἐς τὰ ἄστυ*. Th. 1, 18. *οἱ ἐκ τῆς*

ἄλλης Ἑλλάδος (τύραννοι) ὑπο Λακεδαιμονίων κατελύθησαν. 3, 22. ἦσθοντο οἱ ἐκ τῶν πύργων φύλακες. 7, 70. οἱ ἀπὸ τῶν καταστροφμάτων τοῖς ἀκοντίοις ἐχρῶντο. Pl. Apol. 32, b. ἡμεῖς τοῖς δέκα στρατηγούς τοὺς οὐκ ἀνελομένους τοῖς ἐκ τῆς ναυμαχίας ἐβούλεσθε ἀθρόους κρίνειν. Phaed. 109, e. οἱ ἐκ τῆς θαλάττης ἐχθρὺς ἀνακύπτοντες. Dem. Phil. 3. 114, 15. τοῖς ἐκ Σεφρίλου τείχους στρατιώτας ἐξέβαλεν. X. An. 1. 1, 5. ὅστις δ' ἀφικνοῖτο τῶν παρὰ βασιλείως πρὸς αὐτὸν ἰσχυρὰ βασιλεῖ ὄντων παρὰ βασιλείως ἀφικνοῖτο.

REM. 8. The same principle of attraction holds, also, with adverbs of place, e. g. ἐκεῖθεν and ἐνδοθεν instead of ἐκεῖ and ἐνδον. Dem. Ol. 3. 13, 15. ἀγνοεῖ τὸν ἐκεῖθεν πόλεμον δεῖρο ἦζοντα. X. Cy. 1. 3, 4. ἡν ἡσσαν τὸ οὐκ ἂν ποθοίη. See Larger Grammar, II. § 622, Rem. 2.

(b) *Ἰς* instead of *ἐν* (far rarer). Her. 2, 150. ἔλεγον οἱ ἐπιχωριοὶ, ὥς ἐς τὴν Σύρτιν τὴν ἐς Λιβύην ἐκδιδότῃ ἢ λίμνῃ αὐτῇ ὑπὸ γῆν. X. H. 1. 7, 29. Ἐμμεσινίδης (ἐκέλευεν) ἐπὶ τοὺς ἐς Μιτυλήνην πολέμους τὴν ταχίστην πλεῖν ἀπαντίας.

5. On the repetition and omission of prepositions, the following things are to be noted,

(a) In a series of coördinate substantives, the preposition is either repeated before each single substantive, when each is meant to express a single idea, e. g. Pl. Tim. 18, c. κατὰ τε πόλεμον καὶ κατὰ τὴν ἄλλην διαίταν, or the preposition is placed only before the first substantive, when the ideas are meant to express one whole, e. g. X. C. 1. 4, 17. περὶ τῶν ἐνθάδε καὶ περὶ τῶν ἐν Αἰγύπτῳ καὶ ἐν Σικελίᾳ φροντίζειν, instead of καὶ περὶ τῶν ἐν Σικελίᾳ. 2. 1, 6. ἀγνυμνάστως ἔχειν πρὸς τε ψύχῃ καὶ θάλαπῃ. X. H. 1. 1, 3. ἀπὸ τε τῶν νεῶν καὶ τῆς γῆς. Pl. Phaed. 99, a. ἡ περὶ Μέγαρα ἢ Βοιωτούς.

(b) When a substantive connected with a preposition, is followed by a relative pronoun standing in the same Case with the substantive, the preposition in prose is often repeated before the relative, but more frequently omitted, Pl. Symp. 213, c. ἀπ' ἐκείνου τοῦ χρόνου, ἀφ' οὗ τούτου ἡράσθη. Th. 1, 28. δίκας ἤθελον δοῦναι ἐν Ἡελοποννήσῳ παρὰ πόλειςιν, αἷς αὖν ἀμφοτέρωι ξυμβῶσιν. X. S. 4, 1. ἐν τῷ χρόνῳ, ὃ ὑμῶν ἀκούω (Cic. Fin. 4, 20. Zeno negat Platonem, si sapiens non sit, eadem esse in causa, qua tyrannum Dionysium).

(c) The preposition is often omitted in the questions and answers of a dialogue, e. g. Pl. Soph. 243, d. περὶ δὲ τοῦ μεγίστου τε καὶ ἀρχηγού πρώτου νῦν σκεπτόμεν. Theaet. Τίνος δὴ λέγεις; X. S. 5, 5. οἰσθα οὖν, ἔφη, ὀφθαλμῶν τίνος ἔνεκα δεόμεθα; Δῖλον, ἔφη, ὅτι τοῦ ὁράν.

(d) The preposition in the second member of a comparison connected with the particles of comparison ὥς, ὡς περ, ἥ, is very often omitted, yet more seldom when both members of the comparison are expressed, e. g. Pl. Rp. 330, c. περὶ τὰ χρήματα σπουδάζουσιν, ὥς ἔργον αὐτῶν

Th. 6, 50. ὥς παρὰ φίλους καὶ εὐεργέτας, Ἀθηναίους ἀδεῶς ἀπέναι.

6. The natural place for prepositions is directly before their substantive. But this arrangement is often changed in the following instances,

(a) When a particle follows the substantive, like γέ, μέν, γάρ, μὲν γάρ, δέ, οὖν, also μέν οὖν, αὖ, καί, etiam, τοίνυν, ἵσως, also οἶμαι used as an adverb, then the above small words often come between the preposition and the substantive, e. g. ἐν μὲν εἰρήνῃ, ἐν μὲν γὰρ εἰρήνῃ.

(b) The preposition πρὸς in imprecations and exclamations is separated from its substantive. Soph. O. C. 1333. πρὸς νῦν σε κρηνηῶν, πρὸς θεῶν ὁμογνίων αἰτῶ πιθίσθαι. So in Latin, *per te deos oro*.

(c) The preposition sometimes follows its substantive, though it then is subject to anastrophe; in Attic prose this takes place only with περί when connected with the Gen., but here it is very frequent. Pl. Rp. 469, b. πρῶτον μὲν ἀνδραποδισμοῦ περί; it is also separated by other words. Her. 6, 101. τοῦτου σφίς ἐμελε περί. Pl. Apol. 19. c. ὧν ἐγὼ οὐδέν οὔτε μέγα οὔτε μικρόν περί ἐπαῖω. See § 31, IV.

#### SECTION IV.

### § 301. The Pronoun as Subject, Predicate, Attribute and Object.

1. Pronouns denote the subject, predicate, attribute and object, when these latter are not to be represented as expressing the meaning of objects or qualities, but when it is to be shown merely that an object has reference either to the speaker himself, or to the person addressed, or to another person or thing.

2. All the rules, which have been stated on the substantive and adjective, also apply to substantive and adjective pronouns; still, a few remarks are here subjoined on the use of the pronouns.

### § 302. I. *Personal Pronouns.* (353, 354.)

1. Both the substantive personal pronouns, as the subject in the Nom., e. g. ἐγώ, σύ, ἡμεῖς, etc., and the adjective (possessive) pronouns, as attributives, e. g. ἐμὸς πατήρ, are used in Greek, as well as in Latin, only when they are specially emphatic; hence they are particularly used in antitheses, and, also, for the

sake of perspicuity, e. g. *Καὶ σὺ ταῦτα ἐπραξας. Καὶ ὁ σὸς πατήρ ἀπέθανεν. Ἐγὼ μὲν ἄπειμι, σὺ δὲ μένε.* But where this is not the case, they are omitted, and the substantive pronouns are expressed by the verb-endings, and the adjective (possessive) pronouns, by the article prefixed to the substantive, e. g. *Γράφω, γράφεις. Ἡ μήτηρ ἐπέ μοι, my mother. Οἱ γονεῖς στέργουσι τὰ τέκνα, their children.*

REMARK 1. The distinction between the accented and the enclitic forms of the personal pronouns, e. g. *ἐμοῦ* and *μου*, etc., § 87, lies in the greater or less emphasis with which they are pronounced in a discourse. Thus, the accentuated forms are always employed, e. g. in antitheses, e. g. *ἐμοῦ μὲν κατεγύλασεν, σὲ δὲ ἐπήννησεν.* On the use of the Gen. of the substantive pronoun instead of the Adj. (possessive), see Rem. 4. On the apposition in the Gen. connected with the possessive pronoun, e. g. *ἡμέτερος αὐτῶν πατήρ*, see § 266, 2.

REM. 2. The adjective personal pronouns sometimes take the place of the objective Gen. *Od. λ, 201. σὸς πόθος* (like *Ter. Heaut. II. 3, 66. desiderio tuo* instead of *tui*). *X. Cy. 3. 1, 28. εὐνοίᾳ καὶ φιλίᾳ τῇ ἐμῇ*, *benevolentia et amore mei.*

2. The reflexive pronouns are always used in such a manner, that they refer to an object as already named (Subject or Object) since this object is opposed to itself as an object or attribute, e. g.

(a) In reference to the subject, *Ὁ σοφὸς ἐαυτοῦ κρατεῖ. Σὺ σε αὐτῷ ἀρέσκεις. Ὁ παῖς ἐαυτὸν ἐπαινῇ. Οἱ γονεῖς ἀγαπῶσι τοὺς ἐαυτῶν παῖδας. Γινώθι σε αὐτόν. Οὗτος ὁ ἀνὴρ πάντα δι' ἐαυτοῦ μεμάθηκεν. Ὁ στρατηγὸς ὑπὸ τῶν ἐαυτοῦ στρατιωτῶν ἀπέθανεν.*

(b) In reference to the object of the sentence, *X. Cy. 1. 1, 4. Κῦρος διήνεγκε τῶν ἄλλων βασιλέων, τῶν ἀρχῶν δι' ἐαυτῶν κτησαμένων Ar. Nub. 384. ἀπὸ σε αὐτοῦ ἐγώ σε διδάξω.*

(3) The reflexive pronouns may be used in Greek, as in Latin, in the relations above named in connection with an Acc., followed by an Inf., or with a participle, also in such subordinate clauses as stand in a close relation to the principal clause, particularly in sentences expressing design, and in dependent interrogative sentences, as well as in all other subordinate clauses which do not proceed from the speaker but from the subject in the principal sentence. The English language commonly here uses the personal pronouns *him, her, it*, instead of the reflexive pronouns of the third person. Also in this case the reflexive is referred either to the subject or to an object.

When the subject of the principal sentence is different from that of the subordinate sentence (or of the Acc. followed by the Inf.), the reflexive may be either referred to the former or to the latter, its particular reference being determined only from the context.

Ὁ τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν ἐαυτῷ. [X. Cy. 1. 1, 5. Τῶν ἐθνῶν τοιῶτων ἤρξεν (Κῦρος) οὗθ' ἐαυτῷ ὁμογλώττων ὄντων, οὔτε ἀλλήλοις. C. 1. 2, 8. ἐπίστευε (Σωκράτης) τῶν ξυνόντων ἐαυτῷ τοὺς ἀποδεξαμένους, ἅπερ αὐτὸς ἐδοκίμαζεν, εἰς τὸν πάντα βίον ἐαυτῷ τε καὶ ἀλλήλοις φίλους ἀγαθοὺς ἔσσεσθαι. 52. ὁ κατήγορος ἔφη τὸν Σωκράτην ἀναπείθοντα τοὺς νέους, ὥς αὐτὸς εἴη σοφώτατός τε καὶ ἄλλους ἱκανώτατος ποιῆσαι σοφοὺς, οὕτω διατιθέναι τοὺς ἐαυτῷ συνόντας, ὥστε μηδαμοῖ παρ' αὐτοῖς τοὺς ἄλλους εἶναι πρὸς ἐαυτόν, in comparison with him. Th. 2, 92. τὰ ναυάγια, ὅσα πρὸς τῇ ἐαυτῶν (γῇ) ἦν, ἀνείλοντο (= τὰ ναυάγια τὰ πρὸς τῇ ἐαυτῶν γῇ ὄντα). Her. 8, 24. ὅσοι τοῦ στρατοῦ τοῦ ἐαυτοῦ ἦσαν νεκροὶ ἔθαψε. Comp. the examples in Rem. 3.

4. On the contrary, the derived Cases of the pronoun αὐτός, -ή, -ό; c. g. αὐτοῦ, -ῆς, αὐτῷ, -ῇ, αὐτόν, -ήν, -όν, αὐτῶν, or those of a demonstrative pronoun, are universally employed, when an object is not opposed to itself, but to another object, e. g. ὁ πατήρ αὐτοῦ, (to him, the son,) ἔδωκε τὸ βιβλίον, στείργω αὐτόν, him, ἀπέχουμαι αὐτοῦ, from him. The pronoun αὐτοῦ, etc. does not here differ from the personal pronoun of the third person.

REM. 3. The personal pronoun οὗ, οἷ, etc. has commonly a reflexive sense in the Attic writers (but, in the Ion. writers and in the poets, also the meaning of the personal pronoun). But in this case, it is regularly employed only when the reflexive relation has respect, not to the nearest subject, but to the remoter one. It is in general much more freely used than the compound reflexive, since it is, also, employed where the union with the principal clause is much looser, e. g. Ὁ τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν οἱ (but not ὁ τύραννος χαρίζεται οἱ). Th. 5, 73. οἱ Ἀθηναῖοι, ὡς ἐξέκλεινεν (ὁ Ἄγις) ἀπὸ σφῶν τὸ στράτευμα, καθ' ἡσυχίαν ἐσώθησαν. 6, 32. ξυνεπεύχοντο δὲ καὶ ὁ ἄλλος ὁμιλος, τῶν τε πολιτῶν καὶ εἰ τις ἄλλος εὐ-  
ρονος παρῆν σφίσι. Even after γάρ, e. g. X. H. 1. 7, 5. οἱ στρατηγοὶ βραχέα ἕκαστος ἀπελογίσαντο· οὐ γὰρ προὔτεθ' ἐσφίσι λόγος κατὰ τὸν νόμον. But Thucydides and some later writers use it, also, in relation to the nearest subject, e. g. Th. 7, 5. ὁ Ἰύλιππος ἐτείχιζε τοῖς λίθοις χρώμενος, οὓς οἱ Ἀθηναῖοι προπαρεβύλοντο σφίσι. The forms οἷ, σφίσι and σφᾶς have sometimes the meaning of personal pronouns, οἱ, him, her, e. g., X. Cy. 3. 2, 26; σφίσι, to them, e. g. X. H. 6. 5, 35; σφᾶς, them, e. g. Th. 5, 49. when the object to which they are referred, is more important in respect to the sense, than the subject of the sentence. Still, it is to be remarked in relation to this pronoun, that when it would have a reflex-

ive sense, the compound reflexive *ἑαυτοῦ*, *-ῆς* etc. is commonly employed instead of it; and that when it has the meaning of the Pers. pronoun third person, the corresponding forms of *αὐτός* are used by the Attic writers instead of it. The form *οὗ* (*οὐ*) is used in prose only in Pl. Symp. 174, d. Rp. 617, b. 617, c.; *ἐ* (*εἰ*) 327, b. 617, e. Symp. 175, a. c. 233, b.; *οἶ* occurs far oftener (seldom *οἶ*), and *σφεῖς*, *σφῶν*, *σφίσι*, *σφᾶς*, somewhat often.

5. In the instances mentioned under No. 3, the corresponding forms of *αὐτός* are used very frequently instead of the reflexive pronoun; and this always takes place where a member of a sentence or a subordinate clause is represented as proceeding, not from the mind of the person to whom the pronoun refers, but from the mind of the speaker (author), c. g.

X. Cy. 1. 4, 6. *Κῆρος τοῦ Σάκα ἐδεῖτο πάντως σημαίνειν αὐτῷ, ὅποτε ἐγχωροῖη εἰσεῖναι πρὸς τῷ πάππον*, C. rogabat Sacum, ut indicaret sibi, quando tempestivum esset). 19. (*Οἱ πολέμιοι*) *ἐνθὺς ἀφήσουσι τὴν λείαν, ἐπειδὴν ἴδωσι τινὰς ἐπ' αὐτοὺς ἐλαύνοντας* (contra *se*). C. 4. 7, 1. *Τὴν ἑαυτοῦ γνώμην ἀπεφαίνετο Σωκράτης πρὸς τοὺς ὁμιλοῦντας αὐτῷ*. Apol. 33 (*Σωκράτης*) *ἔγνω τοῦ ἔτι ζῆν τὸ τεθνάναι αὐτῷ κρεῖττον εἶναι*.

6. In compound reflexive pronouns, the pronoun *αὐτός* either retains its *exclusive* power, or it does not, i. e. it excludes all other persons or things, except those spoken of, from participation in the action, or it is not used in that exclusive sense.

(a) Isocr. Panath. 16, 242. *δίκαιόν ἐστι φίλοις μὲν ποιῆσθαι τοὺς ὁμοίως αὐτοῖς τε* (or *σφίσι τε αὐτοῖς*) *καὶ τοῖς ἄλλοις χρομένους, φοβῆσθαι δὲ καὶ δεδιέναι τοὺς πρὸς σφᾶς μὲν αὐτοὺς* (or *ἑαυτοὺς*) *οἰκειότατα διακειμένους, πρὸς δὲ τοὺς ἄλλους ἄλλοτριῶς* (*se ipsis* and *se ipsos*). Th. 4, 102. *ἐποίκους σφῶν τε αὐτῶν καὶ τῶν ἄλλων τὸν βουλόμενον πέμψαντες*. 1, 60. *πέμπουσιν ἑαυτῶν τε ἐθελοντὰς καὶ τῶν ἄλλων ἡλοπονησίων μίσθῳ πείσαντες*. 8, 8. *ἐφ' ἑαυτῶν διανοοῦντο ἄλλῃ στόλῳ πλεῖν* (*solū per se*). The Nom. *αὐτός* is sometimes added to strengthen this *exclusive* power, c. g. Pl. Phaedon. 94, e. *οὔτε γὰρ ἂν Ὀμήρῳ ὁμολογοῖμεν, οὔτε αὐτοὶ ἡμῖν αὐτοῖς*. — (b) *Οἱ στρατιῶται παρῆχον ἑαυτοὺς* (or *σφᾶς αὐτοὺς*) *ἀνδρειοτάτους* (*se*). Isocr. Plat. 12, 301. *οὐδὲ κοινούς σφᾶς αὐτοὺς παρσχεῖν ἐτόλμησαν*. Th. 7, 82. *παρέδυσαν οἱ πάντες σφᾶς αὐτοὺς* (or *ἑαυτοὺς*) (*se*).

REM. 4. The reflexive possessives are either used as simples, c. g. Dem. c. Nicostr. 4, 1250. *τῶν χρημάτων σοι τῶν ἐμῶν κίχημι*. c. Nausim. 11, 993. *δικαιοῦτερον δέηπον τὰ ἡμέτερα ἡμᾶς ἐστὶν ἔχειν, ἢ τοῦτους*. c. Boeot. 2, 1010. *ὑμεῖς ἅπαντες τοὺς ὑμετέρους παῖδας ἀγαπᾶτε*. *Οἱ πολλοὶ τὰ σφέτερα σόζειν ἐπειρώντο*, or with the addition of the Gen. of *αὐτός* ac-

cording to § 266, 2, or instead of the possessives, the Gen. of the compound substantive reflexives is employed, and in Prose, this Gen. is uniformly employed with the Sing. of the Pronoun (*mine, thine, his*, thus ὁ ἐμαυτοῦ, σεαυτοῦ, ἐαυτοῦ πατήρ, and not ὁ ἐμός αὐτοῦ, ὁ σός αὐτοῦ πατήρ, which last mode of expression is found only in poetry), and with the third Pers. Pl., it is more frequent than the possessive; the Gen. of αὐτός is commonly employed with the Pl. of the Possessives. It may thus be exhibited,

S. ὁ ἐμαυτοῦ (σεαυτοῦ, ἐαυτοῦ) πατήρ not ὁ ἐμός (σός, ὅς) αὐτοῦ π.  
 τὴν ἐμαυτοῦ (σεαυτοῦ, ἐαυτοῦ) μητέρα not τὴν ἐμήν (σὴν, ἥν) αὐτοῦ μ.  
 τοῖς ἐμαυτοῦ (σεαυτοῦ, ἐαυτοῦ) λόγοις not τοῖς ἐμοῖς (σοῖς, οἷς) αὐτοῦ λ.  
 P. ὁ ἡμέτερος αὐτῶν πατήρ extremely rare ὁ ἡμῶν αὐτῶν π.  
 τὴν ἡμέτεραν αὐτῶν μητέρα extremely rare τὴν ἡμῶν αὐτῶν μ.  
 τὰ ἡμέτερα αὐτῶν ἀμαρτήματα extremely rare τὰ ἡμῶν αὐτῶν ἀ.  
 ὁ σφίτερος αὐτῶν πατήρ more frequent ὁ ἐαυτῶν πατήρ, but not  
 ὁ σφῶν αὐτῶν π.

Here also the Pronoun αὐτός either retains its *exclusive* power or gives it up, (a) Ὁ παῖς ὑβρίζει τὸν ἐαυτοῦ πατέρα (*suum ipsius patrem*). Ὅτις ὑβρίζει τοὺς ἡμετέρους αὐτῶν πατέρας (*vestros ipsorum patres*). Οἱ παῖδες ὑβρίζουσι τοὺς ἐαυτῶν πατέρας (*suos ipsorum p.*) X. Hier. 3, 8. πολλοὺς δὲ καὶ ὑπὸ γυναικῶν τῶν ἐαυτῶν τυράννους διεφθαρμένους (εὐρήσεις) (*a suis ipsorum conjugibus*). X. An. 6. 1, 29. (νομίζω) ὅστις ἐν πολέμῳ ὦν στασιάζει πρὸς ἄρχοντα, τοῦτον πρὸς τὴν ἐαυτοῦ σωτηρίαν στασιάζειν (*contra suam ipsius salutem*). In order to strengthen the *exclusive* power, the Pronoun αὐτός is frequently inserted, αὐτὸς τὸν ἐμαυτοῦ, etc.; αὐτός is, also, sometimes placed between the article and the reflexive of the third Pers., e. g. Aeschin. Ctes. 85, 87. καταλέλυκε τὴν αὐτὸς αὐτοῦ διναστείαν. — (b) Th. 2, 101. Στρατονίκην, τὴν ἐαυτοῦ ἀδελφὴν, δίδωσι Σενόθῃ, *sua* sororem. Aeschin. fals. leg. 30, 40. πρὸς δὲ τὴν βουλὴν τὸν ἀδελφόν τὸν ἐμαυτοῦ καὶ τὸν ἀδελφιδοῦν καὶ τὸν ἱατρὸν ἔπεμψε. Th. 6, 21. πολλὸ ἀπὸ τῆς ἡμετέρας αὐτῶν μέλλομεν πλεῖν (*a nostra patria*). Lys. 28, 7. ἡγοῦνται οὐκ εἶναι τοῖς σφετέροις αὐτῶν ἀμαρτήμασι τὸν νοῦν ἡμᾶς παρῆξιν. Her. 5, 87. (λέγουσιν) εἰρωτᾶν ἐκάστην αὐτέων (τῶν γυναικῶν), ὅκη εἶη ὁ ἐωυτῆς ἀνὴρ (*ubi suus vir esset*). X. H. 4. 4, 17. οἱ Λακεδαιμόνιοι τῶν ἐαυτῶν συμμάχων κατεφρόνου.

REM. 5. It is very rare in good classical authors, that the Gen. of the Pers. Pronoun is used to indicate the nearest subject as its antecedent, e. g. Pl. Lach. 179, c. αἰτιώμεθα τοὺς πατέρας ἡμῶν, ὅτι ἡμῖς μὲν εἶμεν τρυφᾶν (instead of τοὺς ἡμετέρους πατέρας or τοὺς ἡμετέρους αὐτῶν π.). Antiph. 1, 114. ἐγὼ δ' ἡμᾶς ὑπὲρ τοῦ πατρός μου τεθνήωτος αἰτοῦμαι (instead of ὑπὲρ τοῦ ἐμαυτοῦ πατρός). Th. 4, 8. ἐπὶ τὰς ἐν τῇ Κερκύρᾳ ναῦς σφῶν ἔπεμψαν (instead of ἐπὶ τὰς ἐν τ. Κ. σφετέρας αὐτῶν ν. or τὰς ἐαυτῶν ν.).

REM. 6. The pronoun αὐτός with a reflexive meaning, regularly stands after both the substantive and adjective (possessive) personal pronouns, whether the *exclusive* power of αὐτός be retained or suppressed, e. g. ἡμῶν αὐτῶν, ὑμῶν αὐτοῖς, σφᾶς αὐτοῖς, ὁ ἡμέτερος αὐτῶν πατήρ, etc. In the Attic writers the exceptions to this position are extremely few, e. g. X. Cy. 6. 2, 25. νῦν δὲ τὰ ἐπιτήδεια (ἡμᾶς) δεῖ εἰς τὴν ὁδὸν συσκευάζεσθαι αὐτοῖς τε ἡμῖν, καὶ ὁπόσοις τετράποσι χρώμεθα. But in other writers, also, such exceptions

are quite rare, e. g. Her. 5, 91. *συγγινώσκωμεν αὐτοῖσι ἡμῖν οὐ ποίησαισι ὀρθῶς*. This position is never found with the third Pers. Pl., consequently never *αὐτοὺς σφᾶς* instead of *σφᾶς αὐτοῖς*. But when the Pers. pronoun is used with the reflexive sense, then *αὐτός*, used in its *exclusive* sense, may either precede or follow the personal pronoun, (a) *αὐτοῦ ἐμοῦ (μου), αὐτῷ ἐμοί (μοι), αὐτὸν ἐμέ (με), αὐτοῖς ἡμῶς*, etc., e. g. Pl. Phaedon. 91, a. *αὐτῷ ἐμοὶ ὅτι μάλιστα δοῦσι οὕτως ἔχειν*. Symp. 220, e. *σιν-διέσωσε καὶ τὰ ὄπλα καὶ αὐτὸν ἐμέ*. X. C. 2, 9, 2. *ἡδέως γ' ἦν* (sc. *θρῆψαιμι τὸν ἄνδρα*), ἔφη, *εἰ μὴ φοβούμην, ὅπως μὴ ἐπ' αὐτόν με τρώποιο*. (b) *ἐμοῦ αὐτοῦ, ἐμοί αὐτῷ, σὲ αὐτόν, ἡμῶν αὐτῶν*, etc., e. g. Dem. Ol. 3, 36. *πόθεν ἄλλοθεν ἰσχυρὸς γέγονεν ἢ παρ' ἡμῶν αὐτῶν Φίλιππος*; X. C. 3, 8, 9. *τοῦ θέρους ὁ ἥλιος ὑπὲρ ἡμῶν αὐτῶν καὶ τῶν σιγῶν πορευόμενος σκιὰν παρέχει*. Cy. 5, 5, 20. *σὲ μὲν αὐτὸν ἀφῆκα*. G. 1, 14. *στέγει ἡμῖν αὐτοῖς εἰσιν*. Pl. Apol. 41, a. *ἔμοιγε καὶ αὐτῷ θανμαστή ἂν εἴη ἢ διατριβὴ αὐτόθι*.

7. The reflexive pronoun is very often used instead of the reciprocal pronoun, in all the persons.

Dem. c. Olympiod. 1169. *τόθ' ἡμῖν αὐτοῖς διαλεξόμεθα*. Pl. Rp. 621, c. *δικαιοσύνην μετὰ φρονήσεως παντὶ τρόπῳ ἐπιτηδεύσομεν, ἵνα καὶ ἡμῖν αὐτοῖς φίλοι ὦμεν, καὶ τοῖς θεοῖς*. Lys. 114. *ἐπειδὴν ὑμῖν ἐγὼ μνησίω, πρὸς ὑμᾶς αὐτοὺς τρέψουσθε καίπειτα καθ' ἕνα ἕκαστον ὑμῖν αὐτοῖς ἀπεχθήσεσθε*. X. C. 3, 5, 16. *φθοροῦσιν ἑαυτοῖς μᾶλλον, ἢ τοῖς ἄλλοις ἀνθρώποις*.

REM. 7. Both the reciprocal and reflexive pronouns are used when the action refers to an object that has been named. Both consequently express a reflexive idea, and are related like the species and genus; since now the genus includes the species, so the reflexive may take the place of the reciprocal, in cases where it is readily understood that several persons so perform anything in respect to themselves that the action appears as reciprocal. But when the reciprocal is used in order to make *ἑαυτὸν ἕκαστος*, antithetical, while the reflexive, used for the reciprocal, is connected with *ἄλλους*, it is clear that the reciprocal must then necessarily stand, where the antithesis *ἑαυτὸν ἕκαστος* is either expressed or implied, e. g. Isocr. Paneg. *μᾶλλον χαίρουσιν ἐπὶ τοῖς ἄλλῃ ἢ ἑαυτοῖς κακοῖς, ἢ τοῖς αὐτῶν ἰδίοις ἀγαθοῖς* (i. e. *ἢ ἐπὶ τοῖς αὐτοῦ ἕκαστος ἀγαθοῖς*), *they rather rejoice in each other's evils, than in their own good*, i. e. *than each one*, etc., [S. Ant. 55, 56, 145, 146.] Pl. Phaedr. 263, a. *ἀμφιςβητοῦμεν ἄλλήλοισι τε καὶ ἡμῖν αὐτοῖς*. On the contrary, it is natural that the reflexive should be regularly used, where *other persons*, either expressly or by implication, are contrasted, e. g. Isocr. Aegin. 387. *περὶ πλέονος ἡμῶς αὐτοῖς ἡγοίμεθα, ἢ τοὺς ἀδελφούς*. de Pac. *οἱ μὲν (Θετταλοὶ) σφίσι ν αὐτοῖς πολιοῦσιν, inter se, non contra externos hostes*. X. C. 3, 5, 2. *εὐμενιστέροις δὲ πωτέροις ἑαυτοῖς εἶναι νομίζεις*; with the Nom. *αὐτοί*, added, e. g. X. H. 1, 5, 9. (δεῖ) *σκοπεῖν, ὅπως τῶν Ἑλλήνων μηδὲν ἰσχυροὶ ὦσιν, ἀλλὰ πάντες ἀσθενεῖς, αὐτοὶ ἐν ἑαυτοῖς στασιάζοντες*. So *ὁμολογῆσθαι, ἀμφιςβητῆσθαι, διενεχθῆναι, ἐναντίον εἶναι* and *πρώτῃν σφίσι ν αὐτοῖς* or *ἑαυτοῖς*. But where an antithesis is neither ex-



pressed nor understood, then the reflexive and the reciprocal are used without distinction, often in the same sentence, merely for the sake of variety, e. g. X. C. 2. 6, 20. *φθονοῦντες ἑαυτοῦς μισοῖσιν ἀλλήλους*. 7, 12. *ἀντὶ ὑφορωμένων ἑαυτὰς ἡδέως ἀλλήλας ἐώρων*.

8. The reflexive pronoun of the third Pers. often takes the place of the reflexive of the first and second Pers. The reflexive then denotes not a definite person, but only confines what is expressed by the reflexive to the subject; hence it has often plainly the meaning of *ἴδιος*; the particular person, to whom it refers, must be clearly denoted by the construction of the sentence.

X. C. 1. 4, 9. *οὐδὲ γὰρ τὴν ἑαυτοῦ σύ γε ψυχὴν ὀρεῖς, your own soul; σταντοῦ* is a false reading. 2. 1, 31. *τοῦ δε πάντων ἡδίστου ἀκούσματος ἐπαίνου ἑαυτῆς, ἀνῆκοος εἰ, your own praise*. Andoc. de myst. *αὐτός, μὲν αὐτὸν ἀπώλλον* (instead of *ἐμαντόν*). Pl. Prot. 312, a. *σὺ δὲ οἷα ἂν αἰσχύναιο εἰς τοὺς Ἕλληνας αὐτὸν σοφιστὴν παρέχων*; Isocr. Paneg. *διετέλεισamen ἀστασίαστοι πρὸς σφᾶς αὐτούς*. X. H. 1. 7, 19. *εὐρήσετε σφᾶς αὐτοῦς ἡμαρτηκότας τὰ μέγιστα ἐς θεοὺς*.

REM. 8. In the Epic language, this usage occurs only with *σφίσι* and *ὅς* (*suus*). Il. x, 398. *φύξιν βουλεύοιτε μετὰ σφίσιν* (instead of *μεθ' ὑμῖν*). Od. i, 28. *οὔτοι ἔγωγε ἧς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι*.

### § 303. II. *The remaining Pronouns.* (535, 536.)

1. *Οὗτος, οὕτως, τοιοῦτος, τοσοῦτος*, and *ὅδε, ὥδε, τοιόςδε, τοσόςδε*, are commonly used with this distinction, viz., that the first four refer to what immediately precedes, the others, on the contrary, to what immediately follows.

Her. 6, 53. *ταῦτα* (the foregoing) *μὲν Λακεδαιμόνιοι λέγουσι*—*τάδε* (the following) *δὲ—ἐγὼ γράφω*. Th. 1, 53. *οἱ μὲν δὴ (Κορίνθιοι) τοιαῦτα εἶπον*—*οἱ δὲ Ἀθηναῖοι τοιαῦτα ἀπεκρίναντο*.

REMARK 1. Still, not seldom *οὗτος, τοιοῦτος, τοσοῦτος, οὕτως* refer to what follows; far more seldom *ὅδε, τοιόςδε, τοσόςδε, ὥδε* refer to what goes before. X. C. 1. 2, 61. *Αἷμας ὑνομαστός ἐπὶ τοῦτω, γέγονε*, as follows. Th. 2, 34. *ὥδε μὲν θάπτουσι*, in reference to what precedes. But often *ὅδε, ὥδε*, etc., are so used that they exhibit an object as present, as it were before our eyes, e. g. X. Cy. 3. 3, 35. *ἐγὼ δὲ ὑμῖν μὲν παραινῶν, ποίους τινὰς χρὴ εἶναι ἐν τῷ τοιῷδε, καὶν αἰσχυνοίμην ἄν* (= in *praesenti* rerum statu). Regularly, however, *οὗτος* precedes the relative sentence, e. g. *οὗτός ἐστιν, ὃν εἶδες ἄνδρα*.

2. The adjective demonstratives are often used in poetry,

especially in Epic, and sometimes in prose, according to the statement in § 264, 3, instead of the adverbs *here, there*.

Od. α, 76. ἀλλ' ἄγει, ἡμεῖς οἷδε περιφραζόμεθα πάντες, *let us here deliberate*. 185. νῆς δέ μοι ἥδ' ἔστηκεν ἐπ' ἀγροῦ νόσφι πόληος. Od. σ, 239. ὡς νῦν Ἴρος ἐκείνους ἐπ' αὐλείησι θύρῃσιν ἦσται, *there*. Th. 1, 53. ἡμᾶς τοὺςδε πρώτους λαβόντες χρησασθε ὡς πολεμοῖς, *nos, qui hic sumus*. Pl. Rp. 327, b. ἡρόμην, ὅπου εἶη. Οὗτος, ἔφη, ὀπισθεν προσέγχεται, *here he comes behind thee*. Hence in the Attic poets ἀνήρ οἷδε instead of ἐγώ, e. g. S. OT. 1464, and οὗτος in prose instead of σύ, e. g. Pl. Gorg. 489, b. οὗτος δὲ ἀνὴρ οὐ παύσεται φλυαρῶν; instead of σὺ οὐ παύσει.

REM. 2. In the Epic language, in the case of two sentences following each other, the subject is often repeated in the second by ὅγε with a certain emphasis, where there can be no doubt in regard to the subjects, in order to bring out prominently the identity of the subject for both sentences, e. g. Il. β, 664. αἶψα δὲ νῆας ἔπηξε, πολὺν δ' ὅγε (idemque) λαὸν ἀγέρας βῆ φεύγων ἐπὶ πόντον. Il. ο, 586. Ἀντίλοχος δ' οὐ μῦνε, θοός περ ἑὼν πολεμιστής, ἀλλ' ὅγ' ἄρ' ἔτρεσε. So also in the Epic language and particularly in Her., far rarer in the Attic writers, ὁ δέ is used of the same subject in connection with several actions following each other in a series, where we may translate ὁ δέ by, *on the contrary, then*, etc. Her. 6, 3. τὴν μὲν γενομένην αὐτοῖσι αἰτίην οὐ μάλα ἐξέφαινε, ὁ δὲ ἐλεγέσφι, *on the contrary*. X. An. 4. 2, 6. οἱ δὲ — ἐνταῦθα ἔμενον, ὡς κατέχοντες τὸ ἄκρον· οἱ δ' οὐ κατεῖχον, *idemque*. This usage very often occurs in Hom. and Her. in disjunctive clauses, ἥ—ἥ ὅγε. Od. β, 327. ἥ τις αὖτε Πύλου ἄξει ἀμύντορας —, ἥ ὅγε καὶ Σπάρτηθεν. Her. 2, 173. λάθοι ἂν ἥτοι μανείς, ἥ ὅγε ἀπόπληκτος γενόμενος.

3. The pronoun αὐτός properly αὐτός, means *again he*, and also, *himself, ipse*, e. g. ὁ υἱὸς αὐτός or αὐτός ὁ υἱός. So αὐτὸ τοῦτο or τοῦτ' αὐτό, *hoc ipsum, this itself, (not another)*. When ἕκαστος is used with αὐτός, the latter always precedes. Her. 7, 19. θύλων αὐτὸς ἕκαστος τὰ προκείμενα δῶρα λαβεῖν. In the oblique Cases, it takes the place of the third person of the personal pronouns, § 302, 4. In connection with the article, αὐτός has the meaning of *idem*, § 246, 3. On the position of the article with αὐτός, *himself*, in connection with a substantive, see § 246, 3.

REM. 3. Hom. and Her. often use αὐτός so that it takes the place of the reflexive pronouns of the three persons. Od. δ, 247. ἄλλω δ' αὐτόν (instead of ἑαυτὸν) φωτὶ κατακρύπτων ἦσκεν. ζ, 27. σοὶ δὲ γάμος σχεδὸν ἔστιν, ἵνα χρή καλὰ μὲν αὐτήν (instead of σ αυτήν) ἐγνυσθαι. Her. 7, 10, 1. τὸ δὲ αὐτοῖσι ἔνεστι δεινόν, ἐμὲ σοὶ δίκαιόν ἐστι φράζειν, *quid autem in nobis timendum insit*.

REM. 4. From the exclusive force of this pronoun, the following specific significations arise, (a) *only, alone, solus*, (ipse, non alius). X. An. 4, 7, 11.

ἄλλον οὐδένα (παρακαλέσας) χωρεῖ αὐτός; (b) *even and himself*, like *ipse*, e. g. Ἀὐτὸς ὁ Σωκράτης ἐδίδκυσεν; (c) *of himself*, *spondte*, like *ipse*; (d) in the Hom. language, αὐτός very often forms an antithesis to some person or thing, which is not what is understood by αὐτός, e. g. the soul in distinction from the body, or the body in distinction from the soul, e. g. Il. α. 4. αὐτοὺς δὲ ἐλόρια τεύχε κύεσσιν, or a man in distinction from his affairs, or associates, etc. Hence αὐτός is sometimes used of a *lord, master*, e. g. αὐτοὺς ἔφα; (e) it is used with ordinals and corresponds to the English *himself*, e. g. Th. 1, 46. Κορινθίων στρατηγὸς ἦν Ξενοκλείδης πέμπτος αὐτός.

4. The indefinite pronoun *τις* serves, in connection with adjectives, indefinite numerals and adverbs, like the Latin *quidam*, to bring out distinctly the idea expressed by these words; this may consist either in strengthening or weakening the idea according to the meaning of the word or the connection of the discourse; but with pronouns and cardinal numbers, it corresponds to the Latin *fere, almost, somewhat*.

Μίγας τις ἀνὴρ, μικρός τις, πᾶς τις, ἑκαστός τις, οἷδεις τις, ὀλίγοι τινές, παῖός τις, πόσος τις, βραχύ τι, ἐγγύς τι, σχεδόν τι, πάντι, παντάπασί τι, πολὺ τι, οἷδέν τι, πάλαι τι, διαφερόντως τι. Δεινὴν τινὰ λέγεις δύνάμιν τῆς ἀρετῆς εἶναι, incredibilem quandam vim. X. C. 1. 1, 1. ἡ γραφὴ κατ' αὐτοῦ (Σωκράτους) τοιαύτα τις ἦν, *haec fere*. 3. 6, 5. λέζον, πόσαι τινές εἰσι (sc. αἱ πρόσοδοι τῇ πόλει). So οὐ τι, or οὕτω, ὥδε πως, *sic fere*; τρεῖς τινες, *about three*.

REM. 5. The proper place of the pronoun *τις* is this,—as an enclitic it follows the word to which it belongs, e. g. ἀνὴρ τις, καλὸς τις ἀνὴρ. But sometimes, in connected discourse, it precedes, e. g. ἔστι τοίνυν τις εὐθύθης λόγος. On the relative and interrogative pronouns, see what is said on the adjective and interrogative sentences.

REM. 6. The indefinite pronoun *one, any one*, is usually expressed in Greek, (a) by *τις*, e. g. Οὐκ ἄν τις εὖροι ἄνδρα σοφώτερον; (b) by the third Pers. Pl., e. g. λέγουσι; (c) by the second Pers. Sing. of the verb, especially by the Opt. with ἄν, e. g. φούης ἄν, *dicas, one may, can say*, although the English frequently translates the second Pers. by *you*, e. g. *you may, can say*.

### § 304. Prospective and Retrospective Use of the Pronoun. (357.)

1. The personal pronoun of the third Pers., viz. οὗ, οἷ, ξ, μιν, and the demonstrative ὅ, ἡ, τό, are frequently so placed in Homer as to direct the attention and refer to a following substantive. Il. v, 321. ἀντίκα τῷ μὲν ἔπειτα κατ' ἰφθαλμῶν χέεν ἀκλύν, Πηλεΐδῃ Ἀχιλλῆϊ. Il. φ, 249. ἵνα μιν παύσειε πόνοιο, δῖον Ἀχιλλῆα.

2. In the same way, the Neut. of a demonstrative is used to prepare, as it were, for a following substantive, or a following Inf. or entire sentence.

Pl. Apol. 37, a. τοῦτου τιμῶμαι, ἐν πρυτανείῳ σιτήσεως. X. Cy. 8. 7, 25. τί γάρ τοῦτου μακαριώτερον, τοῦ γῆ μιχθῆναι; Pl. Gorg. 515, e. ἀλλὰ τόδε μοι εἰπὲ ἐπὶ τούτῳ εἰ λέγονται Ἀθηναῖοι διὰ Περι- κλῆα βελτίους γεγονέναι. Dem. Phil. 1. 41, 5. οἶδεν — τοῦτο κα- λῶς ἐκείνος, ὅτι ταῦτα μὲν ἐστὶν ἅπαντα τὰ χωρία ἁθλα τοῦ πολέμου κείμενα ἐν μέσῳ. Comp. § 266, Rem. 3.

3. On the contrary, a demonstrative pronoun, particularly αὐτός, is fre- quently put in the same sentence after a preceding substantive or pronoun, partly for the sake of perspicuity, e. g. when between the Case and the verb which governs it, there is an unusually long intermediate clause, and partly for the sake of rhetorical emphasis. Such a pronoun, again resumes the preceding substantive or pronoun, and either recalls it to the memory, or fixes the attention particularly upon it. Her. 3, 63. ὁ δέ μοι Μάγος, τὸν (= ὃν) Κυμβύσης ἐπίτροπον τῶν οἰκίων ἀπέδειξε, οὗτος ταῦτα ἐνετείλατο. Th. 6, 69. αἱ οἰκίαι τοῦ προαστείου ἐπάλξεις λαμβάνουσαι, αὗται ὑπὲρ- χον ἔργα. So also with the personal pronouns; here the enclitic forms are regularly used, when the pronoun is employed to resume a preceding word. Eur. Phoen. 507. ἐμὸι μὲν, εἰ καὶ μὴ καὶ Ἕλλήνων χθονὰ τεθράμμεθ', ἀλλ' οὖν ξυνετά μοι δοκεῖς λέγειν.

#### SECTION V.

### The Infinitive and the Participle used as an Object and Attribute.

#### § 305. A. *The Infinitive.* (545.)

The Infinitive expresses the idea of the verb abstractly and differs from the substantive in the following respects,

(1) The Inf. without the article can be used only as a Nom. (subject, see § 238, 4,) and as an Acc. (αἰσχύνομαι λέγειν);

(2) Yet so far as it retains the nature of the verb,

(a) It denotes, by different forms, the different condition of the action, viz. duration, completion or what is future and im- pending, § 257, Rem. 3, e. g. γράφειν, *to write* or *be writing*, γε- γραφέναι, *to have written*, γράψαι, *to write* or *to have written*, γράψειν, *to write*, the English having no Inf. Fut.;

(b) It has Act., Mid. and Pass. forms;

(c) It has the government of the verb, i. e. it governs the same

Case as its verb, e. g. γράφειν ἐπιστολήν, ἐπιθυμῶν τῆς ἀρετῆς, μάχεσθαι τοῖς πολεμίοις;

(d) Its attributive qualification is an adverb, and not, as in the case of an actual substantive, an adjective, e. g. καλῶς ἀποθαρεῖν (on the contrary, καλὸς θάνατος). The Inf. will first be considered without the article, and then with it.

§ 306. I. *Infinitive as an Object without the Article.* (546—554.)

1. The Inf. is used, as the object in the Acc., to express something effected or aimed at, with the following classes of verbs and adjectives,

(a) With verbs, which denote an act or expression of the will, e. g. βούλομαι, ἐθέλω, μέλλω, ἐπιθυμῶ, ἀξιῶ, δικάω, ζητῶ, προθυμοῦμαι, πρόθυμός εἰμι, ἐπιχειρῶ, πειρῶμαι, βουλευομαι, παρασκευάζομαι, μηχανῶμαι, τολμῶ, ὑπομένω, εἶωθα, etc.—δέομαι, *to entreat*, ἱκετεύω, παραινῶ, ἐπιτέλλω, παροξύνω, πείθω, συμβουλεύω, ρουθετῶ, κελεύω, προστάττω, etc.—εἶω, συγχωρῶ, ἀμελῶ, etc.;—so also the opposites of these, e. g. δέδοικα, φοβοῦμαι, φεύγω, ἀναβάλλομαι, ὀκνῶ, etc.—ἀπαγορεύω, κατέχω, κωλύω, etc.;—ἡσυχίαν, πράγματα, ἀσχολίαν, ὄχλον παρέχω τινί.

Βούλομαι γράφειν. Ἐπιθυμῶ πορεύεσθαι. Τολμῶ ὑπομένειν τὸν κίνδυνον. Παραινῶ σοι γράφειν. Her. 5, 49. ἀναβάλλομαί τοι ἀποκρίνεσθαι. Th. 3, 110. τῇ ἄλλῃ στρατιᾷ ἅμα παρασκευάζετο βοήθειαν ἐπ' αὐτούς. Pl. Gorg. 457, e. φοβοῦμαι διελέγειν σε. Phaedon. 98, d. ἀμελήσας τὰς ὡς ἀληθῶς αἰτίας λέγειν. Dem. Ol. 3, 16, 25. τίς ἂν αὐτὸν ἔτι κωλύσει δεῦρο βαδίζειν. X. Ag. 1, 7. Ἀγησῖλαος ὑπέστη ἀσχολίαν αὐτῷ (τῷ βασιλεῖ) παρῆξειν στρατεύειν ἐπὶ τοὺς Ἕλληνας. Dem. Chers. 102, 53. ἡσυχίαν ποιοῦσιν ἐκείνῳ πρᾶττεται, ὅτι βούλεται.

REMARK 1. On the difference between the Inf. and the Part. with αἰσχύνοσθαι, αἰδέεσθαι, ἀνέχεσθαι, ὑπομένειν, τλῆναι, περιορᾶν, ἐπιτρέπειν, ἄρχεσθαι, παύειν, παντοῖον γίγνεσθαι, παρασκευάζεσθαι, πειρᾶσθαι, ἐπείγεσθαι, see § 311.

REM. 2. The verb πείθειν, *to persuade*, regularly takes for its object a substantive sentence, expressed by the conjunction ὥς and a finite verb; it takes the Inf. more seldom. X. C. 1. 1, 1. πολλὰκις ἐθαύμασα, τίσι ποτὶ λόγοις Ἀθηναίους ἔπεισαν οἱ γραψάμενοι Σωκράτην, ὥς ἄξιός εἴη θανάτου τῇ πόλει.

REM. 3. In order to express more definitely the idea of something which is to be done, effected, etc., the Greeks sometimes join the conjunction

ὥς τε with the Inf. which is governed by verbs of this class. Her. 7, 6. ἀνέπεισε Ζήρξια, ὥς τε ποιεῖν ταῦτα. Sometimes, also, in order to make the purpose or object more emphatic, ὅπως, or ὥς with the Subj., Opt. or Fut. Ind., is used. So in Attic prose the verbs προθυμεῖσθαι, διανοεῖσθαι, μηχανᾶσθαι, παρακλιεύεσθαι, διακλιεύεσθαι, παρασκευάζεσθαι are connected with ὅπως and the Fut. Ind.

(b) With verbs, which denote the action of some power of the mind or the expression of it, e. g. λογίζεσθαι, ἡγεῖσθαι, νομίζειν, ἐλπίζειν, εὖχεσθαι, δοκεῖν, κινδυνεύειν, etc.—λέγειν, φάναι, etc., and the opposites of these, e. g. ἀρνεῖσθαι, *to deny*, ἀπιστεῖν, etc.

Νομίζω σφαλῆναι. Ἐλπίζω εὐτυχήσειν. Αὕτη ἡ δόξα καλῶς δοκεῖ ἔχειν. Th. 3, 74. ἡ πόλις κινδυνεύουσα πᾶσα διαφθαρήναι. Λέγω εἰδέναι ταῦτα.

REM. 4. On the difference between the Inf. and the Part. after the verbs ἀκούειν, εἰδέναι, ἐπιστασθαι, μανθάνειν, γινώσκειν, μιμνήσκασθαι, πυνθάνεσθαι, αἰσθάνεσθαι; δεικνύναι, ἀγγέλλειν, λέγειν, φράζειν, φαίνεσθαι, see § 311.

REM. 5. It will be seen, § 329, that, after the verbs above mentioned, the object may be expressed by a complete substantive sentence with ὥς or ὅτι.

(c) After verbs which denote ability, cause, power, capacity or faculty, e. g. δύναμαι, δυνατός, ἀδύνατος, οἷός τ' εἰμί, ἔχω, (*possunt*)—ἔστιν, πάρεστιν, ἔξεστιν, ἔνεστι, (*licet*)—ποιῶ, διαπραττομαι, κατερ, γάζομαι, etc.—δεινός, *powerful, capable, fit*, ἱκανός, ἐπιτήδειος, κακός, ἥττων, αἰτιός εἰμι, etc.;—after verbs of choosing, appointing, naming, educating, teaching.

Δύναμαι ποιεῖν ταῦτα. Her. 2, 20. τοὺς ἐτησίας ἀνέμους εἶναι αἰτίλους πληθύνειν τὸν ποταμόν. 7, 129. ἀγνωύμους τοὺς ἄλλους εἶναι ποιεῖν. 5, 97. στρατηγὸν ἀποδείξαντες αὐτῶν εἶναι Μελάνθιον. Οἷός τ' εἰμὶ ποιεῖν ταῦτα. X. Cy. 1, 4, 12. τίς γὰρ ἂν σοῦ γε ἱκανώτερος πείσαι. 3, 18. δεινότερος διδάσκειν. Ποιῶ σε γελᾶν. Διδάσκω σε γράφειν.

REM. 6. On ποιῶν with the Part., see § 310, 4, (b).

REM. 7. The result, the thing to be effected, which is expressed by the Inf. with these verbs, is sometimes stated more definitely by adding the conjunction ὥς τε. Pl. Prot. 338, c. ἀδύνατον ὑμῖν, ὥς τε Πρωταγόρου τοῦδε σοφώτερόν τινα εἰλέσθαι. So often in Plat. ἱκανός ὥς τε. X. Ag. 1, 37. ἐποίησεν (sc. Agesilaus), ὥς τ' ἄνεν φονγῆς καὶ θανάτων τὰς πόλεις διατελέσαι.

(d) The Inf. is also used after the verb πεφνέσθαι, after the impersonal verbs and phrases προσήκει, πρέπει, συμβαίνει, δεῖ, χρή, ἀναγ-

καῖον, δίκαιον, ὠφελιμὸν ἔστι and the like,—after verbs of giving, taking, going and sending and many others; after adjectives of various significations, e. g. ἄξιος, δίκαιος, *worthy* or *worth*, ἡδύς, ῥάδιος, χαλεπός and many others,—after abstract substantives, especially in connection with εἶναι and γίνεσθαι, to express a purpose or a determination, a result or effect.

Th. 4, 61. πῆφυκε τὸ ἀνθρώπειον διὰ παντὸς ἄρχειν μὲν τοῦ ἔκτοτος, φυλάσσεισθαι δὲ τὸ ἐπιόν, *to rule the yielding, but to guard against the assailing*. "Ηκομεν μανθάνειν, *ad discendum*. Th. 2, 27. τοῖς Αἰγυνῆταις οἱ Λακεδαιμόνιοι ἔδοσαν Θυρίαν οἰκεῖν καὶ τὴν γῆν νέμεσθαι. Pl. Apol. 33, b. ὁμοίως καὶ πλουσίῳ καὶ πένητι παρέχω ἐμαυτὸν ἔρωτα ἢ ἄξιός ἐστι θανατάζεσθαι. Her. 4, 53. Βορυσθένης πίνεσθαι ἢ διστός ἐστι, *dulcissimus ad bibendum*. 6, 112. τίως ἦν τοῖσι Ἑλλήσι καὶ τὸ οὔνομα τὸ Μῆδων φόβος ἀκοῦσαι, *a terror to hear*. Θαῦμα ἰδέσθαι, *a wonder to see*.

REM. 8. Homer makes the Inf. depend on adjectives also, to express the same relation as is denoted by the explanatory Acc., § 279, 7. Il. x, 437. θείειν δ' ἀνέμοισιν ὁμοῖοι (ἵπποι). In a similar manner, the Inf. εἶναι in the phrase ἐκὼν εἶναι, must probably be explained, *willing according to his nature*, i. e. *really*. Her. 7, 104. ἐκὼν τε εἶναι οὐδ' ἂν μονομαχοίμιν. Pl. Phaedr. 252, a. ἔθεν δὲ κοῦσα εἶναι οὐκ ἀπολείπεται ἡ ψυχὴ. This phrase is used but seldom in affirmative sentences.

REM. 9. Like the usage of θαῦμα ἰδεσθαι, the Inf. ὁρᾶν, εἰσορᾶν and ἰδεῖν, are sometimes joined with verbs of appearing and showing one's self. X. Cy. 5, 4, 11. σὲ ἐπαναθασόμενος ἡα, ὑποῖος τις φαίνη ἰδεῖν ὁ τοιαύτην ψυχὴν ἔχων, *I came to see what sort of a looking person you are, you, who have such a soul*.

REM. 10. It is a peculiarity of the Greek, that, instead of the Pass. Inf., it commonly uses the Inf. Act. or Mid., with the adjectives mentioned under (c) and (d), e. g. δννατός, ἄξιος, etc., and with substantives, e. g. θαῦμα, φόβος, and with verbs of giving, etc. Such Infinitives, the English translates both actively and passively, e. g. Ταῦτα ῥάδιά ἐστι μαθεῖν. Καλὸς ἐστὶν ἰδεῖν, *pulcher est visu, he is beautiful to see or to be seen*. Th. 1, 138. ἄξιος θανατάσαι. Pl. Phaed. λόγος δυνατός κατανοῆσαι. The active subject of the Inf. is easily supplied, in all examples of this kind, e. g. *he is beautiful for us to see*. A Dat. is often expressed with such an Inf., e. g. Pl. Rp. 599, a. ῥάδια ποιεῖν μὴν εἰδότε τὴν ἀλήθειαν. So Σωκράτης παῖσι παρείχεν ἑαυτὸν ἔρωτα, *he yielded himself to all to question, i. e. he permitted all to question him*.

REM. 11. From the use of the Inf. after verbs of willing, wishing, entreating and imploring, the following peculiarities in the use of the Inf. are to be explained,

a. The Inf. is very frequently used instead of the Imp., in the Epic writers, not unfrequently also in other poets, and even in Attic prose writers. The Inf. must then be considered as the object depending on the Imp. of a

verb of willing, which is to be supplied, e. g. *ἔθελε*. But if any qualifications of the predicate are connected with the Inf., these as referring to the subject *σύ* contained in the omitted Imp., are put in the Nom. The Imp. is also often interchanged with the Inf. Od. α, 290 sqq. *νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαίαν σῆμά τέ οἱ χεῖται, καὶ ἐπὶ κτερεῖ ἔξαι* — *καὶ ἀνέρι μητέρα δοῦναί*. Il. β, 75. *ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν*. Il. ζ, 92. *ἡ δέ — οἶξασα κληῖδι θύρας ἱεροῖο δομοιο, πέπλον — θείναι Ἀθηναίης ἐπὶ γούνασιν ἡϊκόμοιο*. Her. 6, 86. *σύ δὴ μοι καὶ τὰ χρήματα δέξαι, καὶ τάδε τὰ σύμβολα σῶζε λαβών*. ὅς δ' ἂν ἔχων ταῦτα ἀπαίτη, τοῦτω ἀποδοῦναί, ei redde. Th. 5, 9. *σύ δέ, Κλεαρίδα, — αἰφνιδίως τὰς πύλας ἀνοίξας ἐπεκθεῖν καὶ ἐπέλγες θαι ὡς τάχιστα ξυμμίξαι*.

b. When the Inf. refers to the third Pers., its subject as well as the accompanying qualifications of the predicate, are in the Acc. This Acc. with the Inf. is to be considered as the object of a verb of wishing, which is to be supplied, e. g. *εὔχομαι, δός, ποίει*, or of a verb denoting *what ought to be, must be*, e. g. *χρή, δεῖ*; so in clauses containing a wish, entreaty, precept and compact. Il. η, 179 sq. *ὦδε δέ τις ἐπίσκειν, ἰδὼν εἰς οὐρανὸν εὐρύν*. Ζεῦ πάτερ, ἡ Αἴαντα λαχεῖν, ἡ Τυδείος νιόν, ἡ αὐτὸν βασιλῆα πολυχρῖσσο Μικηῆς! Aesch. Suppl. Θεοὶ πολλῖται, μὴ με δουλείας τυχεῖν. X. Ven. 5, 11. *τὸν δὲ κυνηγέτην ἔχοντα ἐξιέναι ἡμελημένην ἑλαφρὰν ἐσθῆτα ἐπὶ τὸ κυνηγέσιον* — *τὸν δὲ ἀρκυωρὸν ἔπεσθαι*.

c. Hence the Inf. is sometimes used in reference to the first and second Pers., in questions denoting indignation. Her. 1, 88. *ὦ βασιλεῦ, κότερον λέγειν πρὸς σέ τὰ νοῶν τυγχάνω, ἢ σιγᾶν ἐν τῷ παρόντι χρόνῳ; shall I speak or be silent?* Od. κ, 431. *ἂ δέϊλοι, πόσ' ἔμεν; τί κακῶν ἱμῖρετε τούτων; whither go, i. e. whither will you go?*

d. Finally, the Inf. is used instead of the Opt., with *αἶ γάρ, εἴθε*, to express a wish. Od. ω, 375 sq. *αἶ γάρ, Ζεῦ τε πάτερ — τοῖος ἔών τοι χθιζὸς ἐν ἡμετέροισι δόμοισι τεύχε' ἔχων ὥμοισιν, ἐφ' ἐστάμεναι καὶ ἀμύνειν ἄνδρας μνηστῆρας!* instead of *ἐφ' ἐσταίην κ. ἀμύνοιμι*.

### § 307. Nom., Gen., Dat. and Acc. with the Infinitive. (558—580.)

1. Most verbs which take the Inf. have, in addition to this object, also a personal object, which is put in the Case that the verb requires, e. g. *Δέομαί σου ἔλθεῖν. Συμβουλεύου σοι σωφρονεῖν. Ἐποτρύνω σε μάχεσθαι*.

REMARK 1. So also *κελεύειν*, which signifies *to impel, to urge*, hence to *command (jubere)*, in Attic prose, is always constructed with the Acc. and the Inf., e. g. *κελεύω σε γράφειν, jubeo te scribere*.

2. When adjectives or substantives are joined with the Inf. to define or explain the predicate, they are put, by Attraction, in the same Case with the personal object.

Gen. with Inf. *Δίδομαι σου προθύμου εἶναί*. X. H. 1. 5, 2. *Κύρου εἰδίοντο ὡς προθυμοτάτου πρὸς τὸν πόλεμον γενέσθαι*



*Dat. with Inf.* Συμβουλευέσοι πρόθυμω εἶναι. X. An. 2. 1, 2. ἔδοξε τοῖς τῶν Ἑλλήνων στρατηγοῖς συσκευασμένοις ἃ εἶχον καὶ ἐξοπλισμένοις προίεσθαι. Hipparch. 7, 1. παντὶ προσήκει ἄρχοντι φρονίμω εἶναι.

*Acc. with Inf.* Ἐποτρύνω σε πρόθυμον εἶναι. Κελεύω σε πρόθυμον εἶναι.

REM. 2. Very frequently, however, the qualifications of the predicate which are joined with the Inf. and refer to the object of the governing or principal verb, are not put in the same Case as this object, but in the Acc.; this is explained by considering the object of the governing verb at the same time as the subject of the Inf., see Rem. 3, e. g. δέομαι ὑμῶν ὑμᾶς βοήθους γενέσθαι. Her. 6, 100. Ἀθηναίων ἐδείθησαν σφίσι βοήθους γενέσθαι. In this sentence, Ἀθηναίων is to be considered as the object of ἐδείθησαν, and the subject of γενέσθαι. Th. 1, 120. ἀνδρῶν σωφρόνων μὲν ἐστίν, εἰ μὴ ἀδικοῖντο, ἡσυχάζειν, ἀγαθῶν δέ, ἀδικουμένων ἐκ μὲν εἰρήνης πολεμῶν. Her. 3, 36. ἐνετείλατο τοῖσι θεράπουσι λαβόντας μὴ ἀποκτεῖναι. X. An. 1. 2, 1. Ξενίῃ ἤκειν παρήγγειλε λαβόντα τοὺς ἄνδρας. Cy. 2. 1, 15. ἔξεστι δ' ὑμῖν, εἰ βούλεσθε, λαβόντας ὅπλα εἰς κίνδυνον ἐμβαλεῖν.

REM. 3. Verbs which take for their object a substantive merely, in the Gen. or Dat., sometimes take, in the construction with the Inf., this object in the Acc., since both objects are united in one. Lys. Fragm. S. 3, p. 144. δέομαι οὖν ὑμᾶς συγγνώμην ἔχειν. Th. 4, 97. προαγορεύειν αὐτοὺς ἐκ τοῦ ἱεροῦ ἀπιόντας ἀποφέρεισθαι τὰ σφέτερα αὐτῶν, instead of αὐτοῖς ἀπιούσιν ἀποφ. X. C. 4. 7, 1. Σωκράτης αὐτάρχεις ἐν ταῖς προσήκουσαις πράξεσιν αὐτοὺς (τοὺς ὁμιλοῦντας αὐτῷ) εἶναι ἐπεμελεῖτο. So also the verbs εἰπεῖν, λέγειν, φράζειν, φωνεῖν, in the sense of *jubere*, are constructed with the Acc. and the Inf., in the Attic poets. S. Ph. 101. λέγω δ' ἐγὼ δόλω Φιλοκλήτην λαβεῖν. Also προσήκει, πρέπει, ἔξεστι, συμβαίνει, ξύμφορόν ἐστι with Dat. or Acc. with Inf., δεῖ, χρή, § 279, Rem. 4. Pl. Ion. 539, e. οὐκ ἂν πρόποι γε ἐπιλήσμονα εἶναι ῥαψῳδὸν ἄνδρα.

3. Besides the instance already mentioned, the Acc. with the Inf. is used in Greek as in Latin, in the following instance. When a subject with its predicate, e. g. ὁ ἀγαθὸς ἀνὴρ εὐδαιμονεῖ, is made the object of our thought or wish, the subject is put in the Acc. (τὸν ἀγαθὸν ἄνδρα) and the predicate in the Inf. (εὐδαιμονεῖν), e. g. Νομίζω τὸν ἀγαθὸν ἄνδρα εὐδαιμονεῖν, *I believe that the good man is happy*. If the predicate is expressed by an adjective, participle or substantive with εἶναι, γίνεσθαι, etc., § 240, (2), e. g. ὁ ἀγαθὸς ἀνὴρ εὐδαίμων ἐστίν, then these words also are put in the Acc., e. g. Νομίζω τὸν ἀγαθὸν ἄνδρα εὐδαίμονα εἶναι.

4. But when the subject of the governing or principal verb is

at the same time the subject of the Inf. also, the subject is not expressed by the Acc. of a personal pronoun in Greek, as in Latin, but is wholly omitted, and when adjectives or substantives stand with the Inf., to explain or define the predicate, they are put, by attraction, in the Nom.

Οἶομαι ἁμαρτεῖν, *I believe I have erred*, or, *that I have erred*, *credo me errasse*. Οἶμι ἁμαρτεῖν. Οἴεται ἁμαρτεῖν. Οἴομεθα ἁμαρτεῖν. Οἶομαι εὐδαίμων εἶναι, *I think I am happy*, or, *that I am happy*, *credo me beatum esse*. Οἶμι εὐδαίμων εἶναι. Οἴεται εὐδαίμων εἶναι. Οἴομεθα εὐδαίμων εἶναι. Ὁ στρατηγὸς ἔφη πρόθυμος εἶναι ἐπιβοηθεῖν. Her. 7, 136. Ξέρξης οὐκ ἔφη ὁμοῖος ἔσεσθαι Λακεδαιμονίοισι· κείνους μὲν γὰρ συγχέει τὰ πάντων ἀνθρώπων νόμιμα, ἀποκτείναντας κήρυκας, αὐτὸς (ipsum instead of se ipsum) δὲ ταῦτα οὐ ποιήσειν.

REM. 4. If, however, where the subject of the governing verb and the Inf. is the same, the subject of the Inf. is to be made emphatic, which is particularly the case in antitheses, then the Acc. with the Inf. is used, as in Latin, e. g. Her. 2, 2 οἱ Αἰγύπτιοι ἐνόμιζον ἑωυτοὺς πρώτους γενέσθαι πάντων ἀνθρώπων, *sc. non alios homines*. 1, 34. Κροῖσος ἐνόμιζε ἑωυτὸν εἶναι πάντων ὑλβιώτατον.—The enclitic pronouns are sometimes used without any special emphasis. Pl. Rp. 400, b. οἶμά με ἀπχοῖναι.

5. When the governing word is an oblique Case of a participle, the qualifications of the predicate which are connected with the Inf., are put, by attraction, in the same Case as that participle.

Pl. Apol. 21, b. ἦλθον ἐπὶ τινα τῶν δοκούντων σοφῶν εἶναι, *veniebam ad aliquem eorum, qui se sapientes esse opinabantur*. Her. 1, 176. τῶν νῦν Λυκίων φασμένων Ξανθίων εἶναι οἱ πολλοὶ εἰσι ἐπήλυδες, *eorum Lyciorum, qui se Xanthios esse dicebant*.

6. The Acc. with the Inf., like the Inf. alone, is used after the following classes of verbs and expressions, (a) of willing and the contrary, § 306, 1, (a); (b) of thinking, believing, saying, § 306, 1, (b); (c) of causing, appointing, naming, § 306, 1, (c); (d) after the impersonal verbs and expressions signifying *must*, *ought*, *should*, *it happens*, e. g. δεῖ, προσήκει, πρέπει, ἔξεστιν, ἐπιεικὲς, καλόν, κακόν, (etc.) ἔστιν, συμβαίνει.

REM. 5. With the impersonal verbs and expressions above mentioned, the Acc. with the Inf. is not to be regarded as the grammatical object, but as the grammatical subject of the sentence; but logically, i. e. in respect to the sense, the Acc. with the Inf. must here be regarded as the logical object, and the impersonal expressions as transitive verbs, e. g. Her. 3, 124.

ἰδοῦν οἱ τὸν πατέρα λούσθαι μὲν ὑπὸ τοῦ Διός, χρίσθαι δὲ ὑπὸ τοῦ ἡλίου (ἰδοῦν οἱ = ἡγεῖτο). Thus it can also be explained why the Greeks and Latins in quoting a phrase, e. g. εὐδαίμονα εἶναι, felicem esse, βασιλέα εἶναι, regem esse, use this construction.

REM. 6. The Greeks are fond of changing the impersonal construction into the personal, by elevating the object into a subject, making the impersonal expression, personal, and referring it to the person of the subject. This is the case, (a) with λέγεται, ἀγγέλλεται, ὁμολογεῖται and the like; (b) with δοκεῖ, it seems; (c) with συμβαίνει, accidit; where this last verb is used personally, the subject stands before it, while with the Acc. and the Inf. it follows the verb; (d) in the phrases δίκαιον, ἄξιον, ἐπίδοξον, δυνατόν, ἀμήχανον, χαλεπὸν ἐστίν, etc.; (e) in the phrase τοσοῦτον δέω with the Inf. followed by ὥς τε with the Inf. or Ind. (*tantum abest, ut — ut*) so far is it from, and πολλοῦ δέω with the Inf.

Λέγεται τὸν βασιλέα ἀποφυγεῖν and λέγεται ὁ βασιλεὺς ἀποφυγεῖν. X. Cy. 5. 3. 30. ὁ Ἀσσύριος εἰς τὴν χώραν ἐμβάλλειν ἀγγέλλεται. An. 3. 1, 21. λελύσθαι μοι δοκεῖ καὶ ἡ ἐκείνων ὑβρις καὶ ἡ ἡμετέρα ὑποψία. On the Acc. with the Inf., see Rem. 5. Pl. Phaedon. 74, a. ἄρ' οὐν οὐ κατὰ πάντα ταῦτα συμβαίνει τὴν ἀνάνησιν εἶναι μὲν ἀφ' ὁμοίων κτλ. 67, c. κάθαρσις εἶναι οὐ τοῦτο ξυμβαίνει. Δίκαιός εἰμι τοῦτο πράττειν instead of δίκαιόν ἐστὶ με τοῦτο πράττειν. Δίκαιός εἰμι εἶναι ἐλευθερός. Her. 6, 12. ἐπίδοξοι τωὐτό τοῦτο πεύσεσθαι εἰσι. X. Cy. 5. 4. 19. ἄξιό γ' ἐσμεν τοῦ γεγενημένου πράγματος τοῦτου ἀπολαύσαι τι ἀγαθόν. Isocr. Paneg. 76, 168. τοσοῦτον δέουσι ἐλεῖν, ὥς τε καὶ μᾶλλον χαίρουσιν ἐπὶ τοῖς ἀλλήλων κακοῖς, so far are they from pitying, that they rather rejoice even, etc.

REM. 7. The personal construction with the verbs δοκεῖν, δοικέναι, λέγεσθαι and the like, extends also to clauses with ὥς expressing comparison, as is the case in Latin with *ut videor, ut videris*, etc. instead of *ut videtur*. Pl. Rp. 426, b. οὐκ ἐπαινέτης εἶ, ἔφην ἐγὼ ὥς ἔοικας τῶν τοιοῦτων ἀνδρῶν. X. An. 1. 10, 18. ἦσαν δ' αὐταί, ὥς ἐλέγοντο, τετρακόσιοι ἄμαζαι. 6, 3. 25. οἱ πολέμιοι δέ, ὥς γ' ἡμῖν ἐδόκουν, τοῦτο δέσαντες ἀπῆλθον.

REM. 8. On the Acc. with the Inf. in exclamations, see § 308, Rem. 2.

## § 308. II. Infinitive with the Article. (561, 562.)

1. The Inf. with the article is treated in all respects like a substantive, and, indeed, is such, since, by means of the article, it can be declined through all the Cases, and is capable of expressing all those relations, which are indicated by the Cases of substantive, with and without prepositions. On the contrary, it here also, as in the Inf. without the article, § 305, 2, retains the nature of a verb, e. g. (a) τὸ γράφειν, τὸ γράψαι, τὸ γεγραφέναι, τὸ γράψειν; (b) τὸ ἐπιστολὴν γράφειν, τὸ τῆς ἀρετῆς ἐπιθυμεῖν, τὸ τοῖς πολεμίοις μάχεσθαι; (c) τὸ καλῶς γράφειν, τὸ καλῶς ἀποθανεῖν, the beautiful death. Yet pronouns in the Neut. Sing., as

attributives, are connected with the Inf. In this way, whole clauses, by prefixing the article, are represented as one extended substantive idea.

2. When the Inf., whether used as a subject or object, has subject and predicate qualifications belonging to it, both these, as in the case of the Inf. without the article, are put in the Acc., because the Inf., even as a subject, is considered *dependent*, § 307, Rem. 5. When, however, the subject of the Inf. is not different from the principal subject of the sentence, it is not expressly stated, and the predicate qualifications are put, by means of attraction, in the same Case as the principal subject of the sentence, i. e. in the Nom.

(a) Nominative (subject). X. Cy. 5. 4, 19. τὸ ἀμαρτάνειν ἀνθρώπους ὄντας οὐδέν, οἶμαι, θαυμαστόν. 7. 5, 82. οὐ τὸ μὴ λαβεῖν τὰ ἀγαθὰ οὕτω γε χαλεπόν, ὥσπερ τὸ λαβόντα στερηθῆναι λυπηρόν.

(b) Genitive, both as an attributive and as an object of a verb. X. An. 1. 3, 2. Κλισάρχος μικρὸν ἐξέφυγε τοῦ μὴ καταπετρωθῆναι. Cy. 1. 4, 4. ὥς δὲ προῆγεν ὁ χρόνος αὐτὸν (τὸν Κύρον) σὺν τῷ μεγέθει εἰς ὥραν τοῦ πρόσθετον γενέσθαι. 1. 5, 13. τί οὖν ἐστὶν ἡ τοῦ ἀλέξασθαι δικαιοτέρον, ἢ τοῦ τοῖς φίλοις ἀρῆγειν κάλλιον; C. 1. 2, 55. Σωκράτης παρακάλει ἐπιμελεῖσθαι τοῦ ὥς φρονιμώτατον εἶναι καὶ ὠφελιμώτατον. The Gen. is often used to explain the preceding substantive, e. g. Pl. L. 657, b. ἡ ζήτησις τοῦ καινῇ ζεῖν ἀπὸ μουσικῇ χρῆσθαι. With prepositions, e. g. ἀντί, *instead of*, or in the sense of the Latin *tantum abest, ut* — *ut*, *χωρίς*, *except*, *besides*, *μέχρι*, *until*, *ἐκ*, *from*, *in consequence of*, *ἀνευ*, *without*, especially *ἐνεκα* and *ὑπὲρ* with the Gen. in connection with *μή*, *in order that not*, *in order not*. Th. 1, 69. ἀντί τοῦ ἐπελθεῖν (invadere) αὐτοὶ ἀμύνεσθαι βούλεσθε μάλλον ἐπιόντας. X. H. 3. 4, 12. ὁ Ἀγησλλας ἀντί τοῦ ἐπὶ Καρίαν ἰέναι, εὐθὺς τὰναντία ἀποστρέψας ἐπὶ Φρυγίαν ἐπορεύετο. Hier. 4, 3. δορυφοροῦσιν ἐπὶ τοὺς κακούργους ὑπὲρ τοῦ μηδένα τῶν πολιτῶν βιασθῆναι θανάτῳ ἀποθνήσκειν. Very frequently τοῦ, τοῦ μὴ is used to denote a purpose, an object, *in order that*, *in order that not*, § 274, 3, (a), since by the language, as is frequently the case, that which calls forth the action is substituted for that which is to be done or for the result. Th. 1, 4. Μίνως τὸ ληστικὸν καθήκει ἐκ τῆς θαλάσσης τοῦ τὰς προσόδους μάλλον ἰέναι αὐτῷ *in order that his revenues might come in better*. X. Cy. 1. 3, 9. οἱ τῶν βασιλέων οἰνοχόοι εἰς τὴν ἀριστέραν (οἴνου) ἐγχεάμενοι καταβύβοφουσι, τοῦ δὲ,

εἰ φάρμακα ἐγχείουσιν, μὴ λυσιτελεῖν αὐτοῖς. 6, 40. τοῦ μὴ διαφύγειν τὸν λάγῳ ἐκ τῶν δικτύων σκοποὺς καθίστης.

(c) Dative. Pl. Phaed. 71, c. τῷ ζῆν ἐπὶ τι ἐναντίον, ὥσπερ τῷ ἐργηγορῆναι τὸ καθεύδειν. With attraction, Th. 2, 42. παθεῖν μᾶλλον ἡγησάμενοι ἢ τῷ ἐνδόντες σώζεσθαι (*cedendo servari*). X. Hier. 7, 3. δοκεῖ τούτῳ διαφέρειν ἀνὴρ τῶν ἄλλων ζώων, τῷ τιμῆς ὀρέγεσθαι, *to differ from other animals in this, that*. With prepositions, e. g. ἐπὶ with the Dat., *on the condition that, ἐν*. Pl. Gorg. 456, e. (οἱ γονεῖς τοὺς παῖδας τοῖς παιδοτρύβαις) παρέδωκαν ἐπὶ τῷ δικαίως χρῆσθαι τοὔτοις (τοῖς ὄπλοις) πρὸς τοὺς πολεμίους. S. Aj. 554. ἐν τῷ φρονεῖν — ἡδιστος βίος.

(d) Accusative. Pl. Gorg. 522, e. αὐτὸ τὸ ἀποθνήσκειν οὐδεὶς φοβεῖται. With prepositions, e. g. πρὸς with the Acc., *in order that, εἰς, in order that, in order to*, especially διὰ with the Acc., *on account of, because that*. X. C. 1. 2, 1. Σωκράτης πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένος (ἦν). Cy. 8. 1, 3. μέγιστον ἀγαθὸν τὸ παιδαρχεῖν φαίνεται εἰς τὸ κατὰ πράττειν τὰ ἀγαθὰ. With Attraction, X. Ven. 12, 21. ἡ ἀρετὴ πανταχοῦ πάρεστι διὰ τὸ εἶναι ἀθάνατος. Cy. 1. 4, 3. ὁ Κύρος διὰ τὸ φιλομαθῆς εἶναι πολλὰ τοὺς παρόντας ἀνηρώα, καὶ ὅσα αὐτὸς ὑπ' ἄλλων (sc. ἀνηρωτᾶτο), διὰ τὸ ἀγχίνους εἶναι ταχὺ ἀπεκρίνετο.

REMARK 1. Many verbs and verbal expressions, which are commonly constructed with an Inf. merely, sometimes take also the Inf. with the article τὸ, even when they would have their object, if a substantive, in the Gen. The addition of the article, gives greater emphasis to what is expressed by the Inf. X. C. 3. 6, 6. τὸ πλουσιωτέραν τὴν πόλιν ποιεῖν ἀναβαλοῦμεθα. Cy. 1. 6, 32. οὐκ ἀπέχοντο οὐδ' ἀπὸ τῶν φίλων τὸ μὴ οὐχὶ πλεονεκτεῖν αὐτῶν περιᾶσθαι (*ἀπέχεσθαι τινος*). Th. 3, 1. τὸν πλεῖστον ὅμιλον τῶν ψιλῶν εἶργον τὸ μὴ τὰ ἐγγὺς τῆς πόλεως κακοεργεῖν (*εἶργειν τινά τινος*). Pl. Lach. 190, e. ἐγὼ αἴτιος (sc. εἰμὶ) τὸ σε ἀποκρίνασθαι (*αἰτιός εἰμι τινος*). But when a preposition precedes an Inf., the article can never be omitted, because then the Inf. becomes an actual verbal substantive.

REM. 2. Both the Acc. of a substantive and the Inf. with the Acc. of the article, are used to express exclamations and questions implying indignation. In poetry, however, the article is sometimes omitted with the Inf. X. Cy. 2. 2, 3. ἐκεῖνος πανὺ ἀνιθεὶς εἶπε πρὸς εαυτὸν· Τῆς τύχης, τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν! *that I have just now been called hither!* Without the article, Aesch. Eum. 835. ἐμὲ παθεῖν τάδε, φεῦ, ἐμὲ ταλαιφρονα κατὰ γῆν οἰκεῖν, ἀτίετον, φεῦ, μύσος!

REM. 3. There are many phrases, used as adverbial expressions, in which the article τὸ is placed before the Inf. which stands in connection with an adverb or a preposition and its Case. These must be regarded as adverbial Accusatives. See § 279, Rem. 10. The Inf. εἶναι denotes a *state or condition*, e. g. τὸ νῦν εἶναι, *the present state, condition*, and as an adverbial expression, *with respect to, or according to the present state of*

*affairs*, pro praesenti temporis conditione, τὸ τήμῃρον εἶναι, pro hodierni diei conditione. X. An. 1. 6, 9, τὸ κατὰ τοῦτο εἶναι, *so far as he is concerned*. II. 3. 5. 9. τὸ μὲν ἐπ' ἐκείνοις εἶναι ἀπολώλατα, *so far as it depends on them*.

§ 309. *The Participle.*

(503).

1. The idea of the verb, as expressed by the participle, is that of an adjective. The participle is like the adjective, both in its form and in its attributive use; for it has three genders and the same declension as the adjective, and cannot, more than the adjective, be used independently, but must always depend upon a substantive, and hence agrees with it in Gender, Number and Case.

2. On the contrary, the participle differs from the adjective, in retaining, like the Inf., the following properties of the verb,

(a) The participle has different forms to denote the different condition of the action, viz, duration, completion and what is future and impending, e. g. γράφων, *writing*, γεγραφώς, *written*, γράψας, *one who has written*, γράψων, *one who will write*, § 257, Rem. 3.

(b) The participle has Act., Mid. and Pass. forms, e. g. γράψας, *written*, γραψάμενος, *written*, γραφείς.

(c) It governs the same Case as its verb, e. g. γράφων ἐπιστολήν, *writing a letter*, ἐπιθυμῶν τῆς ἀρετῆς, *wishing for virtue*, μαχόμενος τοῖς πολεμίοις.

3. The participle is used in Greek as follows,

(a) In all respects like the adjective either as an immediate attributive qualification of a substantive, e. g. ὁ γράφων παῖς, *the writing boy*; or as a predicate in connection with εἶναι, e. g. τὸ ῥόδον ἀνθ' οὗ ἐστίν.

(b) To denote such an attributive qualification of the substantive as is expressed in English by placing the participle after the substantive, or by translating it by the relative, *which*, e. g. Γυνή τις ὄρνιν ἔχε καθ' ἑκάστην ἡμέραν ὠδὸν ἀντὶ τίκτουσαν, *a hen laying, or which laid an egg daily*.

(c) It is used, agreeing with the object of a verb, to complete the idea of the object, e. g. ὁρῶ ἀνθρώπον τρέχοντα.

(d) To denote, adverbially, subordinate qualifications of the principal action, e. g. Κῦρος γελῶν εἶπεν.

REMARK. As the use of the participle, mentioned under 3, (a), is explain-

ed in §§ 264, 1. and 238, Rem. 7, and as No. (b) has no further difficulty, only the usage mentioned under 3, (c) and (d) now remains to be considered.

§ 310. *The Participle as the completion of the verbal idea.* (564—574.)

1. As the participle is an attribute, and consequently expresses an action as already belonging to an object, only such verbs can take a participle for their complement, as require for this complement an action which, as an attribute, belongs to an object,—this object being in some action or state.

2. The participle here agrees in Case with the substantive object of the principal verb, but this object is in the Case which the principal verb otherwise requires. *Ἀκούω Σωκράτους* and *ἤκουσά ποτε Σωκράτους περὶ φίλων διαλεγόμενον*. *Χαίρω σοι* and *χαίρω σοι ἐλθόντι*. *Ὀρώ ἄνθρωπον* and *ὀρώ ἄνθρωπον τρέχοντα*.

3. But when the subject of the principal verb is also the object of the same verb, as *οἶδα (ἐγὼ) ἐμὲν τὸν θνητὸν ὄντα*, then the personal pronoun, which would be the object of the verb, is omitted, and the participle is put, by means of attraction, in the same Case as the subject of the principal verb, i. e. in the Nom. Comp. § 307, 4., e. g. *οἶδα θνητὸς ὢν*. For more examples, see No. 4.

REMARK 1. Yet the Acc. of the personal pronoun and participle, as the object of the principal verb, is expressed, when the subject as an object is emphatic. Comp. § 307, Rem. 2. X. Cy. 1. 4, 4. *οὐχ, ἃ κρείττων ἦδει ὢν, ταῦτα προῦκαλεῖτο τοὺς συνόντας, ἀλλ' ἄπερ εὖ ἦδει ἑαυτὸν ἥτιονα ὄντα, ταῦτα ἐξήρχε*. 5, 10. *περιεῖδον αὐτοὺς γήρα ἀδυνάτους γενομένους*, *they permitted themselves to become enfeebled by old age*.

REM. 2. With *σύνοιδα*, *συγγιγνώσκω ἐμαυτῷ*, the participle can either refer to the subject contained in the verb, or to the reflexive pronoun which stands with the verb; if it refers to the subject, it is put in the Nom., if to the pronoun, in the Dat., e. g. *σύνοιδα (συγγιγνώσκω) ἐμαυτῷ εὖ ποιήσας* or *σύνοιδα ἐμαυτῷ εὖ ποιήσαντι*. Pl. Apol. 21, b. *ἐγὼ ξύν-οιδα ἐμαυτῷ σοφὸς ὢν*. 22, d. *ἐμαυτῷ ξυνήδειν οὐδέν ἐπισ-ταμέην*. But when the subject is not at the same time the object, but is different from the object, then the object with its participle is either put in the Dat. e. g. *σύνοιδά σοι εὖ ποιήσαντι*,—X. S. 4, 62. *τί μοι σύνοισθα τοιοῦτον ἐργασμέην*; (quid me tale commisisse scis?) or (though more seldom) the Substantive is put in the Dat., but the participle in the Acc., e. g. *ἐγὼ σοι σύνοιδα εὖ ποιήσαντα*. X. O. 3, 7. *ἐγὼ σοι σύνοιδα*

ἐπὶ μὲν κωμῳδῶν θεῶν καὶ πάνν προῦ ἀνιστάμενον, καὶ πάνν μικρὰν ὁδὸν βαδίζοντα καὶ ἐμὲ ἀναπείθοντα προθύμως συνθεῖσθαι. Also λανθάνω ἐμαυτὸν ποιεῶν τι. X. An. 6. 1, 22. (οἱ ἱππεῖς) ἔλα- θον αὐτοὺς ἐπὶ τῷ λόφῳ γενόμενοι. — With εἰκέναι, to appear, to seem, to be like, and ὅμοιον εἶναι, the participle in relation to the sub- ject, sometimes stands in the Nom., though more frequently in the Dat., and with ὅμοιον εἶναι, in the Dat. almost without an exception. X. H. 6. 3, 8. εἰσίκετε τυραννίῃ μᾶλλον ἢ πολιτείαις ἡδόμενοι. An. 3. 5, 13. ὅμοιοι ἦσαν θανμαζέουσιν. Pl. Menon. 97, α. ὅμοιοι ἐσμεν οἰκὸρ ὁρῶς ὡμο- λογηχόσι. Rp. 414, c. εἰκας, ἔφα, ὅκονσν τι λίγυν.

4. The verbs and expressions, with which the participle is used as a complement, are the following,

(a) Verba *sentiendi*, i. e. such as denote a perception by the senses or by the mind, e. g. ὁρᾶν, ἀκούειν, εἰδέναι, *to know*, ἐπίστασθαι, *to know*, μαρτυρεῖν, *to perceive*, γινώσκειν, *to know*, ἐνθυμησθαι, *to consider*, πυνθάνεσθαι, *to perceive*, αἰσθάνεσθαι, μνησέσθαι, ἐπιλανθάνεσθαι, etc.

Th. 1. 32. ἡμεῖς ἀδύνατοι ὁρῶμεν ὄντες περιγεῖσθαι. Ὅρῳ σε τρέχοντα. Ἀκούειν with the Gen. of an immediate perception, and more frequently with the Acc. of the mediate perception. X. C. 2, 4, 1. ἤκουσα δὲ ποτε αὐτοῦ καὶ περὶ φίλων διαλεγομένου. H. 4, 8, 29. ἤκουσε τὸν Θρασύβουλον προσιόντα. Cy. 1, 4, 25. Καμβύσης ἤκουσεν ἀνδρὸς ἡδὴ ἔργα διαχειριζόμενον τὸν Κῦρον. Οἶδα θνητὸς ὢν. Οἶδα ἄνθρωπον θνητὸν ὄντα. Her. 3, 1. ὦ βασιλεῦ, διαβεβλημένος ὑπὸ Ἀμάσιος οὐ μανθάνεις; 40. ἡδὺ πυνθάνεσθαι ἄνδρα φίλον καὶ ξεῖνον εὖ πρήσσοντα. X. C. 2, 2, 1. αἰσθόμενος δὲ ποτε Λαμροκλέα πρὸς τὴν μητέρα χαλεπαίνοντα. With the Gen., § 273, 5, (e). 4, 4, 11. ἥσθησαι οὐκ πώποτε μου ψευδομαρτυροῦντος ἢ συκοφαντοῦντος.

(b) *Verba declarandi*, i. e. verbs which signify *to declare, to show, to make clear* and the like, e. g. *δεικνύναι, to show, to exhibit, δηλοῦν, ὁλῶν ποιεῖν, φαίνειν, to show, φαίνεσθαι, to show one's self, apparere, ὁλῶν and φανερόν εἶναι, ἐλέγχειν, ἐξελέγχειν, to prove, to convict, ἀλίσκεσθαι, to be convicted, ποιεῖν, to represent, εὐρίσκειν, to find, etc.*

Her. 7, 18. Ἀγρίβανος, ὃς πρότερον ἀποσπεύδων μῦθος φαίνεται, τότε ἐπισπεύδων φανερός ἦν. 6. 21. Ἀθηναῖοι δὴλον ἐποίησαν ὑπερχθισθέντες τῇ Μιλήτου ἀλώσει. Isocr. Evag. 190, d. τοῖς ποιηταῖς τοὺς θεοὺς οἷόν τ' ἐστὶ ποιῆσαι καὶ διαλεγόμενους καὶ συναγωνιζομένους, οἷς ἂν βουλευθῶσιν. Dem. Aph. 1. 819, 20. ἔγδ' ὡς ἐλεγχθήσεται ψευδόμενος.



REM. 3. Instead of the impersonal phrases *δηλόν ἐστι, φανερόν ἐστι, φαίνεται*, apparet, the Greek uses the personal construction, comp. § 307, Rem. 6, e. g. *δηλός εἰμι, φανερός εἰμι, φαίνομαι τὴν πατρίδα εὖ ποιήσας*. X. An. 2. 6, 23. *στέργων φανερός μὲν ἦν οὐδένα, ὕψω δὲ φαίη φίλος εἶναι, τοῦτω ἔνδηλος ἐγίγνετο ἐπιβουλεύων*. Pl. Apol. 23, d. *κατάδηλοι γίγνονται πρὸς ποιούμενοι μὲν εἶδέναι, εἰδότες δὲ οὐδέν*.

(c) Verba *affectuum*, i. e. verbs which denote an affection of the mind, e. g. *χαίρειν, ἡδεσθαι, ἀγάλλεσθαι, ἀγαπᾶν, to be content, ἄχθεσθαι, ἀγανακτεῖν, αἰδεῖσθαι* and *αἰσχύνεσθαι, to be ashamed, μεταμελεῖσθαι, μεταμελεῖ, ὀργίζεσθαι, βαρύνεσθαι, ῥαδίως, χαλεπῶς φέρειν*, etc.

X. H. 6. 4, 23. *ὁ θεὸς πολλάκις χαίρει τοῖς μὲν μικροῖς μεγάλους ποιοῦν, τοῖς δὲ μεγάλους μικροῖς*. Hier. 8, 4. *διαλεγόμενοί τε ἀγαλλόμεθα τοῖς προτετιμημένοις μᾶλλον, ἢ τοῖς ἐκ τοῦ ἴσου ἡμῖν οὖσι*. Th. 1. 77. *ἀδικοῦμενοι οἱ ἄνθρωποι μᾶλλον ὀργίζονται, ἢ βιαζόμενοι*. 4, 27. *(οἱ Ἀθηναῖοι) μετεμέλοντο τὰς σπονδὰς οὐ δεξάμενοι*. 5, 35. *τοῖς ἐκ τῆς νήσου δεσμώτας μετεμέλοντο ἀποδεδωκότες*. Eur. Hipp. 8. *τιμώμενοι χαίρουσιν (οἱ θεοὶ) ἀνθρώπων ὕπο*. *Χαίρω σοι ἐλθόντι*. Pl. Rp. 475, b. *ὑπὸ σμικροτέρων καὶ φανλοτέρων τιμώμενοι ἀγαπῶσιν*.

(d) Verbs signifying to satisfy one's self with something, to enjoy something, to be full of something, e. g. *τέρπεσθαι, ἐμπίπλασθαι, μεστὸν εἶναι* and the like.

Od. α, 369. *νῦν μὲν δαινύμενοι τερπόμεθα*. Il. ω, 633. *ἐπεὶ τάρπησαν ἐς ἀλλήλους ὀρόωντες*. S. OC. 768. *μεστός ἦν θυμούμενος*. Eur. Ion. 924. *οὐ τοι σὸν βλέπων ἐμπίπλαμαι πρόσωπον*. Her. 7, 146. *ἐπεὶ ταῦτα θεεύμενοι ἔωσι πληρεές*.

(e) Verbs signifying to oversee, to permit, to permit to happen, to bear, to endure, to persevere, also to be wearied, and to be exhausted, e. g. *περι- καθ- εἰς- ἐφορᾶν, προίεσθαι, to neglect, to permit, ἀνέχεσθαι, καρτερεῖν, ὑπομένειν, λιπαρεῖν, perseverare, κάμνειν, ἀπειπεῖν*, etc.

Her. 7, 168. *οὐ περιόπτει ἐστὶ ἡ Ἑλλὰς ἀπολλυμένη*. 101. *εἰ Ἕλληνες ὑπομένουσιν χεῖρας ἐμοὶ ἀνταειρόμενοι*. 9, 45. *λιπαρέεστε μένοντες*. 3, 65. *(ὑμῖν ἐπισκήπτω) μὴ περιῖθεϊν τὴν ἡγεμονίην αὐτῖς ἐς Μήδους περιελθούσας*. Isocr. Archid. 125, 47. *ἀπέλοιμεν ἂν ἀκούοντές τε καὶ λέγοντες, εἰ πάσας τὰς τοιαύτας πράξεις ἐξετάζοιμεν*. X. Cy. 5. 1, 26. *ὁρῶντές σε ἀνεξόμεθα καὶ καρτερήσομεν ὑπὸ σοῦ εὐεργετούμενοι*. An. 5. 1, 2. *ἀπείρηκα ἤδη συσκευαζόμενοι*.

μενος καὶ βαδίζων καὶ τρέχων καὶ τὰ ὅπλα φέρων καὶ ἐν τάξει ἰὼν καὶ φυλακὴς φυλάττων καὶ μαχόμενος. Th. 1, 86. τοὺς συμμάχους οὐ περιεφόμεθα ἀδικουμένους. 2, 73. Ἀθηναῖοι φασιν, ἐν οὐδενὶ ἡμῶς προέσθαι ἀδικουμένους. For ἀνέχεσθαι with the Gen., see § 275, 1.

(f) Verbs signifying to begin, and cease, to make cease, to be remiss in something, e. g. ἄρχεσθαι, ὑπάρχειν; παύειν, παύεσθαι, λήγειν, διαλλάττειν, ἀπαλλάττεσθαι; μεθίεσθαι, λείπεσθαι, ἐκλείπειν, ἐπιλείπειν, etc.

Her. 6, 75. Κλεομένης δὲ παραλαβὼν τὸν σίδηρον, ἄρχετο ἐκ τῶν κνημέων ἐωϋτὸν λωβώμενος. Παύω σε ἀδικοῦντα. Παύομαι σε ἀδικῶν. X. O. 1, 23. (αἱ ἐπιθυμίαι) ἀκιζόμεναι τὰ σώματα τῶν ἀνθρώπων καὶ τὰς ψυχὰς καὶ τοὺς οἴκους οἵποτε λήγουσιν, ἔστι ἂν ἄρχωσιν αὐτῶν. καὶ ἄλλα γε δη μνρία ἐπιλείπω λέγων, to omit in speaking. Symp. Ἐλλείπεται εὐποιῶν τοὺς εὐεργετοῦντας ἑαυτόν. Pl. Phileb. 26, b. 186, b. ἄρξομαι ἀπὸ τῆς ἱατρικῆς λέγων. Menex. 249, b. τοὺς τελευταίους τιμῶσα οὐδέποτε ἐκλείπει (ἡ πόλις).

(g) Verbs signifying to be fortunate, to distinguish one's self, to excel, to be inferior, to do well, to err, e. g. εὐτυχεῖν, νικᾶν, κρατεῖν, ἡττᾶσθαι, εὐποιεῖν, ἀμαρτάνειν, ἀδικεῖν, etc.

Her. 5, 24. εὐ ἐποίησας ἀφικόμενος. Th. 1, 53. ἀδικεῖτε πολέμου ἄρχοντες καὶ σπονδὰς λύοντες. 2, 71. οὐ δίκαια ποιεῖτε ἐς γῆν τὴν Ἰλλυαίων στρατεύοντες. Ἀμαρτάνεις ταῦτα ποιεῖν. Pl. Phaedon. 60, c. εὐ γ' ἐποίησας ἀναμνήσας με. X. Hier. 11, 14 sq. πάντας (τοὺς φίλους) περὶ νικᾶν εὐποιῶν· ἐὰν γὰρ τοὺς φίλους κρατῇς εὐποιῶν, οὐ μὴ σοι δύνωνται ἀντέχειν οἱ πολέμοι. An. 2, 3, 23. οὐχ ἡττησόμεθα εὐποιοῦντες.

(h) The verbs περιᾶσθαι (especially in Herodotus), to try or attempt something, παρασκευάζεσθαι (usually with ὤς and the Fut. Part.), and the Ionic phrases πολλὸς εἰμι, ἔγκειμαι, γίγνομαι, to be urgent about, to lay it to heart, to consider of importance.

Her. 7, 9. ἐπερῆθην ἐπελαύνων ἐπὶ τοὺς ἄνδρας τούτους. Pl. Phileb. 21, a. οὐκοῦν ἐν σοὶ περιώμεθα βασιανίζοντες ταῦτα; Th. 2, 7. οἱ Ἀθηναῖοι παρεσκευάζοντο ὡς πολεμήσοντες. Without ὡς, 18. (οἱ Πελοποννήσιοι) προςβόλως παρεσκευάζοντο ποιησόμενοι. X. H. 4, 1, 41. παρεσκευάζετο πορευσόμενος. Her. 7, 158. ὁ Γκιῶν πολλὸς ἐνέκειτο λέγων. 9, 91. πολλὸς ἦν λισσόμενος ὁ

ξείνος. 1, 98. *Διήοκης ἦν πολλὸς ὑπὸ παντὸς ἀνδρὸς αἰνεόμενος.* 7. 10, 3. *παντοῖοι ἐγένοντο Σκύθαι δεόμενοι Ἰώνων λῦσαι τὸν πόρον.*

(i) Certain expressions, mostly impersonal, e. g. it is fit, useful, profitable, good, agreeable, shameful, it is to my mind, and the like; after these, however, the Inf. is equally correct, and even more frequent, when the action of the dependent verb is not considered as already belonging to the subject, but as resulting or following from the action implied in the above impersonal expressions.

*Πρέπει μοι ἀγαθῷ ὄντι and ἀγαθῷ εἶναι.* Th. 1, 118. *ἐπηρώτων τὸν Θεόν, εἰ (sc. αὐτοῖς) πολεμοῦσιν ἄμεινον ἔσται.* Pl. Alcib. 1. 113, d. *σκοποῦσιν, ὑποτέρα συνοίσει πράξασιν.*

(k) The verb ἔχειν signifying *to be in a condition or state*, forms with the participle an apparent periphrasis of the simple finite verb from which the participle comes. This periphrasis is only apparent, since no form of the finite verb would denote the full force of ἔχειν, which in this construction always expresses the continued condition of the action, similar to the Latin *aliquid pertractatum habere*.

Her. 3, 65. *δὲ ὅλῳ ἔχουσι αὐτὴν (τὴν ἡγεμονίην) κτησάμενοι.* 6, 12. *ἀνδρὶ Φωκαεῖ ἀλαζόνι ἐπιτρέψαντες ἡμέας αὐτοὺς ἔχομεν.* X. An. 1. 3, 14. *πολλὰ χρήματα ἔχομεν ἀνηρπακότες.* Dem. Phil. 3. 113, 12. *καὶ Φερὰς πρόην ὡς φίλος εἰς Θετταλῶν ἐλθὼν ἔχει καταλαβών.* On the contrary, *ἔχω λέγειν, I can say.*

(l) Finally, the participle is used as a complement with the following verbs, (α) *τυγχάνω, to happen*; (β) *λανθάνω, to be concealed*; (γ) *διατελῶ, διαγίγνομαι, διάγω, to continue*; (δ) *φθάνω, to come before, to anticipate*; (ε) *οἶχομαι, to go away, to depart*. In English, these verbs are often rendered by an adverb, and the participle connected with them, by a finite verb.

Her. 1, 44. *ὁ Κροῖσος φονεῖα τοῦ παιδὸς ἐλάνθανε βόσκων, unobserved, secretly.* 3, 83. *καὶ νῦν αὕτη ἡ οἰκίη διατελεῖ μόνῃ ἐλευθείῃ ἑοῦσα Περσέων, continually.* *Διάγω, διατελῶ, διαγίγνομαι καλὰ ποιεῶν, continually, always.* 1, 157. *ᾗ χετο φεύγων, he fled away.* 6, 138. *οἶχοντο ἀποπλέοντες.* *Οἶχομαι φέρον, I carry away.* Th. 4, 113. *ἔτυχον ὄπλιται ἐν τῇ ἀγορῇ καθεύδοντες ὡς πενήκοντα, happened to be sleeping.* *Τυγχάνω* is always used, where an event has not

taken place by our intention or design, but by the accidental coöperation of external circumstances, or by the natural course of things. In English it can generally be translated by *happen to be*, *chance to be*, sometimes it cannot be translated at all. X. Cy. 1. 3, 12. χαλεπὸν ἦν ἄλλον φθάσαι τοῦτο ποιήσαντα, *it was difficult for another to do this before him, or to anticipate him in doing it*. Her. 4, 136. ἔφθησαν πολλῶ οἱ Σκύθαι τοὺς Πέρσας ἐπὶ τὴν γέφυραν ἀπικόμενοι, *long before the Persians*. The conjunction πρὶν ἢ (or ἢ alone) with the Inf. can also follow φθάνειν, e. g. Her. 6, 116. ἔφθησαν ἀπικόμενοι, πρὶν ἢ τοὺς βαρβύρους ἤκειν. Οὐ φθάνειν followed by καί, καὶ εὐθύς, may be translated by *scarcely*—*when*, *no sooner*—*than*, e. g. Isocr. Paneg. 58, 86. (οἱ Λακεδαιμόνιοι) οὐκ ἔφθησαν πυθόμενοι τὸν περὶ τὴν Ἀττικὴν πόλεμον, καὶ πάντων τῶν ἄλλων ἀμελήσαντες ἦγον ἡμῖν ἀμνηστές, *the Lacedaemonians no sooner heard of the war in Attica, than they left everything to come to our defence, or they scarcely heard, when, etc.* So in the phrase, οὐκ ἂν φθάνοις ποιεῖν τι, *you should do nothing quicker, i. e. you cannot do it too quickly, or do it quickly*. X. C. 2. 3, 11. οὐκ ἂν φθάνοις λέγων; (quin statim loqueris? i. e. quantocius dicas?) 3. 11, 1. οὐκ ἂν φθάνοις; ἔφη, ὑκολοῦσόντες; *will you not follow immediately? οὐκ ἂν φθάνοις περ αἰνῶν; will you not be quick in saying this, will you not say it quickly?* (i. e. statim reliqua conclude.)

REM. 4. The relation expressed by λατθάνειν and φθάνειν is sometimes so changed, that they take the form of participles and thus serve to complete the idea of the principal verb. X. Cy. 3. 3, 18. φθάνοντες ἡδὴ δροῦμεν τὴν ἐκείνων γῆν. 6. 4, 10. ἡ δὲ λαθοῦσα αὐτὸν συνεφέπετο.

REM. 5. The Part. of the verb εἶναι, connected with adjectives or substantives, with several of the above named verbs, is sometimes omitted, even when εἶναι is an *essential* word; also after *Verba sentiendi* and *declarandi*, e. g. Dem. Ph. 1. 45, 18. εἰδὼς ἐνιρεπεῖς ἑμᾶς. 54, 41. ἐν τῇ Χερρόνησῳ πύθθησθε Φίλιππον (sc. ὄντα, *tarrying*); very often with φαίνομαί, not seldom also with τυγχάνω, διατελεῶ, διαγίγνομαι, e. g. X. C. 1. 6, 2. ἀνυπόδητός τε καὶ ἀχίτων διατελεῖς.

### §311. Remarks on the difference between the usage of the Participle and Infinitive.

Some verbs of the classes above mentioned are also constructed with the Inf., yet with a different meaning.

1. Ἀκούειν constructed with a Part., implies an immediate perception, or if indirect, yet one that is sure and well-grounded; constructed with the Inf., it implies a perception not immediate but derived by hear-say, e. g. Ἀκούω αὐτοῦ διαλεγόμενον (i. e. ejus sermones auribus meis percipio). Καμβύσης ἤκουσε τὸν Κύρον ἀνδρὸς ἡδὴ ἔργα διαχειζομένου. See §310, 4, (a). But X. Cy. 1. 3, 1. ἰδεῖν ἐπεθύμει δ

- <sup>1</sup> Ἀστυάγης τὸν Κῦρον, ὅτι ἤκουε, *ex aliis audiverat*, καλὸν ἀγαθὸν αὐτὸν εἶναι.
2. *Εἰδέναι* and *ἐπιστασθαι* with the Part., *to know*, with the Inf. *to know how to do something, to be able*. Οἶδα (*ἐπισταμαι*) θεοὺς σεβόμενος, *I know that I honor the gods*; but, Eur. Hipp. 1009. ἐπισταμαι θεοὺς σέβειν, *I know how to honor the gods*. S. Aj. 666. εἰσέμεσθα μὲν θεοὺς εἴκειν. Also νομιζέειν with the meaning, *to be convinced, to know*, (*εἰδέναι*) is connected with a Part.; still, this occurs very rarely. X. An. 6. 6, 24. νόμιζε δ', ἐὰν ἐμὲ νῦν ἀποκτείνῃς, — ἄνδρα ἀγαθὸν ἀποκτείνων.
3. *Μανθάνειν* with the Part., *to see into, to perceive*, with the Inf. *to learn*. Μανθάνω σοφὸς ὦν, *I perceive that I am wise*, σοφὸς εἶναι, *I learn to be wise*. X. Cy. 4. 1, 18. μαθήσονται ἐναντιοῦσθαι (τοῖς πολέμοις).
4. *Γινώσκειν* with the Part. *to know, to perceive*, with the Inf. *to learn, to judge, to determine*. Γινώσκω ἀγαθοὺς ὄντας τοῖς στρατιώταις τοὺς ἀγῶνας, *I perceive that the prize-fights are useful*, but ἀγαθοὺς εἶναι, *I judge that*, etc. X. Apol. 33. (Σωκράτης) ἔγνω τοῦ ἐτιζῆν τὸ τεθνάναι αὐτῷ κρεῖσσον εἶναι, *judicavit*. Isocr. Trap. 361, d. ἔγνωσαν Πασίωνα ἐμοὶ παραδοῦναι τὸν πῦδα, *they concluded to give up*, etc.
5. *Λίσσασθαι* with a Part. *to perceive, to observe, to understand, to learn*, with the Inf. *to think, to imagine, opinari*. Λίσσάνομαι σε μέγα παρὰ βουσιεῖ δυνάμενον Th. 6, 59. αἰσθανόμενος αὐτοὺς μέγα παρὰ βουσιεῖ Λαγείῳ δύνυσθαι. 5, 4. οἶκετι ἐπὶ τοῖς ἄλλοις ἐρχεται, αἰσθόμενος οἷκ ἂν πελεῖν αὐτούς, *opinans*, *se iis non esse persuasurum*.
6. *Πυνθάνεσθαι* with a Part. *to learn, to hear, to perceive*; with an Inf. it is used with the same difference of meaning as in the case of ἀκούειν. Πυνθάνομαί σε λέγοντα. Lys. Nicom. 184, 17. πυνθάνομαί τε αὐτὸν λέγειν, ὡς ἡσεῖω καταλύων τὰς θυσίας, *ex aliis audivi*. X. H. 1. 4, 11. ἀνήχθη ἐπὶ κατασκοπῇ τῶν τριήρων, ἃς ἐπυνθάνετο Λακεδαιμονίους αὐτόθι παρασκευάζειν. Th. 5, 55. πυνθόμενοι τοὺς Λακεδαιμονίους ἐξεστρατεῦσθαι.
7. *Μεμνήσθαι* with a Part. *to be mindful, to remember*, with the Inf. *to contemplate doing something, to intend, to endeavor*. Μέμνημαι εὖ ποιήσας τοὺς πολίτας, *I remember to have done good*; εὖ ποιήσαι, *I strive, wish, to do good*. X. An. 3. 2, 39. μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι. Cy. 8. 6, 6. (οἱ σατράπαι) ὅτι ἀνέν τῇ γῇ ἐκάστη καλὸν ἢ ἀγαθὸν ἦ, μεμνήσονται καὶ δεῦρο ἀποπέμψειν. S. 4, 20. μεμνήσῃ διακριθῆναι περὶ τοῦ κάλλους, *thou wilt prepare to contend with me*.
8. *Φαίνεσθαι* with a Part. *to appear, apparere, to show one's self*, with an Inf. *to seem, videri*. Ἐφαίνεται κλαίειν and κλαίειν. X. S. 1, 15. καὶ ἅμα λέγων ταῦτα ἀπεμύτιέτο τε (ὁ γελωτοποιός) καὶ τῇ φωνῇ σαφῶς κλαίειν ἐφαίνετο, *to seem to weep*. Th. 2, 20. αὐτῷ ὁ χῶρος ἐφαίνετο ἐνστρατοπεδεῦσαι.
9. *Ἐοικέναι* with a Part. *to be manifest, to be like, to resemble*, § 310, Rem. 2, with the Inf. *to seem, videri*, Ἐοίκατε τυραννίσι μᾶλλον, ἢ πολιτείαις ἡδόμενοι. X. Hier. 7, 1. ἔοικεν, ἔφη, μέγα τι εἶναι

- ἡ τιμή. Cy. 1. 4, 9. ποιεῖ, ὅπως βούλει· σὺ γὰρ νῦν γε ἡμῶν ἔοικας βασιλεὺς εἶναι.
10. Ἀγγέλλειν with a Part. is used of the annunciation of actual events, with an Inf. of the annunciation of things still uncertain, merely assumed. Dem. Ol. 2. (3). 29, 4. ἀπηγγέλθη Φίλιππος ἡμῖν ἐν Θούρῃ τρίτον ἢ τέταρτον ἔτος τοῦτ' Ἡραίων τεῖχος πολιορκῶν (a settled fact). X. Cy. 1. 5, 30. ὁ Ἀσσύριος εἰς τὴν χώραν ἐμβάλλειν ἀγγέλλεται, whether he had made an actual irruption or not, is uncertain.
11. Δεικνύναι and ἀποφαίνειν with a Part. to show, to point out, with an Inf. to teach. Ἐδειξάσε ἀδικήσαντα. X. An. 2. 3, 14. ἀφίκοιτο εἰς κόμας, ὅθεν ἀπέδειξαν οἱ ἡγεμόνες λαμβάνειν τὰ ἐπιτήδεια. Dem. Cor. 272, 135. (ἡ βουλὴ) ἀσχίνην καὶ προδότην εἶναι καὶ κακόνουν ἡμῖν ἀπέφαινε (docuit). But the Inf. is placed after δεικνύναι, when the object of this verb is not to be represented as a thing perceived, but as a thing possible, e. g. X. C. 2. 3, 17. κινδυνεύσεις ἐπιδεῖξαι, σὺ μὲν χρηστίος τε καὶ φιλάδελφος εἶναι, ἐκείνος δὲ φανλός τε καὶ οὐκ ἄξιός ἐνεργείας.
12. Δηλοῦν with a Part. to disclose, to reveal, with an Inf. to say, to announce, to command. Δηλώσε ἀδικοῦντα. X. Ag. 1, 33. κηρύγματι ἐδήλου, τοὺς μὲν ἐλευθερίας δεομένους ὡς πρὸς σύμμουρον αὐτὸν παρεῖναι (edixit, ut adessent).
13. Ποιεῖν with a Part. to render, to represent, § 310, 4, (b), with an Inf. (a) to cause, (b) to suppose, to put a case. Ποιῶσε γελῶντα. Ποιῶσε γελᾶν. Pl. Symp. 174, c. ἄκλιτον ἐποίησεν (Ὀμηρος) ἐλθόντα τὸν Μενέλεων ἐπὶ τὴν θοῖνην. X. An. 5. 7, 9. ποιῶ δ' ὑμᾶς ἐξαπατηθέντας καὶ καταγοητευθέντας ἢ ἐμοῦ ἢ κείνῃ εἰς Φάσιν, I will suppose, I will put the case.
14. Αἰσχύνεσθαι and αἰδεῖσθαι with a Part. to be ashamed on account of something which one does, with an Inf. to be afraid to do a thing, to omit something through fear or shame. Αἰσχύνομαι κακὰ πράττων τὸν φίλον and αἰσχύνομαι κακὰ πράττειν τὸν φίλον. X. Cy. 5. 1, 21. τοῦτο μὲν (sc. ἀποδιδόναι χάριν μήπω με δύνυσθαι) οὐκ αἰσχύνομαι λέγων· τὸ δέ· Ἐὰν μὲν γὰρ παρ' ἐμοῦ ἀποδώσω, τοῦτο, εὖ ἴστε, αἰσχυνολίμην ἀνείπειν. S. Aj. 506. αἰδεῖσθαι μὲν πατέρα τὸν σὸν ἐν λιγυρῇ γήρᾳ προλείπων. X. S. 8, 33. τοίτους γὰρ ἂν ἔφη οἴσθαι μάλιστα αἰδεῖσθαι ἀλλήλους ἀπολείπειν. 35. αἰδοῦνται τοὺς παρόντας ἀπολείπειν. R. L. 9, 4. πᾶς ἂν τις αἰσχυνθεῖ τὸν κακὸν σύσκηνον παραλαβεῖν.
15. Περιορᾶν § 310, 4. (e) is constructed (sometimes without marked distinction, though seldom,) with an Inf. as συγχωρεῖν, εἶναι, e. g. Th. 4, 48. οἷδ' εἰσιεῖναι ἔφασαν κατὰ δύναμιν περιόψεσθαι οὐδέναι, they would not permit that any one should enter. Ἐπιτρέπειν, to permit, is commonly connected with an Inf., rarely with a Part. X. An. 1. 2, 19. ταύτην τὴν χώραν ἐπέτρεψε διαρπάσσει τοῖς Ἕλλησιν. Isocr. Pac. ἡ πόλις αὐτοῖς οὐκ ἐπιτρέψει παραβινοῦσι τὸν νόμον. The verbs ἀνέχεσθαι and ὑπομένειν with the meaning of audere, are constructed with the Inf. Her. 7, 139. καταμεινάντες ἀνέσχοντο τὸν ἐπίοντα ἐπὶ τὴν χώραν δέξασθαι.
16. Ἀρχεσθαι with a Part., when it has the meaning of being in the beginning of an action, or when the way and manner, in which the begin-

ning of an action takes place, is to be stated ; with an Inf., when it means to begin to do something, to commence, (something intended), ἤρξαντο τὰ τεῖχη οἰκοδομοῦντες and οἰκοδομεῖν. Th. 1, 107. ἤρξαντο καὶ τὰ μακρὰ τεῖχη Ἀθηναῖοι οἰκοδομεῖν. X. Cy. 8, 8, 2. ἄρξομαι διδάσκων ἐκ τῶν θείων. C. 3, 1, 5. πόθεν ἤρξατό σε διδάσκειν τὴν στρατηγίαν. 5, 22. ὅποτε παλαίειν ἤρξωμανθάναειν. 6, 3. ἔκ τινος ἄρξῃ τὴν πόλιν εὐεργετεῖν. 5, 15. (Ἀθηναῖοι) ἀπὸ τῶν πατέρων ἄρχονται καταφρονεῖν τῶν γεραιτέρων.

17. Παύειν with the meaning to hinder is constructed with an Inf., e. g. Pl. Rp. 416, c. τὰς οἰκίσεις καὶ τὴν ἄλλην οὐσίαν τοιαύτην αὐτοῖς παρεσκευάσθαι (δεῖ), ἥτις μήτε τοὺς φύλακας ὥς ἀρίστους εἶναι παύσοι αὐτούς κτλ.
18. Πειράσθαι with a Part., to make trial of anything, to practise, § 310, 4, (h), still this construction is rare ; with the Inf. to attempt to do something ; παρασκευάσθαι is very often connected with the Inf. The Ionic phrase παντοῖον γίγνεσθαι is constructed with the Acc. and Inf. Her. 3, 124. παντοίῃ ἐγένετο μὴ ἀποδημῆσαι τὸν Πολυκράτεα, she used every expedient, etc.

§ 312. *The Participle used to express Adverbial subordinate Relations.* (575—584.)

1. The Part. is also used to denote that attributive qualification of a substantive, by which, at the same time, the predicate of the sentence is more exactly defined. In this case, the Part. expresses the adverbial relations of time, cause, motive or design, condition, and concession, way and manner.

The English often uses a Part. in this case, e. g. *he said laughing*, (γελῶν) ; *the city, besieged by the enemy, suffered much distress*, (πόλις ὑπὸ τῶν πολεμίων πολιορκουμένη). Instead of the Part., the English often uses either a subordinate clause, or a substantive with a preposition. In translating from English into Greek, when one wishes to use a Part. instead of a subordinate clause, the following things are to be noted,

2. When in English the subject of the subordinate clause is either the subject or object of the principal clause, then, both in Greek and Latin, the conjunction of the subordinate clause must be omitted, the finite verb of the subordinate clause must be changed into a participle which agrees in Gender, Number and Case with the subject when the subject in both clauses is the same, but with the object in like manner, when the object is the same in both clauses ; and, finally, the pronoun in the principal clause, which denotes the subject or object, is omitted. This may be called the *Participial construction*, e. g.

*When the enemy fled, they were pursued by the enemy.* Οἱ πολέμοι φε-  
γόντες ὑπὸ τῶν πολεμίων ἐδιώθησαν. *When the Persians made an irrup-*  
*tion into the country, the Greeks went out against them.* Τοῖς Πέρσας  
εἰς τὴν γῆν εἰσβαλόντων οἱ Ἕλληνες ἤναντιώθησαν.

3. But when in English, the subordinate clause has a sub-  
ject, which is neither the subject or object in the principal clause,  
then, both in Greek and Latin, the conjunction of the subordi-  
nate clause must be omitted, the subject of the subordinate  
clause be put in the Gen. (Lat. Abl.), and the finite verb of the  
subordinate clause be changed into a Part. agreeing with this  
Gen. in Gender, Number and Case. This is called the *Gen-*  
*itive absolute*, e. g.

*"When the bodies are exhausted the animal spirits become weaker."*  
Τῶν σωμάτων θηλυνομένων, καὶ αἱ ψυχὰς πολὺ ἀβύστωστέραι γίγ-  
νονται X. O. 4, 2.

REMARK 1. The reason why the Greeks choose the Gen., has been seen  
in treating of the Gen., § 273, Rem. 11.

REM. 2. Subordinate clauses may be used instead of the participial con-  
struction, either for the sake of greater emphasis, or for perspicuity.

4. The Participial construction and the Genitive absolute are  
used, as is seen in No. 1, in order to denote,

(a) Some relation of time, where the English uses subordi-  
nate clauses, with the conjunctions *since*, *as*, (used of time), *af-*  
*ter*, *when*, *while*, or a substantive with a preposition.

X. C. 1, 2, 22. πολλοὶ τὰ χρήματα ἀναλώσαντες, ὃν πρόσθεν ἀπεί-  
χοντο κερδῶν, αἰσχροὶ νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται, *after wasting*  
*their money.* So the frequent circumlocution with ποιήσας in the sense  
of *thereupon*. Her. 6, 96. ἐνέπρησαν καὶ τὰ ἱρὰ καὶ τὴν πόλιν· ταῦτα δὲ ποιή-  
σαντες ἐπὶ τὰς ἄλλας νήσους ἀνάγοντο, or with the repetition of the Part.  
of the preceding word. Her. 7, 60. πάντας τούτῳ τῷ τρόπῳ ἐξηρέθισαν·  
ἀρεθισάντες δὲ κατὰ ἔθνη διέτασσον. Gen. absolute, Il. α, 88.  
οὔτις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο σοὶ κολῆς παρὰ νηυσὶ  
βαρείας χεῖρας ἐπόσει.

REM. 3. The following participles, which may be sometimes translated in  
English by adverbs, also belong here, (α) ἀρχόμενος, *in the beginning,*  
*originally.* Th. 4, 64. ἅπερ καὶ ἀρχόμενος εἶπον. (This is to be distin-  
guished from ἀρξάμενος ἀπὸ τίνος, which may be translated, *prima-*  
*riely, especially, before all.* The Part. ὑρξάμενος agrees, for the most part, in  
Number, Case and Gender, with the substantive to be defined more ex-  
actly, e. g. Pl. Rp. 600 e. οἰκοῦν τιθώμεν ἀπὸ Ὀμήρου ἀρξάμενους



πάντας τοὺς ποιητικοὺς μιμητὰς εἰδῶλων ἀρετῆς εἶναι, *that all the poets, particularly Homer, etc.* Sometimes, however, the Part. ἀρξάμενος agrees with the subject of the sentence. Pl. Symp. 173, d. δοκεῖς μοι ἀτεχνῶς πάντας ἀνθρώπους ἀθλοῦς ἡγεῖσθαι πλὴν Σωκράτους, ἀπὸ σοῦ ἀρξάμενος.)—(β) Τελευτῶν, *finally, at last.* Pl. Rp. 362, a. τελευτῶν πάντα κακὰ παθὼν ἀνασκινδυνεύθησεται. X. An. 6. 3, 8. τελευτῶντες καὶ ἀπὸ τοῦ ὕδατος εἰργον (τοῖς Ἕλληνας) οἱ Θρᾷκες.—(γ) Διαλιπὼν χρόνον, *after a while, subsequently, or διαλ. πολὺν, ὀλίγον χρό., ἐπισχὼν πολὺν χρόνον, μικρόν.* Pl. Phaedon. 59, e. οὐ πολὺν οὖν χρόνον ἐπισχὼν ἦκε.

REM. 4. The Part. in the Gen. sometimes stands without a subject, when the subject can be readily supplied from what goes before, or when the subject is indefinite, where a demonstrative pronoun, or the words πράγματα, χρήματα, ἄνθρωποι, etc., used in a general sense, may be understood. Th. 1, 116. Περικλῆς ᾤχετο κατὰ τάχος ἐπὶ Καύνου καὶ Καρίας, ἐς αγγελλθέντων, ὅτι Φοίνισσαι νῆες ἐπ' αὐτοὺς πλέουσιν. X. Cy. 1. 4, 18. σημανθέντων δὲ τῷ Ἀστιύγει, ὅτι πολέμοι εἰσιν ἐν τῇ χώρᾳ, ἐξεβοήθει καὶ αὐτὸς πρὸς τὰ ὅρια. 3. 1, 38. διασκηνούντων δὲ (sc. αὐτῶν) μετὰ τὸ δέειπνον, ἐπήρετο ὁ Κῦρος. Also in the Sing. Th. 1, 74. σαφῶς δηλωθέντος, ὅτι ἐν ταῖς ναυαῖς τῶν Ἑλλήνων τὰ πρῶγματα ἐγένετο. Comp. the Latin *cognitū, edictū, petītū*, etc., instead of *postquam, cognitū est*, etc.

REM. 5. In order to define the time more exactly, the preposition ἐπὶ is frequently connected with the Gen., yet only when the Part. is in the Pres. tense, e. g. Ἐπὶ Κύρου βασιλεύοντος. See § 296, I, (2). The relation of past time is sometimes made more definite by the preposition μετὰ, *after*, with the Acc., e. g. Her. 6, 132. μετὰ δὲ τὸ ἐν Μαραθῶνι τρωμα γενόμενον Μιλτιάδης αὖξετο. See § 294, II, (2). The indefinite relation of time expressed by *about, nearly*, is indicated by ὑπὸ with the Acc., e. g. ὑπὸ τὴν πρώτην ἐπελθοῦσαν νύκτα, § 299, III, (2), and where two or more actions occur at the same time, this relation is expressed by ἅμα with the Dat., e. g. ἅμα ἡμέρα διαφωσκούσῃ, *as soon as day-break, ἅμα τῷ σίτῳ ἅμα ἄζοντι, simulac frumentum adullum est.*

REM. 6. In order to determine more exactly the relation of time, adverbs of time are often used with the participial construction and the Gen. absolute, viz. αὐτίκα, εὐθύς, εἰς αἴφνης, μεταξὺ, ἅμα. Pl. Rp. 328, c. εὐθύς οὖν μεῖδων ὁ Κέφαλος ἡσπάζετό τε καὶ εἶπεν, simul ut me conspexit. Lys. 207, a. ὁ Μενέξενος ἐκ τῆς αὐλῆς μεταξὺ παίζων εἰσέρχεται, *while he played.* Phaedon. 77, b. ὅπως μὴ ἅμα ἀποθνήσκοντος τοῦ ἀνθρώπου διασκεδάννυνται ἡ ψυχὴ, *as soon as the man dies.* Her. 9, 57. καὶ ἅμα καταλαβόντες προσέκείατό σφι, *as soon as they had come up with the enemy, they attacked them.* Th. 2, 91. ἐπαιώνιζόν τε ἅμα πλείοντες, *inter navigandum.*

REM. 7. In order to denote more clearly and emphatically the result of the action expressed by the Part., the following adverbs are very often appended to the predicate of a sentence, viz. ἐνταῦθα, οὕτω, οὕτως δὴ, ὥδε. X. C. 3. 10, 2. ἐκ πολλῶν συνάγοντες τὰ ἐξ ἐκάστου κάλλιστα, οὕτως ὅλα τὰ σώματα καλὰ ποιῆτε φαίνεσθαι.

(b) A cause, reason, where the English uses secondary clauses with the words *since, because, as, inasmuch as*, or a substantive with a preposition.

X. C. 1. 2, 22. πολλοὶ τὰ χρήματα ἀναλώσαντες, ὧν πρόσθεν ἀπέχοντο κερδῶν, αἰσχροὶ νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται, "many having squandered their estates, did not abstain from those gains from which they before abstained, *because* they accounted them base."

(c) A motive, or a design, a purpose, where the English uses *in order to*, with the Inf., or *that, so that*, with a finite verb. To denote this relation, the Fut. Act. Part. only (sometimes the Pres. Act.) is employed. This usage occurs most frequently with verbs of *going, coming, sending*.

Her. 3. 6. τοῦτο ἔρχομαι φράσω. 6, 70. ἐς Δειφούς χρησόμενος τῇ χρηστηρίῳ πορεύεται. X. C. 3. 7, 5. σέ γε διδάξων ὡρμημα. Πέμπω σε λέξοντα, *I send thee that thou mayest, to, in order to, say*.

(d) A condition, where the English uses a secondary clause with *when, if*; or a concession, where the English employs a secondary clause with the word *although*.

X. Cy. 8. 7, 28. τοὺς φίλους εὐεργετοῦντες καὶ τοὺς ἐχθροὺς δυνήσεσθαι κολάζειν, *if ye confer benefits on friends, etc.* Isocr. Paneg. 41, 2. τῶν ἀθλητῶν δις τοσαύτην ψώμην λαβόντων, οὐδὲν ἂν πλέον γένοιτο τοῖς ἄλλοις, ἐνὸς δὲ ἀνδρὸς εὐφρονήσαντος, ἅπαντες ἂν ἀπολαύσειαν οἱ βουλόμενοι κοινωνεῖν τῆς ἐκείνου διανοίας. X. Cy. 3. 2, 15. ὥς ὀλίγα δυνάμενοι προορᾶν ἄνθρωποι περὶ τοῦ μέλλοντος πολλὰ ἐπιχειροῦμεν πράττειν! *Although men can foresee little, yet, etc.*

REM. 8. When the Part. expresses a concession, the particles καί, καίπερ, καίτοι (rarely), καὶ ταῦτα, are subjoined. X. An. 1. 6, 10. πρὸς-ἐκύνθησαν καίπερ εἰδότες, ὅτι ἐπὶ θανάτῳ ἄγοιτο. Eur. Ph. 1618. οὐκ ἂν προδοίην οὐδέ περ πρᾶσσω κακῶς. Pl. Prot. 339, c. οὐδέ μοι ἐμμελὲς τὸ Πιττάκειον νέμεται, καίτοι σοφοῦ παρὰ φωτὸς εἰρημένον. Pl. Rp. 404, b. Ὁμηρος ἐν ταῖς τῶν ἡρώων ἐστιασεῖν οὔτε ἰχθύσιν αὐτοὺς ἐστία, καὶ ταῦτα ἐπὶ θαλάττῃ ἐν Ἑλληςπόντῳ ὄντας, *though they were, etc.* The words ὅμως, εἴτε, καίτε, ἐπειτα, καίπετα, are often added to the predicate of the sentence. Her. 6, 120. ὕστεροι δὲ ἀπικόμενοι τῆς συμβολῆς, (proelio), ἡμίροντο ὅμως θείσασθαι τοὺς Μήδους. Pl. Charmid. 163, a. ὑπο-θίμενος σωφροσύνην εἶναι τὸ τὰ ἑαυτοῦ πράττειν ἔπειτα οὐδὲν φησι κωλύειν καὶ τοὺς τὰ τῶν ἄλλων πράττοντας σωφρονεῖν. Ὅμως is often in poetry subjoined to a Part., e. g. Aesch. S. 712. πείθου γυναιξὶ καίπερ οὐ στέργων ὅμως, or, (which also sometimes occurs in prose) is placed before the Part., e. g. Pl. Phaedon. 91, c. Σιμμίας φοβεῖται, μή ἡ ψυχὴ ὅμως καὶ θεϊότερον καὶ κάλλιον ὢν τοῦ σώματος προαπολλύηται.

(e) The way and manner, also the means, where the English sometimes uses a participial noun with a preposition.

Γελῶν εἶπεν, *he spoke laughing*. X. Cy. 3. 2, 25. ληϊζόμενοι ζῶσιν

(*raptu vivunt, they live by plundering*). C. 3. 5, 16. προαιρουῦνται μάλλον οὐ-  
τω κερδαίνειν ἀπ' ἀλλήλων, ἢ συνωφελοῦντες αὐτούς. Isocr. Panath.  
241, d. τοὺς Ἕλληνας ἐδίδασαν, ὃν τρόπον διοικοῦντες τὰς αὐτῶν πατρι-  
δας καὶ πρὸς οἷς πολεμοῦντες μεγάλην τὴν Ἑλλάδα ποιήσεν. So often  
χρῶμενος with the Dat., where the English may use the preposition *with*,  
e. g. πολλῇ τέχνῃ χρῶμενος τοὺς πολέμιους ἐνίκησεν.

REM. 9. Here belongs the phrase, ληρεῖς ἔχων, or in the question,  
τί ληρεῖς ἔχων; i. e. *thou triflest so, or what is the reason that thou so  
triflest?* properly *so behestest thyself*. Pl. Gorg. 490, e. ποῖα ὑποδήματα  
φλυαρεῖς ἔχων; *what makes you always prate so much about shoes?* Here  
belong also the Part. φερόμενος, and φέρον, summo studio, maximo  
impetu, used intransitively, commonly with the accompanying idea of cen-  
sure, with verbs of motion. Her. 8, 91. ὅπως δέ τινες τοὺς Ἀθηναίους δια-  
φύγοιεν, φερόμενοι (cum impetu delati) ἐξέπιπτον ἐς τοὺς Αἰγινήτας.  
8, 87. (ναῦς) διωκομένη ὑπὸ τῆς Ἀττικῆς φέρουσα ἐνέβαλε νηὶ φίλῃ (cum  
impetu aggressa est amicam navem).

REM. 10. In like manner the Greek employs the participles ἔχων,  
ἄγων, φέρον, λαβών, where the English may use the preposition *with*; *ἔχων*  
is used both of animate and inanimate objects which may be in the  
possession of any one, ἄγων of animate objects, φέρον of inanimate, λαβών  
of both, e. g. X. Cy. 1. 3, 1. ἔρχεται ἡ Μανδάνη πρὸς τὸν πατέρα καὶ τὸν  
Κῦρον τὸν υἱὸν ἔχουσα, *with her son Cyrus*, etc. So ὁ Κῦρος ξίφος φέ-  
ρων προσήλασεν, ἵππον ἄγων ἤλθεν, ἵππεας λαβών τοὺς πολέμιους κα-  
τεδίωξεν. The Homeric and Poetic language often connects the participles  
ἔχων, φέρον, λαβών and ἄγων with verbs of *giving*, *placing*, etc., in order to  
present the idea of the action that preceded the *giving* and *placing*, graphi-  
cally, as it were, before the eyes of the hearer. Il. η, 305. δῶκε ξίφος ἀρ-  
γυρόηλον σὺν κολῳί τε φέρον καὶ εὐτμήτῳ τελαμῶνι.

5. Instead of the Gen. absolute, the Acc. is also used, but  
this is confined almost wholly to instances where the Part.  
stands without a definite subject, consequently where the verb  
is impersonal, e. g. ἐξόν, *while, when, since it is* or *was al-  
lowed*, (from ἐξεσι, *it is allowed, it is lawful*), or with imperson-  
al phrases, e. g. αἰσχρόν ὄν, *while, because, since it is* or *was  
shameful*, (from αἰσχρόν ἐστιν, *it is shameful*). The idea of ex-  
tension in time, which is expressed by the Acc., § 279, 6, is, in  
this construction transferred to the state or condition of an ob-  
ject; the conjunctions, *while, since*, express this corresponding  
relation.

(a) Accusative absolute. Pl. Menex. 246, d. ἡμῖν ἐξόν ζῆν μὴ καλῶς,  
καλῶς αἰροῦμεθα μάλλον τελευτᾶν. Her. 1, 129. παρὸν αὐτῷ βασιλεῖα γε-  
νέσθαι, ἄλλῳ περιέθηκε το κράτος. 5, 49. παρὲχον (quum liceat) τῆς  
Ἀσίας πάσης ἄρχειν εὐπετέως, ἄλλο τι αἰρήσεσθαι; 3, 65. ἀδελφεοκτόνος, οἷ-

δὲν δέον (quum fas non esset, fieri non deberet), γίγνα. So παρὰσχόν or ὑπάρχον, παρόν, quum liceat, liceret; τυχόν; δόξαν αὐτοῖς, quum iis visum sit, or esset, δοκοῦν (quum videatur, videretur); πρὸς ἥκον, quum deceat, deceret. Passive participles, Th. 1, 125. δεδογμένον δὲ αὐτοῖς, εὐθὺς μὲν ἀδύνατα ἦν ἐπιχειρεῖν ἀπαρσκεινοῖς οὖσιν. Εἰρημένον, quum dictum sit, esset. Adjectives with ὄν, e. g. αἰσχρόν ὄν, quum turpe sit, esset; ἀδύνατον ὄν, δυνατὸν ὄν, ἀδύνατον ὄν. Also without ὄν, e. g. δῆλον.

(b) Accusatives absolute. The subject is, however, commonly only a neuter pronoun, not a substantive. Her. 2, 66. ταῦτα δὲ γινόμενα, *these things having occurred*, etc., πένθεα μεγάλα τοὺς Αἰγυπτίους καταλαμβάνει. Th. 4, 125. ἤδη ἀμφοτέροις μὲν δοκοῦν ἀναχωρεῖν, κυρωθῆν δὲ οὐδὲν (sed quum nihil decretum esset), ἐχώρουν ἐπ' οἴκου. X. H. 3, 2, 19. δόξαντα δὲ ταῦτα καὶ περὶ ἀνθέντα, τὰ μὲν σιρατεύματα ἀπῆλθεν.

REM. 11. The Gen., however, stands with those impersonal verbs where the subject is in a degree implied in the verb, e. g. ὕπνος, σελπιζόντος § 238, Rem. 3. (b). Elsewhere the Gen. seldom occurs with impersonal verbs and phrases, e. g. X. Hipp. 4, 2. ἀδύνατον ὄντος, εἰ κτλ.

6. The particle of comparison ὥς is connected with a Part., when the action expressed by the Part. is to be indicated as something imagined, conceived of, especially as a conjectural reason. Such a Part., connected with ὥς, signifies the same thing as a Part. of a verb denoting *to think*, or *to say*, followed by an Inf., or Acc. with an Inf.

(a) Simple Participle. X. Cy. 1. 1, 1. οἱ τυραννεῖν ἐπιχειρήσαντες, καὶ ὅποσον οὖν χρόνον ἄρχοντες διαγίνονται, θανμάζονται, ὥς σοφοί τε καὶ εὐτυχεῖς γεγεννημένοι properly, *are admired, being thought to be wise men*, = νομιζόμενοι σοφοί τε καὶ εὐτυχεῖς γεγενῆσθαι. Pl. Rp. 329, a. ἀγανακτοῦσιν, ὥς μεγάλων τινῶν ἀπεστερημένοι (i. e. ἡγούμενοι μεγ. τ. ἀπεστερησθαι). Ὡς is very often connected with the Fut. Act. Part., when a purpose in the mind of another is expressed, X. An. 1. 1, 3. Ἀρταξέρξης συλλαμβάνει Κύρον ὥς ἀποκτενῶν. So also very often, with παρασκευάζεσθαι, § 310, 4, h.

(b) Genitives absolute. X. H. 7, 5, 20. παρήγγειλεν αὐτοῖς παρασκευάζεσθαι, ὥς μάχης ἐσομένης (i. e. λέγων μάχην ἔσεσθαι). 5. 4, 9. ἐκήρυκτον ἐξίεναι πάντας Θηβαίους, ὥς τῶν τυράννων τεθνεώτων (quia tyranni mortui essent). Th. 1, 2. ἐς Ἰωνίαν ὕστερον, ὥς οὐχ ἱκανῆς οὔσης τῆς Ἀττικῆς, ἀποικίας ἐξέπεμψαν (i. e. νομίζοντες οὐχ ἱκανὴν εἶναι).

(c) Accusative absolute. Pl. Rp. 425, a. τοῖς ἡμετέροις παισὶν ἐννομωτέρου εὐθὺς παιδείας μεθεκτίον, ὥς, παρανόμου γιγνομένης αὐτῆς, ἐννό-

μους τε καὶ σπουδαίους ἀνδρας αὐξάνεσθαι ἀδύνατον ὄν. X. An. 5. 2, 12. ὁ δὲ τοῖς πελτασταῖς πᾶσι παρήγγελλε διηγκυλωμένους ἵεναι, ὥς, ὁπόταν σημῆνῃ, ἀκοιτίζειν δεῖσιν. So ὡς ἐξόν, ὡς παρόν, etc.

(d) Accusatives absolute. X. C. 1. 2, 20. διὸ καὶ τοὺς νείεις οἱ πατέρες, καὶ ὡς σῶφρονες, ὅμως ἀπὸ τῶν πονηρῶν ἀνθρώπων ἐργουσιν, ὥς τὴν μὲν τῶν χρηστῶν ἐμίλειαν ἀσκησιν οὕσαν τῆς ἀρετῆς, τὴν δὲ τῶν πονηρῶν καταλύσιν. 3, 2. εὐχετο δὲ πρὸς τοὺς θεοὺς ἀπλῶς τὰγαθὰ διδόναι, ὥς τοὺς θεοὺς κάλλιστα εἰδότες. This construction is very common, and is not limited to a pronominal subject, like the one mentioned in No. 5, (b).

REM. 12. A peculiar use of the Gen. absolute, in connection with ὥς, occurs with the verbs εἰδέναί, ἐπίστασθαι, νοεῖν, ἔχειν γνώμην, διακεῖσθαι τὴν γνώμην, φροντίζειν; also sometimes with λέγειν, and the like verbs, where, instead of the Gen. absolute, the Acc. of the substantive with a Part. or the Acc. with an Inf., should stand as the object. The result of the action of the Gen. is commonly denoted by οὕτω joined to the predicate. X. An. 1. 3, 6. ὥς ἐμοῦ σὺν ἰόντος, ὅπῃ ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε (me iturum esse, quocumque eiam vos, statuite). Cy. 2. 3, 15. ὥς σὺν ἐμοῦ γε καὶ ἀγωνιουμένου καὶ ὁποῖος ἂν τις ᾖ, κατὰ τὴν ἀξίαν με τιμᾶν ἀξιόσποντος, οὕτως, ἔφη, ὦ Κῆρε, γίγνωσκε. Pl. Cratyl. 439, c. διανοηθέντες ὥς ἰόντων τε ἀπάντων ἀεὶ καὶ ῥεόντων (reputantes, omnia semper ire et fluere.)

REM. 13. Instead of ὥς, ὥς περ (quasi) is sometimes connected with the Part. In order to bring out emphatically an objective ground or reason, the particles ἄτε (ἄτε δὴ), οἶα, οἷον (in the Ionic writers, also, ὥς τε) are connected with the participle. Her. 6, 79. ἄτε πυκνοῦ ἐόντος τοῦ ἄλσους, οἷα ὥρων οἱ ἐντὸς τοὺς ἐκτός. X. An. 4. 8, 27. ἄτε θεωμένων τῶν ἐταίρων, πολλὴ φιλονεικία ἐγίγνετο. 5. 2, 1. οἱ Κόλχοι, ἄτε ἐκπεπτωκότες [ἐκ] τῶν οἰκῶν, inasmuch as they had been driven out of their houses, etc., πολλοὶ ἦσαν ἀθρόοι καὶ ὑπερεκάθητο ἐπὶ τῶν ἄκρων. Th. 2, 5. ἦσαν καὶ ἄνθρωποι κατὰ τοὺς ἀγρούς, οἶα ἀπροςδοκίτου κακοῦ ἐν εἰρήρῃ γενομένου. Pl. Charm. 153, a. οἷον διὰ χρόνον ἀφίγμενος ἀσμένως ἦα ἐπὶ τὰς ξυνήθεις διατριβάς.

### § 313. Special peculiarities in the Participial construction. (585—587.)

1. The Nom. of a Part. often refers to a preceding substantive in the Dat., Acc. or Gen., when the Dat., Acc. or Gen. in the preceding clause indicates the object in a grammatical point of view, but the subject in a logical respect, e. g. in δοκεῖ μοι = ἐγὼ ἡγοῦμαι, I think.

(a) Dative. Th. 3, 36. ἔδοξεν αὐτοῖς (i. e. ἐψηφίσαντο, voted,) αὐτοὺς παρόντας μόνον ἀποκτείνειν, ἀλλὰ καὶ τοὺς ἀπαντας Μιτυληναίους ἐπικαλοῦντες κ. τ. λ. (as Sallust. Jug. 102. populo Romano melius visum — ratū). 6, 24. ἔρωσ ἐνέπεσε πᾶσιν (= ἐπεθύμουν πάντες) ὁμοίως ἐκπεῦσαι· τοῖς μὲν πρεσβυτέροις ὥς — καταστρεφόμενοις ἐφ' ᾗ ἔπλειον, — τοῖς δ' ἐν ἡλικίᾳ — εὐέλπιδες ὄντες σωθήσεσθαι. (b) Accusative. Eur. Hec. 970. αἰδώς μ' ἔχει (= αἰδοῦμαι) ἐν τῷδε πότμῳ τυγχάνουσ' ὧ ἐμὶ

νῦν. (c) Genitive. Her. 4, 132. *Δαρείου ἡ γυνώμη ἔην* (= ἐγγίνωσκεν) *εἰκάζων*. Th. 4, 23. *τὰ περὶ Πύλον ὑπ' ἀμφοτέρων κατὰ κράτος ἐπολεμεῖτο* (= τὰ περὶ Π. ἀμφοτέροι ἐπολέμουν), *Ἀθηναῖοι μὲν—τὴν νῆσον περιπλέοντες—, Πελοποννήσιοι δὲ ἐν τῇ Ἠπείρῳ στρατοπορεῖνόμενοι* (comp. § 266, 3). Sometimes the Acc. and Dat. of the Part. is constructed according to the sense of the preceding phrase or clause, and not according to its grammatical form, e. g. S. El. 479, sq. *ὑπεστί μοι θράσος ἀδυνόων κλύουσας ἀρτίως δνειράτων* (instead of *θράσος με ἔχει κλύουσας*). Th. 1, 62. *ἦν δὲ γυνώμη τοῦ Ἀριστέως* (= ἔδοξε τῷ Ἀριστεῖ) *τὸ μὲν μεθ' ἑαυτοῦ στρατόπεδον ἔχοντι ἐν τῷ Ἰσθμῷ ἐπιτηρεῖν τοὺς Ἀθηναίους*.

REMARK 1. On the Nom. of the participle in the partitive apposition, see § 266, 3. The Nom. of the Part. sometimes stands in a sentence alone, without a finite verb, so that the Part. apparently, but only apparently, takes the place of the finite verb. The finite verb must then be supplied from the preceding or following sentence. Her. 1, 82. *Λακεδαιμόνιοι δὲ τὰ ἐναντία τοῦτων ἔθεντο νόμον· οὐ γὰρ κομῶντες πρὸ τούτου ἀπὸ τούτου κομῶν* (sc. *νόμον ἔθεντο*). So also with conjunctions, e. g. *εἰ, εἰάν, ὅταν*, etc. X. C. 2, 1, 23. *ὁρῶ σε ἀποροῦντα, ποῖαν ὁδὸν ἐπὶ τὸν βίον τράπη· εἰάν οὖν ἐμὲ φίλην ποιησάμενος* (scil. *τὴν ἐπὶ τὸν βίον ὁδὸν τράπη*). In very many passages, however, the Part. may be explained by inserting *εἰμί*.

2. The genitives absolute sometimes occur where the subject of these genitives is not different from the subject of the predicate, or an object of the predicate; here it is to be noted, that the subject of the participle is often wanting, since it can be easily supplied, see § 310, Rem. 4. The reason of this peculiar construction is commonly found in the tendency to express the member of the sentence with greater emphasis.

Instead of the Nominative. Th. 3, 13. *βοηθησάντων ὑμῶν προθύμως πόλιν προσλήψεσθε*, you aiding, you will more readily, etc. 70. *καὶ ἐς λόγους καταστάντων* (Κερκυραίων) *ἐψηφίσαντο Κερκυραῖοι*. X. Cy. 1, 4, 20. *ταῦτα εἰπόντος αὐτοῦ ἔδοξε τι* (sc. *αὐτός*) *λέγειν τῷ Ἀστυάγει*. Instead of the Accusative. Her. 9, 99. *οἱ Σάμιοι, ἀπικομένωνν Ἀθηναίων αἰχμαλώτων—τούτους λυσάμενοι πάντας ἀποπέμπουσί—ἐς τὰς Ἀθήνας*. Instead of the Dative. Th. 1, 114. *καὶ ἐς αὐτὴν διαβεβηκότος ἡδὴ Περικλείους—ἡγγέλθη αὐτῷ* (Περικλεῖ).

REM. 2. These examples must be distinguished from those in Homer, where the Gen. of a Part. follows a Dat. of a pronoun, or the Dat. of a Part. follows a Gen.; instead of the possessive Gen., Homer sometimes uses the Dat. Od. ι, 257. *ἤμῃν δ' αὖτε κατεκλίσθη φίλον ἦτορ δεισάντων φθόγγον τε βαρὺν αὐτόν τε πέλωρον* (= *ἡμῶν ἦτορ*). 458, sq. *τῷ καὶ οἱ ἐγκέφαλός γε διὰ σπέος ἄλλυδις ἄλλη θεινομένου φαίετο πρὸς οὐδέϊ*. Il. ξ, 141. *Ἀτρεΐδην, νῦν δὲ που Ἀχιλλῆος ὀλοόν κῆρ γήθευ ἐνὶ στήθεσσι φόνον καὶ φῦζαν Ἀχαιῶν δερκομένῳ*.

## SECTION VI.

## § 314. The Adverb, as expressing the Objective relation. (589.)

The objective relation is, finally, expressed by adverbs. Adverbs denote the relation of place, time, way and manner, the quantity of a predicate or attribute, or of another adverb, e. g. ἐγγύθεν ἦλθεν, χθὲς ἀπέβη, καλῶς ἀπέθανεν, πολλάκις ἦλθεν; these are to be viewed in a certain sense as resembling the Cases of substantives, since by them, as has been seen, the relations just mentioned are expressed. Hence it is seen why most adverbs have a definite inflexion for Cases, e. g. οὗ, *where*, ἄνω, κάτω, οἷ, οἴκοι, πῇ, ὅπῃ, etc., § 101, 2.

REMARK. In addition to the above adverbs, the language has other adverbs, which do not, like those mentioned, define the predicate more exactly, but express the relation of the predicate to the subject. These are called Modal Adverbs. They denote the certainty or uncertainty, the extension or limitation, the affirmation or negation of the proposition; or they exhibit the proposition interrogatively. Several of them have been changed from adverbs to mere suffixes, and hence always depend on a particular word, which by them is made emphatic. The interrogative adverbs will be treated under the subject of interrogative sentences. The remaining adverbs mentioned, are here treated more particularly.

## § 315. A. Δή, δῆτα, θήν, δῆθεν, δῆπουθεν, δαί. (591—593.)

1. Δή is the abridged form of ἤδη, being conformed to it in usage; but it cannot, like ἤδη, stand as the first word in a sentence (except in the Epic δὴ τότε, tum vero, δὴ γάρ, jam enim), but is used as a mere suffix, § 314, Rem. It denotes in general that which is *certain, sure, settled, a pointing to something known (already, now, even, certainly)*; it is not used of a particular time exclusively, but may refer to any time. It is very often employed, in order to denote a consequence which follows of itself, nothing further being taken into the account. Ταῦτα, ἃ νῦν δὴ λέγεις, *just now*, ἃ νῦν δὴ ἔλεγες, *even now*. X. Cy. 4. 1, 23. νῦν δὴ σὺ δηλώσεις, εἰ ἀληθῆ ἔλεγες, *now certainly*. Οὐδὲν δὴ κακὸν πεπόνθαμεν, nihil jam or nihil dum. Οὐδὲν δὴ κακὸν πεισόμεθα, nihil jam = *further*. With an Imp. or Subj. expressing an exhortation, it signifies *now then*. X. C. 1. 2, 41. δίδαξον δὴ πρὸς τῶν θεῶν, *now then teach*. Ἰωμεν δὴ, *now then let us go, come now*. After relatives, it often denotes a reference to a thing which is known. X. Hier. 11, 8. καὶ πρῶτον μὲν εὐθὺς κατειργασμένος ἂν εἴης τὸ φιλεῖσθαι ὑπὸ τῶν ἀρχομένων,

οὐ δὲ σὺ ἐπιθυμῶν τυγχάνεις, quod uti satis constat expetis. Hence ἐπεὶ δὲ, *whereas, (since now)*, quoniam (i. e. quum jam), *because now*, puisque, in respect to something conceded, known; ὡς δὲ, *seeing that, quandoquidem*, εἰ δὲ, *si jam, if now*. In a series of sentences connected by καὶ, δὲ is placed after the word which is to be made emphatic. Pl. Men. 87, e. ὑγίεια, φάμεν, καὶ ἰσχυρὸς καὶ κάλλος καὶ πλοῦτος δὲ. So καὶ τὸ δὲ μέγιστον; further, ἄλλος τε — καὶ δὲ καὶ. Her. 1, 30. εἰς Αἴγυπτον ἀπίκετο παρὰ Ἀμασιν, καὶ δὲ καὶ ἐς Σάρδεις παρὰ Κροῖσον.—Τί οὖν δὲ; Πῶς οὖν δὲ; *How now then, how I pray?*

2. In general, δὲ is very often used in order to render emphatic and define more exactly, the word after which it stands *surely, even*, (in English often indicated only by the tone of voice). X. Cy. 2, 3, 13. μέγα φρονοῦσιν, ὅτι πεπαιδευμένοι δὲ καὶ πρὸς λιμὸν καὶ πρὸς δίψαν καὶ πρὸς ῥίγος καρτερεῖν, *just because they have been taught*, etc. Pl. Prot. 320, a. διδιδώς περὶ αὐτοῦ, μὴ διαφθαρεῖ δὲ ὑπὸ Ἀλκιβιάδου, *lest he should be corrupted, forsooth*. With adjectives and numerals, it has either a limiting or enlarging sense, according to the nature of the adjective or numeral, e. g. μόνος δὲ, *quite alone*, ἐν βραχεὶ δὲ, *as soon as possible*, πολλοὶ δὲ, *many*, πολλάκις δὲ, *often*, κράτιστοι δὲ. With a pronoun it expresses the distinction, importance, prominence of a person or thing as known, e. g. ἐκεῖνος δὲ, *that (well-known) man*, σὺ δὲ ταῦτα ἐτόλμησας; οὕτω δὲ, *even thus*; so with other interrogative pronouns, X. C. 4, 4, 10. καὶ ποῖος δὲ σοί, ἔφη, οὗτος ὁ λόγος ἐστίν; Eur. Med. 1012. τί δὲ κατηφεῖς ὄμμα καὶ δακρυρόοις; So τί δὲ ποτε; *what then in all the world?* τίς δὲ οὖν; *who then now, who I pray?* With an indefinite pronoun, it increases the indefiniteness, e. g. ἄλλοι δὲ, *others, whoever they may be*, ὅσος δὲ, ὅπως δὲ, ὅστις δὲ, nescio quis, ζῆν ὅσον δὲ χρόνον, *who knows how long?* With conjunctions and other particles, it signifies, (a) *even, precisely*, e. g. ὡς δὲ, ἵνα δὲ, *indeed, just exactly, just even*; (b) *truly*, when a thought is to be expressed with assurance and decision, e. g. ἦ δὲ, ἦ μάλιστα δὲ, καὶ δὲ, δὲ ποῦ, *certainly indeed (= quite surely)*, [Dem. Cor. 33. ταῦτα γὰρ δίκαιά ἐστί μοι περὶ τῶν αὐτῶν τοῖς ἄλλοις δέπου], οὐ δὲ ποῦ, *yet surely not at all (= certainly not)*, γὰρ δὲ, *for surely*.

3. Ἄττα, which is formed from δὲ, serves like δὲ, only in a higher degree, to render prominent, and more exactly define the word, which stands before it. It may be joined with all the parts of speech, in order to define them, whether it be to extend or limit them. It is very often used after interrogatives, e. g. τί δὲ τ', ἐπειδὴν τοῦτο γένηται; quid tum demum dicetis, quum hoc factum erit? It is also quite frequently employed in answers (*even, precisely so, certainly so*). Also, ἦ δὲ ττα, *yes, forsooth*, οὐ δὲ ττα, *minime vero*, μὴ δὲ ττα, *certainly not*, e. g. μὴ δὲ ττα δράσθης ταῦτα; καὶ δὲ ττα, *and forsooth*.



4. The enclitic  $\theta\acute{\eta}\nu$  is a Doric particle, but it also appears in the Epic language. In Homer,  $\theta\acute{\eta}\nu$  has always an ironical sense, like the Attic  $\delta\acute{\eta}$ - $\pi\omicron\upsilon$ , *without doubt, certainly*. Il.  $\beta$ , 104. οὐ  $\theta\acute{\eta}\nu$  μιν  $\acute{\alpha}\lambda\iota\upsilon$ ν  $\acute{\alpha}\iota\tau\iota$ ς  $\acute{\alpha}\nu\eta$ σει  $\theta\upsilon$ - $\mu\acute{\omicron}$ ς ἀγῆνωρ  $\rho\epsilon\iota\kappa\epsilon\iota$ ν  $\beta\upsilon$ σιλῆας ὀνειδείους ἐπέσσειν.

5.  $\Delta\eta\theta\epsilon\upsilon$  (from  $\delta\acute{\eta}$  and  $\theta\acute{\eta}\nu$ ) almost always expresses scorn, irony (*scilicet, truly, indeed*); it denotes very seldom a mere, simple explanation. X. Cy. 4. 6, 3. ἀπειμψύμην (τὸν  $\nu\acute{\iota}\omicron$ ν), μέγα φρονῶν, ὅτι  $\delta\eta\theta\epsilon\upsilon$  (*truly*) τῆς βασιλείας θιγατρὸς ὀφολίμην τὸν ἐμὸν  $\nu\acute{\iota}\omicron$ ν γαμέτην.

6.  $\Delta\eta\pi\omicron\upsilon\theta\epsilon\upsilon$  (from  $\delta\acute{\eta}\pi\omicron\upsilon$  and  $\theta\acute{\eta}\nu$ ), *I hope so indeed, certainly (nempe, ironically)*. X. Cy. 4. 3, 20. ἐγὼ δὲ  $\eta\gamma$ ν ἱπνεύειν μάθω, ὅταν μὲν ἐπὶ τοῖς ἱπ- $\pi\omicron\upsilon$ ν γένωμαι, τὰ τοῦ ἱπποκενταύρου  $\delta\eta\pi\omicron\upsilon\theta\epsilon\upsilon$  διαπράξομαι, *I shall, as I hope, act the part of a centaur*.

7.  $\Delta\alpha\acute{\iota}$  is a lengthened form of  $\delta\acute{\eta}$  (as  $\nu\alpha\acute{\iota}$  of  $\nu\acute{\eta}$ ). It is used only in the phrases  $\tau\acute{\iota}$   $\delta\alpha\acute{\iota}$ ;  $\pi\acute{\omega}\varsigma$   $\delta\alpha\acute{\iota}$ ; it expresses the idea of surprise, wonder, (*how so? ain't tu? ilane? ilane vero?*)

#### § 316. B. Confirmative Adverbs. (594.)

1.  $\mathcal{M}\acute{\eta}\nu$  (Dor. and Ep.  $\mu\acute{\alpha}\nu$ ) expresses, like *vero*, confirmation, assurance, protestation, *truly*, and often, like *vero*, is used in antitheses, *still, but*. It cannot, however, stand as the first word in a sentence, as it commonly depends on another word, and that the most important in the sentence, particularly on particles. Its use with particles is as follows, (a)  $\mathcal{H}\mu\acute{\eta}\nu$ , *indeed, certainly*, hence used particularly with oaths, asseverations, or solemn promises. X. Cy. 4. 2, 8. τὰ πιστὰ δίδωσιν αὐτοῖς,  $\eta\mu\acute{\eta}\nu$  ὥς φίλοις καὶ πιστοῖς  $\chi\eta$ ρή- $\sigma\epsilon\theta\alpha\iota$  αὐτοῖς.—(b)  $\mathcal{O}\acute{\upsilon}\mu\acute{\eta}\nu$ ,  $\mu\eta\mu\acute{\eta}\nu$ , *truly not*.—(c)  $\mathcal{K}\alpha\acute{\iota}\mu\acute{\eta}\nu$ , *and indeed, yes surely, very good*. Pl. Phaedon. 58, e. καὶ  $\mu\acute{\eta}\nu$  ἔγωγε θαυμάσια ἔπαθον παραγενόμενος.  $\mathcal{K}\alpha\acute{\iota}\mu\acute{\eta}\nu$  is often used, when a new assertion is adduced to strengthen the meaning. Od.  $\lambda$ , 582. καὶ  $\mu\acute{\eta}\nu$  Τάνταλον εἰσεῖ- $\delta\omicron\upsilon$ ν; so, often in the dramatic writers when attention is to be directed to the entrance of a new person. Also καὶ  $\mu\acute{\eta}\nu$  καὶ, *et vero etiam, and indeed too*; καὶ  $\mu\acute{\eta}\nu$  οὐδέ, *and indeed not even*.—(d)  $\mathcal{A}\lambda\lambda\grave{\alpha}\mu\acute{\eta}\nu$ , *at, sed vero, but, but indeed*. In a question,  $\mathcal{T}\acute{\iota}\mu\acute{\eta}\nu$ ;  $\pi\acute{\omega}\varsigma\mu\acute{\eta}\nu$ ; *quid vero? quid quaeso?*

REMARK. Instead of  $\mu\acute{\eta}\nu$ , the Ionic writers employ the shorter form  $\mu\acute{\epsilon}\nu$ , which, as well as  $\mu\eta\eta$  and  $\mu\acute{\alpha}\nu$ , is also found in Hom. So in the Attic dialect,  $\mu\acute{\epsilon}\nu$  is sometimes used instead of  $\mu\acute{\eta}\nu$ , e. g. in an answer. X. C. 1. 4, 4. πότρεα γνώμης ἔργα κρίνεις;—Πρὲπει  $\mu\acute{\epsilon}\nu$  τὰ ἐπ' ὠφελείᾳ γιγνόμενα γνώμης ἔργα εἶναι. This confirmative  $\mu\acute{\epsilon}\nu$ , instead of  $\mu\eta\eta$ , occurs in the following connections, (a)  $\mathcal{M}\acute{\epsilon}\nu\tau\omicron\iota$  expresses confirmation, *surely*, very often in antitheses, like *vero*, to denote a limitation; so, καὶ  $\mu\acute{\epsilon}\nu\tau\omicron\iota$ , οὐ  $\mu\acute{\epsilon}\nu\tau\omicron\iota$ , ἀλλὰ  $\mu\acute{\epsilon}\nu\tau\omicron\iota$ .—(b)  $\mathcal{M}\epsilon\nu\omicron\upsilon$  or  $\mu\acute{\epsilon}\nu\omicron\upsilon\eta$ , *sane quidem, quite certainly, yes indeed*, is used, for the most part, only in repetitions, e. g.  $\pi\acute{\alpha}\nu\eta$

μέν οὐν, very often when some correction is made. X. C. 2. 7, 5. οἱ παρὰ σοὶ τούτων οὐδέν ἐπίστανται ποιεῖν;—*Πάντα μέν οὐν*, but those with you know nothing of these things? yes, everything, immo omnia. So οὐ or μή μεν οὐν, immo non.—(c) *Μενδὲ* or *μέν δὲ*, quite certainly, always in the phrases *ἢ μενδὲ*, *οὐ μενδὲ*, ἀλλὰ μενδὲ, καὶ μενδὲ, γέ μέν—*δὲ* instead of *ἢ μὴν δὲ*, etc. On the concessive μέν, see § 322, 3.

2. *Ἴ* expresses confirmation, *profecto*. In order to strengthen it, *μήν* is often subjoined. *Ἴ πον*, surely indeed, often ironically. The Epic *ἦ τοι* like *ἦ*, strengthens the meaning.

3. *Νύ* in the Epic expresses a protestation, asseveration, but always in an ironical or scornful manner (like the Attic *δήπου*), *well now, indeed, nempse*.

4. *Νή*, the Lat. *nae*, expresses a protestation, but only in affirmative sentences, e. g. *νή τὸν Δία*, in truth.—From *νή* is formed the lengthened *ναί* (as *δαί* from *δή*), which has the same meaning, and is often used with *μά*.—*Μά* denotes, likewise, an asseveration in affirmative sentences, *ναὶ μά τὸν Δία*, in negative, *οὐ μά τὸν Δία*. But where *μά Δία* is expressed without a negation, then a negative clause precedes or follows, or it is clear from the context and from an appended adversative particle, that the sentence is to be understood as negative, like X. C. 3. 13, 3.

### § 317. C. *Emphatic suffixes γέ, πέρ, τοί.* (595—597.)

1. *Πέρ* is the enclitic, and hence the abridged form of the adverb *πέρι*, *through and through* (Lat. *per*). The radical meaning of *πέρ* is *through and through, throughout*. *Πέρ* agrees with *γέ* in this, viz. that it expresses an increase, but it differs from *γέ*, as it denotes the outward dimension of this increase, consequently, its measure, size, contents; *γέ*, on the contrary, denotes the inward quality of this increase, consequently, the degree, the real value, or strength of it. In the Common Language, *πέρ* is not used alone, but in relation to another thought. Hence it is often connected with conjunctions and relatives, e. g. *ὅςπερ*, *throughout*, or *the very same, who*, *ὅσοςπερ*, *altogether as great*, e. g. *οἷς περ*, *throughout*, or *entirely of such a character, as*, etc., *ὅπου περ*, *everywhere, wherever*, *ὅθεν περ*, *even hence, whence*, *ὥς περ*, *so far forth, as far as*, *ἐπιπερ*, *since*, *ἐπειδήπερ*, *forasmuch, seeing that, whereas*, *εἴπερ*, *if indeed, if moreover*. In Eng. the meaning of both particles is often given only by heightening the tone of the word to which they belong.

2. *Γέ* denotes emphasis, an inward force, certainty, assurance, and thus renders an idea emphatic and marked; it may be used either to augment or limit the force of a word, e. g. *ἐγὼ γε*, *I indeed*, *σύ γε*, *οὐτός γε*, *πολλά γε*, *ὀλίγα γε*, etc. It depends, like the enclitics, on the word whose meaning it renders emphatic. In connection with relatives and conjunctions, it serves to strengthen and complete a clause. So, *ὅς γε*, *who or which indeed*,

*qui quidem*, ὥς περ γε, εἴ γε, *if indeed, siquidem*; after the adversative conjunctions, καί τοι γε, ἀλλ' ἄ γε, etc. (like *quamquam quidem, verum quidem*), γε makes an antithesis prominent, since it defines more exactly, limits or corrects what precedes. X. C. 1. 2, 3. καί τοι γε οὐδεπώποτε ὑπείσχετο διδάσκαλος εἶναι τοῖτον, "*certainly* Socrates made his pupils useful men, *although*," etc. It is very often used in reiterations and answers, in order to indicate that they either confirm, or augment, supply, limit or correct, the thoughts contained in the preceding question.

3. Τοί (enclitic) means *surely, certainly, certe*, and serves also to render an object marked and prominent. It is often connected with pronouns, e. g. ἐγώ τοι, ἔγωγε τοι, *I surely, ἡμεῖς τοι, ταῦτά τοι*. It is particularly employed in quoting or referring to general prepositions and proverbs, since by it an assertion is referred to a general truth and receives confirmation from it. Theogn. 74. παῦροί τοι πολλῶν πιστὸν ἔχουσι νόον. With adversative particles, e. g. καί τοι, tamen, *quamquam* (properly *for surely*), μέν τοι, tamen, § 316, Rem., ἀτάρ τοι, ἀλλ' ἄ τοι, *but certainly*. Also, οὐ τοι (μή τοι), *certainly not, γάρ τοι, for indeed*, ἦ τοι—ἦ, still stronger ἦ τοι γε—ἦ, *either indeed—or*.

#### § 318. D. Negative Particles, οὐκ and μή. (598—608.)

1. Οὐ (like its compounds, e. g. οὐδέ, οὐτε, οὐδείς, etc.) is an objective negative; μή is subjective, i. e. οὐ is used when something is denied absolutely, independently, objectively; μή (and its compounds), on the contrary, when something is denied in reference to the conception or the will of the speaker or of some other person (subjectively). Both are commonly placed before the words to which the negation is to be applied.

2. Hence οὐκ stands (a) in all sentences asserting or affirming anything, whether they are expressed by the Indicative or Optative; hence also (b) in subordinate sentences with ὅτι and ὥς, *that*; (c) in simple interrogative sentences, both direct and indirect; (d) in subordinate sentences expressing time, with ὅτε, ἐπειδή, etc.; (e) in sentences expressing the ground or reason with ὅτι, διότι, ἐπεὶ, etc.; (f) in those expressing the consequence with ὥστε either with the Ind. or Opt.; (g) in adjective sentences with ὅς, ὅστις, etc., which give to the attributive a concrete or objective sense; (h) when an absolute negative meaning is to be given to a single word in a sentence, e. g. οὐκ ἀγαθός, οὐ κακός.

(a) Τοῦτο οὐ γίγνεται, οὐκ ἐγένετο, οὐ γενήσεται. Ταῦτα οὐκ ἂν γίγνοιτο. — (b) Οἶδα, ὅτι ταῦτα οὐκ ἐγένετο. Ἐλεγεν, ὅτι τοῦτο οὐχ οὕτως εἶχεν. — (c) Τίς οὐκ αἰσχύνεται (or οὐκ ἂν αἰσχύνοιτο) κακὰ λέγων τὸν ἀγαθὸν ἄνδρα; — Ἄρ' οὐ θαυμάζεις τὸν Σωκράτη; — Οὐ δράσεις τοῦτο;

— Οὐ περιμενεῖς; § 255, 4. — Λέξον, εἰ (whether) οὐχ ἡμαρτες ταῦτα λέξας. Pl. Phaed. 70, c. σκεψώμεθα —, εἰτ' ἄρα ἐν "Αἰδου εἰσὶν αἱ ψυχαὶ τελευτησάντων τῶν ἀνθρώπων, εἴτε καὶ οὐ. — (d) "Οτε οὐκ ἤλθον οἱ πολέμιοι, οἱ Ἕλληνες ἡσύχαζον. — (e) "Οτι οἱ βάρβαροι οὐκ ἡττήθησαν, οἱ Ἕλληνες τὰ ὄρη οὐ κατέλιπον. — (f) X. Cy. 1. 4, 5. ταχὺ τὰ θηρία ἀνηλώκει (Κῦρος), ὥστε ὁ Ἀστυάγης οὐκέτ' εἶχεν αὐτῷ συλλέγειν θηρία. — (g) Ἀνὴρ, ὃν οὐκ εἶδες. Ἀνὴρ, ὃν οὐκ ἀνθανύζοις.

3. *Μή* on the contrary, stands, (a) with commands, warnings; hence with the Imp. and with the Subj. used in an imperative sense; (b) with wishes and exhortations; (c) with deliberative questions, § 259, 1. (b); (d) with sentences expressing a purpose in connection with *ἵνα*, etc.; (e) with conditional sentences in connection with *εἰ*, *ἐάν*, *ὅταν*, *ἐπεί*, *ὥς* *ἄν*, etc.; (f) with sentences expressing an effect or consequence in connection with *ὥστε* and an Inf.; (g) in adjective sentences with *ὅς*, *ὅστις*, etc., which imply a condition or design, in general when a subordinate clause contains an idea which is expressed only as a conception, supposition; hence used, in cases where a common reflection is more precisely defined, and where the sentence may be resolved by *is*, *qui* with the subjunctive = *ita comparatus, ut*; (h) in direct and indirect interrogative sentences, which express *fear, anxiety* on the part of the inquirer, and hence demand a negative answer; (i) in forms of swearing, and not seldom when one swears that something *shall not happen*, but sometimes also, when one swears that something *has not happened*; in the latter case, the feeling by which the denial, or abhorrence is expressed, is denoted by *μή*. Comp. English *beware!* instead of *no*.

(a) *Μή* γράψε, *μή* γράψης, § 259, 5. — (b) *Εἴθε* *μή* γράφοις! — *Μή* τοῦτο γένοιτο! — *Μή* ἴωμεν! — *Μή* γράφωμεν! — (c) Pl. Symp. 213, a. ἀλλὰ μοι λέγετε, εἰςίω, ἦ *μή*; σνμπέσθε, ἦ οὐ; Rp. 337, b. πῶς λέγεις; *μή* ἀποκρίνομαι; *shall I not answer thee?* — (d) *Λέγω*, ἵνα *μή* ποιῇς. — (e) *Εἰ* *μή* λέγεις. — *Εάν* *μή* λέγῃς. — "Οταν ταῦτα *μή* γένηται. — (f) Pl. Phaedon. 66, d. ἐκπλήττει (τὸ σῶμα), ὥστε *μή* δύνασθαι ἐπ' αὐτοῦ καθορᾶν τάληθός. — (g) Pl. Phaedon. 65, a. δοκεῖ, ὅ *μή* δέ *ν* ἡδὺ τῶν τοιούτων, *μή* δέ μετέχει αὐτῶν, οὐκ ἄξιον εἶναι ζῆν (= εἴ τι *ν*ι *μηδέν*, etc.), hence ὅτι *μή*, *except, nisi* (properly οὐδὲν ὅτι *μή*, in this case generally used for *εἰ μή*). Her. 1, 32. ἐν τῷ μακρῷ χρόνῳ πολλὰ μὲν ἐστι ἰδεῖν, τὰ (= ἃ) *μή* τις ἐθέλει (*multa, quae ita sunt comparata, ut*). — (h) *Μή* τέθνηκεν ὁ πατήρ; *my father is not dead, is he? = is it not to be feared that my father is dead?* Φοβοῦμαι, *μή* ὁ πατήρ τέθνηκεν; *I fear lest my father is dead.* *Μή* θράσεις τοῦτο; *you will not do this, will you?* *Μή* δειλοὶ ἐσόμεθα; *shall we be cowards?* *Μή* νοσεῖς; Ἄρα *μή* νοσεῖς; — (i) Ar. Eccl. 999. μὰ τὴν Ἀφροδίτην — *μή* γὰρ σ' ἀφήσω, *I will not let you go, the thing shall not be.* Aor. 194. μὰ

γῆν — μή γ' ὥς νόημα κομψότερον ἤκουσά πω, *Beware! I have not listened.* μή is often used with the Inf. X. An. 7. 6, 18. ἐμνίω ὑμῖν θεοὺς ἀπαντας καὶ πάσας μηδὲ ἃ ἐμοὶ ἰδίᾳ ὑπέσχετο Σεύθης ἔχειν.

REMARK 1. In all the instances above given, except (a) (b) (g), οὐ is used when a single word in the sentence is to be made negative, e. g. Οὐ φῶμεν; *negemus?* Isocr. Paneg. 71, 6. λαβύντες ἐξακισχίλιους τῶν Ἑλλήνων, οἳ ἐν ταῖς αὐτῶν οὐχ οἶοι τ' ἦσαν ζῆν (*nequiverunt*); hence in the phrases, οὐδεὶς ὅστις οὐ; οὐδενὸς οὗτου οὐ, etc., § 332, Rem. 12; so also in οὐκ ἔσθ' ὅπως οὐ; for these expressions are, as it were, blended in a single word, like *nullus non*. *Ἐὶ οὐ δώσει (recusabit)*. Dem. Cor. 320, 283. ὥς τ' οὐ μεμνησθῶσι (= *oblivisci*).

REM. 2. On οὐκ ἂν λέγοις ταῦτα, instead of μή λέγε see § 260, 2. (4) (b), οἱ δράσεις τοῦτο is instead of μή δράσης, and οὐ δράσεις τοῦτο; = *do this indeed*, see § 255, 4.

4. Οὐ stands regularly with the Inf., after verbs of *saying, asserting*, etc.; also after verbs of *believing*, when an Infinitive clause contains an assertion; on the contrary, μή stands after verbs of *commanding, willing, praying, persuading, conceding*, after verbs expressing what ought to, should, must take place, as well as in all phrases where the action appears only as supposed or conceived. For the same reason μή stands with the Inf. which has the article, since here, not a single, definite case is pointed out, but only something general, consequently only that which exists in the conception of the speaker.

X. C. 1. 1, 19. (οἱ πολλοὶ) οἴονται τοὺς θεοὺς τὰ μὲν εἰδέναι, τὰ δ' οὐκ εἰδέναι. 2, 4. ταύτην τὴν ἔξιν (*vivendi rationem*) τὴν τῆς ψυχῆς ἐπιμέλειαν οὐκ ἐμποδίζειν ἔφη. 1, 5. πιστεύων θεοῖς πῶς οὐκ εἶναι θεοὺς ἐνόμιζεν. 4. πολλοῖς τῶν ξυνόντων προηγόρευεν τὰ μὲν ποιεῖν, τὰ δὲ μή ποιεῖν. 20. θαιμάζω οὖν, ὅπως ποτὲ ἐπέσθθησαν Ἀθηναῖοι Σωκράτην περὶ τοὺς θεοὺς μή σωφρονεῖν. 2. 1, 3. τὸ μή φεύγειν τοὺς πόνοους.

REM. 3. When an abstract substantive or substantive adjective stands instead of the Inf., then either οὐκ or μή may be used, according to the manner in which these are resolved, e. g. Ar. Eccl. 115. δεινὸν δ' ἐστὶν ἢ μή ἐμπερίεια (= εἰ μή τίς ἐστιν ἔμπειρος). Th. 1, 137. γράψας τὴν τῶν γειττονῶν οὐ διάλυσιν (= ὅτι ὥς [that] αἱ γέφυραι οὐ διελέθησαν).

REM. 4. With some verbs, e. g. φάναί, οἷσθαι, ἀξιοῦν, ὑπισχεῖσθαι, the negation, which properly refers to the Inf., is usually joined with the finite verb, thus οὐ φημι, like *nego, to deny, refuse*. X. An. 1. 3, 1. οἱ στρατιῶται οὐκ ἔφασαν ἵναί τοι πρόσω (*negaverunt se ituros esse*). Th. 2, 89. ξυνεκάλεσα (ἑμῆς), οὐκ ἀξιῶν τὰ μή δεινὰ ἐν ὀφρῶδι ἔχειν, *desiring that you should not fear what is not to be feared*.

5. With the participle or adjective μή is used, only when these can be resolved by a conditional clause, or are equivalent to such a clause,—in all other cases, οὐ is used. Οὐ δυνάμενος, *one who cannot, or is unable*, οὐ βουλόμενος, *notens*, οὐκ ἀναγκαῖον, *unnecessary*, τὰ οὐ καλὰ βουλευμένα,

turpia consilia ; ὁ οὐ πιστεύων, *is qui non credit, or quum (since) non credit, or quia non credit, ὁ οὐ φιλοσοφῶν, is qui non philosophatur, ὁ μὴ πιστεύων, si quis non credit.* X. An. 4. 4, 15. οὗτος γὰρ ἐδόκει καὶ πρότερον πολλὰ ἤδη ἀληθεῦσαι τοιαῦτα, τὰ ὄντα τε ὡς ὄντα, καὶ τὰ μὴ ὄντα ὡς οὐκ ὄντα, *if anything was not, he represented it as not being.* Οἰδά σε ταῦτα οὐ ποιήσαντα. Ἦγγειλε τὴν πόλιν οὐ πολιορκηθεῖσαν. X. Cy. 1. 2, 7. ὅν ἂν γνῶσι διειάμενον μὲν χάριν ἀποδιδόναι, μὴ ἀποδιδόντα δὲ, κολάζουσι τοῦτον ἰσχυρῶς (= ἴαν τινα κτλ.). 3, 1. 16. τί γὰρ ἂν — χρήσαιτ' ἂν τις ἰσχυρῶ ἢ ἀνδρείῳ μὴ σώφρονι (= εἰ μὴ σώφρων εἴη).

6. If in a negative sentence, there are indefinite pronouns or adverbs, e. g. *any one, any how, everywhere, at any time, ever*, etc., these are all expressed negatively. These negative expressions neither destroy nor strengthen each other, since they do not stand in an opposite relation, but each of them is to be considered independent. The negatives must be of the same kind, i. e. either οὐκ or μή.

Pl. Rp. 495, b. σμικρὰ φύσις οὐδὲν μέγα οὐδέποτε οὐδένα οὔτε ἰδιώτην οὔτε πόλιν δοῦν. Lysid. 214, d. ὁ κακὸς οὔτ' ἀγαθῶ, οὔτε κακῶ οὐδέποτε εἰς ἀληθῆ φιλίαν ἔρχεται. Hipp. Maj. 291, d. (τὸ καλόν), οὐ μὴδέποτε αἰσχυρὸν μὴδ' αὖ μὴδενὶ φανεῖται. So also where the whole is negative, the parts are likewise negative, e. g. οὐ δύναται οὔτ' εὐ λέγειν οὔτ' εὐ ποιεῖν τοὺς φίλους, *he can neither — nor* ; in like manner also οὐδέ, μὴδέ, *not even, ne — quidem*, are used in a negative sentence, e. g. οὐ δύναται οὐδέ νῦν εὐ ποιεῖν τοὺς φίλους.

Rem. 5. If the finite verb is connected with a participle, the negation, when it refers to both, is usually placed with the Part., though only when the Part. precedes the verb. Th. 1, 12. μετὰ τὰ Τρωϊκὰ ἢ ἑλλὰς ἐτι μετανίστατο καὶ καίρωκετο, ὥστε μὴ ἴσιν χάσασα ἀνέστηναι (i. e. ὥστε μὴ ἡμιχάσαι καὶ μὴ ἀνέστηναι). Where the negative is so placed, it must be considered as belonging to the whole sentence, and not to a single word.

7. Οὐ μὴ with the Subj. or Fut. Indicative, is elliptical, since with οὐκ a verb denoting anxiety or fear, which is sometimes also expressed, must be supplied, and μή must be referred to this verb. Hence οὐ μὴ is used, when the idea to be expressed is, *it is not (οὐ) to be feared that (μὴ) something will happen*, e. g. οὐ μὴ γένηται τοῦτο, *non vereor, ne hoc fiat, this certainly will not happen.* In a question with the second Pers. of the Fut. Indicative. Ar. Nub. 505. οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοί ; *I shall not expect that you will talk = do not talk*, § 255, 4.

8. After verbs and expressions of fear, timidity, anxiety, uncertainty, doubt, distrust,—denying, hindering, abstaining, refusing, avoiding,—preventing, forbidding, contradicting, the Inf. is commonly followed by the negative μή, instead of the Inf. without μή, since the Greek repeats with the

Inf. the negative contained in the idea of these words;—this is done in order to strengthen the negation of the sentence.

Κωλύω σε μὴ ταῦτα ποιεῖν, *I prevent you from doing this.* Her. 3, 128. Δαρεῖος ἀπαγορεύει ἑμῖν μὴ δορυφορεῖν Ὀροίττα. 66. ὁ Περξιάσσης ἔξαρκος ἦν μὴ ἀποκτεῖναι Σμέρδιν. Th. 3, 6. τῆς μὲν θαλάσσης εἰργον μὴ χρῆσθαι τοὺς Μιτυληναίους. 5, 25. ἀπέσχοντο μὴ ἐπὶ τὴν ἐκατέρω γῆν στρατεῦσαι.

REM. 6. But when expressions of fear, anxiety, doubt and the like, are followed by μή with the Ind. or Subj. (Opt.), μή must be considered as an interrogative, *numne, whether not*, e. g. δέδοικα μὴ ἀποθάνῃ, *metuo, ne moriatur, μὴ τέθνηκεν, ne mortuus sit, I fear whether he is not dead, has not died* = *I fear that he is dead, or has died.* On the contrary, μή οὐ with the Ind. and Subj. (Opt.), is used after the above expressions, when it is meant that the thing feared will not take place or has not taken place. Δέδοικα μὴ οὐκ ἀποθάνῃ, *ne non moriatur, that he may not die, ἐδεδοίκεν, μὴ οὐκ ἀποθάτο, ne non moreretur, that he would not die, δέδοικα, μὴ οὐ τέθνηκεν, ne non mortuus sit, that he has not died.*

9. Even when the conjunctions ὅτι, ὥς with the finite verb, follow expressions of doubt and denial instead of the Inf., the negation is sometimes repeated in the dependent subordinate clause by οὐ.

X. R. Ath. 2, 17. ἀρνεῖσθαι τοῖς ἄλλοις, ὅτι οὐ παρῆν, *to deny to others that I was present.* Pl. Menon. 89, d. ὅτι δ' οὐκ ἔστιν ἐπιστήμη, σκέψαι, *έάν σοι δοκῶ εἰκότως ἀπιστεῖν.* Dem. Onet. 871, 14. ὥς δ' οὐκ ἐκείνος ἐγνώσκει τὴν γῆν, οὐκ ἡδύνατ' ἀρνεῖσθαι, Phil. 3, 124, 54. οὐ δ' ἂν ἀρνεῖσθαι ἐνιοι, ὥς οὐκ εἰσὶ τοιοῦτοι.

REM. 7. So οὐ is sometimes used even after ἥ (quam) following the comparative or comparative expressions which are for the most part connected with a negative. This usage is regular in French, e. g. *il donne plus que vous n'avez donné*, and is designed to make the idea of diversity (consequently a negative idea), which is contained in the comparative, more emphatic, (the gift of one is *different, not equal* to that of the other; he gives this more, and you do not give it more). Her. 4, 118. ἡκεῖ δ' Πέροσς οὐδὲν τι μᾶλλον ἐπ' ἡμίας, ἢ οὐ καὶ ἐπὶ ἑμίας. Th. 3, 36. τῇ ὑστεραίᾳ μετανοοῖα τις εὐθὺς ἦν αἰτοῖς καὶ ἀνυλογισμὸς ὧν τὸ βούλημα καὶ μέγα ἐγνωσθαι πόλιν ὅλην διαφθεῖραι μᾶλλον, ἢ οὐ τοῖς αἰτίοις. *Πλὴν οὐ* is sometimes used in the same manner. Dem. Cor. 241, 45. πλὴν οὐκ ἐφ' αὐτοὺς ἐκástων οἰόμενων τὸ δεινὸν ἤξειν.

10. Μὴ οὐ with the Inf. is used instead of the Inf. without negation, with expressions which denote preventing, hindering, ceasing, abstaining, denying, contradicting, concealing, doubting, despairing, distrusting and the like, when οὐ or another word which may be considered a negative, is placed before μὴ οὐ.

Οὐδὲν κωλύει σε μὴ οὐκ ἀποθανεῖν, *nothing hinders you to die*, i. e. *from dying.* X. An. 3, 1, 13. εἰ γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμπεδόν (=

οὐδὲν ἐμπ.) μὴ οὐχὶ (ἡμᾶς) ὑβρίζομένους ἀποθανεῖν; Vect. 3, 7. οὐ δὲ ἐλπίζεις εἰμι τὸ μὴ οὐχὶ προθύμως ἂν τοὺς πολίτας εἰς τὰ τοιαῦτα εἰσφέρειν. Cy. 2, 20. αἰσχροὺν (= οὐ καλόν) ὄν ἀντιλέγειν, μὴ οὐχὶ τὸν πλείστα καὶ ποιοῦντα καὶ ὠφελοῦντα τὸ κοινόν, τοῦτον καὶ μεγίστων ἀξιούσθαι.

REM. 8. With the really negative expressions, οὐ δύναμαι, ἀδύνατος, οὐχ οἶός ἐστι, οὐδεμία μὴχανή ἐστι (= οὐ δυνατόν ἐστι), οὐχ ὁσιόν ἐστιν, οὐκ εἰκός ἐστιν, it is not probable, οὐ φημι, and the like, and also such as ἄνοια, ἀνόητόν ἐστι, the following Inf. is actually made negative by the accompanying μὴ or μὴ οὐ, since the above expressions, when separated from the negative connected with them, have no negative force. Οὐ δύναμαι μὴ ποιεῖν, non possum non facere. X. Apol. 34. οὔτε μὴ μνησθαι δύναμαι αὐτοῦ, οὔτε μνημένος μὴ οὐκ ἐπαινεῖν, I must think of him, and if I think of him, I must praise him. Pl. Rp. 427, e. οὐδὲν λέγεις· σὺ γὰρ ὑπέσχου ζητήσιν, ὥς οὐχ ὁσιόν σοι ὄν μὴ οὐ βοηθεῖν δικαιοσύνη εἰς δύναμιν παντὶ τρόπῳ, since it would not be right for you not to render assistance. Her. 7, 5. οὐκ εἰκός ἐστι. Ἀθηναίους ἐργασαμένους πολλὰ ἤδη κακὰ Πέρσας, μὴ οὐ δοῦναι δίκας, τῶν (= ὧν) ἐποίησαν, it is right that the Athenians should alone for their injustice. Pl. Symp. 218. c. πάντῃ ἀνόητον ἡγοῦμαι εἶναι σοι μὴ οὐ καὶ τοῦτο χαρίζεσθαι, stultum judico tibi hoc non gratificari. Οὐ φημι τοῦτο μὴ οὕτως ἔχειν, nego id sic se non habere.—Also after the expressions δεινὸν εἶναι, αἰσχρόν, αἰσχύνην εἶναι, αἰσχύνεσθαι, which contain a negative idea, the Inf. follows with μὴ οὐ, when it is to be made negative. X. An. 2, 3, 11. ὥστε πᾶσιν αἰσχύνην εἶναι, μὴ οὐχὶ σπονδάζειν, so that all were ashamed not to be busy.

## CHAPTER II.

### SYNTAX OF THE COMPOUND SENTENCE.

#### SECTION VII.

##### § 319. A. Coördinate Sentences. (609.)

When two or more sentences stand in an intimate connection with each other, there is a two-fold relation to be distinguished. They are either so related to one another as to form one thought, each, however, being, in a measure, independent of the other, e. g. *Socrates was very wise, Plato also was very wise*; or they are wholly united with each other, since the one defines and explains the other, and the one appears as the



dependent member of the other, e. g. *since the spring has come, the roses bloom*. The first class of sentences are called Coördinate, the last Subordinate.

REMARK 1. Both the coördinate and subordinate conjunctions are properly used only to connect whole sentences; but when several sentences have several members in common, these common members are usually expressed but once. In this way the sentences are either merely abridged,—which is done (a) when the common subject of several sentences is used but once, but each sentence has its own predicate, e. g. *Οἱ Ἕλληνες τοῖς πολέμοις ἐπέθεντο καὶ καλῶς ἐμαχίσαντο*,—(b) when the common predicate of several sentences is used but once, but each sentence has its own subject, e. g. *Οἱ μὲν Ἕλληνες παρὰ τὸν ποταμόν, οἱ δὲ Πέρσαι ἐν ὄρεσιν ἐστρατοπεδεύσαντο*; or the sentences are united in one, e. g. *Σωκράτης ἦν σοφὸς καὶ ἀγαθός*, instead of *Σ. ἦν σοφός καὶ Σ. ἦν ἀγαθός. Σ. καὶ Πλάτων ἦσαν σοφοί. Σ. καὶ Πλ. ἦσαν σοφοὶ καὶ ἀγαθοί*.

REM. 2. In respect to the grammatical connection, all coördinate sentences are alike; they are all treated grammatically as principal sentences; but in respect to their meaning and logical relations, they may be different. For every thought which forms a complete supplementary member of another thought, can be expressed in a coördinate sentence, which was always the case, in the earliest use of language, e. g. *τὸ ἔαρ ἦλθε, καὶ τὰ ῥόδα ἀνθῆ*, instead of *ὅτε τὸ ἔαρ ἦλθε, τὰ ῥ. ἀ.*

### § 320. *Different forms of Coördinate Sentences.*

(610.)

There are three forms of coördinate sentences, viz. the Copulative, Adversative and Disjunctive. Also such sentences as stand in a causal relation to each other, may be coördinates. Such a coördinate may be called a causal coördinate.

### § 321. I. *Copulative Coördinate Sentences.* (610—615.)

1. The copulative coördinate sentence is one in which the thoughts, that are considered independent, are united together in such a manner, that the thought expressed in the coördinate sentence, gives a greater extent to the thought of the preceding sentence. The copulative coördinate sentence is either a mere succession of words, or a climax. The copulative coördinate, consisting of a succession of words, is formed,

(a) By *καὶ*, *et*, *and*, more seldom in prose by the enclitic *τε*, *que*, *and*; these two words have, in general, the same difference of meaning as *et* and *que*. *Καὶ* connects members of a sentence equally important, or those in which the one following is stronger than the one preceding; hence it often expands the idea of the preceding member or is a more full explanation of it (*ac*, *atque*, *et quidem*); *τε* appends some addition which belongs to the

preceding member;—(b) in a more emphatic and definite manner by *καὶ* — *καὶ*, *et* — *et*, both — *and*, *not only* — *but also*, more seldom by *τέ* — *τέ*; the difference between the two in this case is, that with the former (*καὶ* — *καὶ*) the single members appear more independent and forcible, than with the latter (*τέ* — *τέ*); hence the former is used, when the members are of different kinds or are antithetic;—(c) by *τέ* — *καὶ*, both — *and*, *not only* — *but also*, when it is to be indicated that the connected members stand in an intimate connection with each other; by the stronger *καὶ*, the second member is emphatically joined to the first; they often correspond with the Lat. *quum* — *tum*, when the discourse proceeds from the *general*, to the *particular* and more *important*.

Σωκράτης καὶ Πλάτων σοφοὶ ἦσαν. Pl. Apol. 23, a. ἡ ὑνθρωπίνη σοφία ὀλλγου τινὸς ἀξία ἐστὶ καὶ οὐδενός. So πολλὰ καὶ πονηρά, πολλὰ καὶ μεγάλα; hence καὶ ταῦτα, *and that too*. X. An. 3. 2, 16. ἄπειροι ὄντες αὐτῶν (τῶν πολέμων), τό τε πλήθος ἄμετρον ὄρωντες, ὅμως ἐτολμήσατε — ἵεναι εἰς αὐτούς. Pl. Phaedr. 267, a. Τισίαν δὲ Γοργίαν τε ἐάσομεν εὐδεν; — Ἄνθρωποι καὶ ἀγαθοὶ καὶ κακοὶ (but not καὶ κακοί, καὶ πονηροί). Καὶ πένητες, καὶ πλούσιοι. Καὶ χρήματα, καὶ ἄνδρες. Καὶ νῦν, καὶ ἀεὶ. Καὶ πρῶτα, καὶ ὕστατα. X. C. 1. 2, 4. τοῦ σώματος αὐτός τε οὐκ ἡμίλει, τοὺς ἰ ἀμελοῦντας οὐκ ἐπήγει. Καλός τε καὶ ἀγαθός. In antitheses, Ἀγαθὰ καὶ κακά, *the good as well as the evil*, χρηστοὶ τε καὶ πονηροί, *τά τε ἔργα ὁμοίως καὶ οἱ λόγοι*. X. Hier. 1, 2. πῇ διαφέρει ὁ τυραννικός τε καὶ ὁ ιδιωτικός βίος; Πολλὰ τε καὶ καλὰ ἔργα ἀπεδείξατο. Her. 6, 114. πολλοὶ τε καὶ οὐνόμαστοι. Ἄλλοι τε καὶ Σωκράτης (*quum alii, tum S.*). Her. 6, 136. Μιλτιάδεα ἔσχον ἐν στόματι οἱ τε ἄλλοι, καὶ μάλιστα Ξάνθιππος. Hence ἄλλως τε καὶ (*quum aliter, tum, not only in other respects, but also*), especially, but ἄλλως τε without καὶ signifies *praetereaque, adde quod*, i. e. *and especially*. The connection is expressed still more strongly by *τέ* — *καὶ* δὴ καὶ (*quum — tum vero etiam*). Pl. Rp. 357, a. ὁ Γλαῦκων ἀεὶ τε ἀνδρείοτατος ὢν τυγχάνει πρὸς ἅπαντα, καὶ δὴ καὶ τότε τοῦ Θρασυμάχου τὴν ἀπόρρησιν οὐκ ἀπεδείξατο.

REMARK 1. *Καὶ* has this intensive force, also, when it stands at the beginning of a question, where the interrogator takes up, with surprise, the remark of another, and from it draws a conclusion, which shows the invalidity or absurdity of the other's statement. X. Cy. 4. 3, 11. ἀλλ' εἰποι τις ἄν, ὅτι παῖδες ὄντες ἐμάνθανον. Καὶ πότῃρα παῖδες εἰσι φρονιμώτεροι, ὥστε μαθεῖν τὰ φραζόμενα καὶ δεικνύμενα, ἢ ἄνδρες; = *ac multo minus prudentes sunt*. So especially καὶ πῶς; Pl. Alc. 1. 134, c. δύναται ἄν τις μεταδιδόναι, ὃ μὴ ἔχει; — Καὶ πῶς; = *ac minime quidem*.

REM. 2. If more than two members succeed each other, they are connected in the following manner, (a) with the first member the connective is omitted, and the other members follow, connected by *καὶ* repeated; (b) *καὶ* — *καὶ* — *καὶ*, etc.; (c) *τέ* — *τέ* — *τέ*, etc.; (d) *τέ* — *καὶ* — *καὶ*, etc.

X. Cy. 1. 4, 7. ἄρκοι τε πολλοὺς ἤδη πλησιάσαντας διέφθειραν καὶ λίοντες καὶ κάπροι καὶ παρδάλεις· αἱ δὲ ἔλαφοι καὶ δορκάδες καὶ οἱ ἄγριοι ὄες καὶ οἱ ὄνοι οἱ ἄγριοι ἀσινεῖς εἰσιν; (e) τέ—τέ, etc., καί (Epic) Od. γ, 413. Ἐχέφρον τε Στρατίος τε Περσεύς τ' Ἀρητός τε καὶ ἀντίθεος Θρασυμήδης. (f) τέ—τέ καί—καί, etc. (seldom) X. C. 2. 2, 5. γυνή ὑποδεξαμένη τε φέρει τὸ φορτίον τοῦτο, βαρυνομένη τε καὶ κινδυνεύουσα—καί—καί κτλ. After καί two members, considered, as it were, one whole, can follow with τέ καί. Her. 7, 1. (ἐπέταξε ἐκάστοισι) καὶ νῆας τε καὶ ἵππους καὶ σίτον καὶ πλοῖα. X. An. 4. 4, 2. (κώμη) μεγάλη τε ἦν καὶ βασιλείον τε εἶχε τῷ σατράπῃ, καὶ ἐπὶ ταῖς πλείσταις οἰκίαις τύρσεις ἐπῆσαν. But καί—τέ are never used as corresponding particles, in the Attic language; where they are found in this position, the member introduced by τέ, is only a mere *addition* to the preceding one. Th. 1, 54. Κορίνθιοι μὲν κρατήσαντες—καὶ ἄνδρας ἔχοντες αἰχμαλώτους οὐκ ἐλάσσουσ χιλίων, ναῦς τε (praetereaue) καταδύσαντες περὶ ἑβδομήκοντα ἔστησαν τροπαῖον. In like manner καί—τέ does not have the sense of *etiamque*.

REM. 3. As an enclitic, τέ must always rest upon a preceding word. This word will be that to which τέ specially belongs in the member to be connected. But where the article, the attributive genitive and prepositions are used, τέ commonly stands between these and the word it connects, e. g. τὰ τε δῶρα, περὶ τε εἰρήνης καὶ πολέμου, Σωκράτους τε σοφία καὶ ἀρετή. If τέ belongs to the whole sentence, it is usually subjoined to the first [necessary] word of the sentence. Her. 6, 123. οἵτινες ἐφευγόν τε τὸν πάντα χρόνον τοὺς τυράννους, ἐκ μηχανῆς τε τῆς τοιῶν ἐξέλιπον οἱ Πεισιστράτιδαι τὴν τυραννίδα. It is, also, often joined to the predicate of the sentence, if that precedes, although it should stand after another word. X. C. 3. 5, 3. ᾧ (qua re) πολλοὶ ἐπαιρόμενοι προτρέπονταί τε ἀρετῆς ἐπιμελίσσθαι καὶ ἄλκιμοι γίγνεσθαι (instead of ἀρετῆς τε ἐπ.).

REM. 4. In the Epic writers (and in imitation of these in the Lyric writers also, though more seldom in the latter, and in the Attic writers in only a few fragments), τέ is very frequently joined with conjunctions and relative pronouns, in order to represent, in a more definite manner, the antithesis and the intimate connection between the corresponding members. This τέ either stands in both of the members, in which case the first τέ refers to the following member, anticipating it, as it were, and the second refers back to the preceding, or more frequently it stands in only one of the corresponding members; so often ἐπερ τε—τέ, or ἐπερ—τέ; μὲν τε—δέ τε or ἀλλὰ τε, as *on this side, so on that*; τέ, however, can be omitted in the first or last member, hence, μὲν—δέ τε or ἀλλὰ τε; μὲν τε—δέ or ἀλλὰ, or even the whole first member is omitted, and is supplied by the mind, from the preceding, thus δέ τε, ἀλλὰ τε, also without μὲν, δέ—τέ, also τέ—δέ, τέ—αὐτάρ, are corresponding particles; καί τε, *atque, yet to this*, is used, when the corresponding member is contained in the preceding (*not only—but also*). Il. ι, 509. τὸν δὲ μέγ' ὤρησαν, καὶ τ' ἔκλυον εὐξαμένοι. Also ὅς τε, *he, who* (not only in the poets, but also sometimes in Herodotus), ὅς τις τε, οἷός τε, ὅσος τε (= τοῖος, οἷος; τόσος, ὅσος, *of such a nature, so great, as much as*), ὥς τε, *so as, so that*, ὡς ἐί τε, ἅ τε, ἧ ὕ τε, ὅπως τε, ὅτε τε, *then, when*, ὅθι τε, *in a place, there, where*. In Attic prose, the following combinations still remain, viz. οἷός τε εἰμι with the Inf., signifying *I am in the condition*,

ὥς τε, *so that*, ὥς τε ἰτε and ἔς τε, (i. e. ἐς ὅ τε), *quoad*. Moreover, ἐπεὶ τε, *postquam*, as used by Herodotus, needs to be mentioned.

REM. 5. *Kal* is originally an adverb, *also*, *etiam*. But the idea of emphasis which is expressed by *καὶ*, *also*, necessarily supposes a relation to another clause, e. g. *καὶ ὁ Σωκράτης ταῦτα ἔλεξεν* (sc. οὐ μόνον οἱ ἄλλοι, or ὥς περ καὶ οἱ ἄλλοι). According to the nature of the corresponding member which is to be supplied, the emphatic *καὶ* may have either a strengthening (*even*, *yet*, *entirely*, etc.) or a weakening force (*even only*, *only even*), e. g. *Καὶ καταγελάς μου. Καὶ σὺ ταῦτα ἔλεξας*; — *καὶ μᾶλλον*, *yet rather*, *καὶ τρίς*, *καὶ κάρτα*, *καὶ πάνυ*, *καὶ πολὺς*, *καὶ πᾶς* — *καὶ πάλαι*, *even long ago*, *καὶ χθές*, *καὶ ἀντίκα*, *καὶ νῦν* or *ἔτι καὶ νῦν* — *καὶ ὥς*, *καὶ οὕτως*, vel sic, — *καὶ μόνος*, *καὶ εἰς*. With questions, e. g. Dem. Phil. 1, 53. *τί χρὴ καὶ προσδοκῆν*; *what is one even to expect only?* (= *nothing plane expectandum est*). In Homer, this *καὶ* often refers back to an antecedent clause expressing time, and may then be translated by *immediately*. Il. α, 478. *ἦμος δ' ἡριγένεια φάνη φοδοδάκτυλος Ἥως, καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν*.

2. If the successive clauses are negative, they are connected,

(a) By *οὐδὲ* (*μηδὲ*), when a negative member precedes; (b) by *καὶ οὐ* (*καὶ μὴ*), when an affirmative member precedes; this is the regular form in Attic prose; but in the Ionic and poetic writers *οὐδὲ* or *μηδὲ* can also be used here; (c) in a more emphatic and definite manner by *οὔτε* — *οὔτε* (*μήτε* — *μήτε*), *neque* — *neque* (*neve* — *neve*), *neither* — *nor*, when two or more successive members are negative; (d) by *οὔτε* — *τέ* (*seldom καὶ*), *neque* — *et* — *not* — *and*; *as not* — *so also*.

X. Cy. 3, 3, 50. *οὐκ ἂν οὖν τοξότας γε (ἡ καλὴ παραίνεσις ἀγαθοὺς ποιήσκειν) — οὐδὲ μὴν ἀκοντιστάς, οὐδὲ μὴν ἱππείας*. C. 3, 7, 9. *διατείνον μᾶλλον πρὸς τὸ σταντῷ προσέχειν, καὶ μὴ ἀμίλει τῶν τῆς πόλεως*. Dem. Cor. 254, 85. *φαίνομαι τοίνυν ἐγὼ χάριτος τετυχηκώς τότε καὶ οὐ μέμψεως, οὐδὲ τιμωρίας*. Th. 3, 14. *ἐπαμύνατε — καὶ μὴ πρόησθε ἡμᾶς*. Pl. Lysid. 207, e. *ἔωσιν ἄρα σε ἂ βούλει ποιεῖν καὶ οὐδὲν ἐπιπλήττουσιν, οὐδὲ διακωλύουσι ποιεῖν ὧν ἂν ἐπιθυμῇς*. — *Οὔτε θεοί, οὔτε ἄνθρωποι*. — X. An. 2, 2, 8. *ᾤμωσαν — μήτε προδώσειν ἀλλήλους σύμμαχοί τε ἔσεσθαι*. 5, 1, 6. *οὔτε γὰρ ἀγορεύειν ἱκανή —, ἣ τε χώρα πολεμία*. Th. 1, 118. *οἱ Λακεδαιμόνιοι αἰσθόμενοι οὔτε ἐκώλουν, εἰ μὴ ἐπὶ βραχύ, ἡσύχαζόν τε τὸ πλεόν τοῦ χρόνου*.

REM. 6. The following connective forms are more rare, and belong mostly to poetry, viz. *οὔτε* — *οὐ*, *οὐ* — *οὔτε*; *τέ* *οὐ* — *τέ* (Th. 2, 22.) *ἐκκλησίαν τε οὐκ ἐποίησεν —, τήν τε πόλιν ἐφύλασσε*; *οὔτε — τε οὐ* (Th. 1, 126. *οὔτε ἐκείνος ἔτι κατενόησε, τό τε μαντιῶν οὐκ ἐδήλουν*); *οὔτε* — *οὐδὲ*, *neither* — *and not*, which is found also in prose.

REM. 7. *Οὐδὲ* expresses either an antithesis (*but not*), or it serves to connect a new clause (*and not*). When *οὐδὲ* — *οὐδὲ* follow one another, they are to be translated by *not even* — *and not* (*never by neither* — *nor*). X. C. 3, 12, 5. *εὔ γὰρ ἴσθι, ὅτι οὐδὲ ἐν ἄλλῳ οὐδενὶ ἄγωνι, οὐδὲ ἐν πράξει*

οὐδεμιᾷ μείον ξεις διὰ τὸ βέλτιον τὸ σῶμα παρεσκευάσθαι. Οὐδέ in disjunctive sentences, corresponds to *καί* in positive sentences, treated in remark 5, and signifies *also not, not even, ne — quidem*, e. g. οὐδ' ὁ κράτιστος ἐτόλμῃσεν αὐτῷ μάχεσθαι — οὐδ' εἰς, *ne unus quidem, οὐδ' ὧς, ne sic quidem*, etc.

3. Emphasis or climax, as has been seen, § 321, I. is expressed by the simple *καί*, but more definitely by,

(a) οὐ μόνον — ἀλλὰ καί (ἀλλ' οὐδέ); (b) οὐ μόνον ὅτι, also by οὐχ ὅτι μόνον or οὐχ ὅτι (ὅπως) or μὴ ὅτι, μὴ ὅπως (i. e. οὐκ ἐρῶ, ὅτι or ὅπως, μὴ λέγε, ὅτι or ὅπως) — ἀλλὰ καί (ἀλλ' οὐδέ), *not only—but also (but not even)*, when the less important member precedes the more important; (c) οὐχ ὅπως or μὴ ὅτι (ὅπως) — ἀλλὰ καί (ἀλλ' οὐδέ), *not only not—but even (but not even)*, when either the more important member precedes the less important, or when two strongly antithetic clauses are opposed to each other; (d) οὐ — ἀλλὰ καί, *not—but even*, — οὐ — ἀλλ' οὐδέ, *not—not even*, ἀλλ' οὐδέ being stronger than ἀλλὰ καί. Σωκράτης οὐ μόνον σοφὸς ἦν, ἀλλὰ καί ἀγαθός. Pl. Symp. 179. b. καὶ μὴν ὑπεραποθνήσκειν γε μόνοι ἐθίλουσιν οἱ ἐρῶντες, οὐ μόνον ὅτι ἄνδρες, ἀλλὰ καὶ γυναῖκες (*non modo — sed etiam*). X. C. 2. 9. 8. οὐχ ὅτι μόνος ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ. Οὐχ ὅπως τοὺς πολεμίους ἐτρέψαντο οἱ Ἕλληνες, ἀλλὰ καὶ τὴν χώραν αὐτῶν ἐκάκωσαν. Dem. Cor. 271. 1. οὐχ ὅπως χάριν αὐτοῖς (τοῖς Ἀθηναίοις) ἔχεις, ἀλλὰ καὶ μισθώσας σεαυτὸν κατὰ τουτωνὶ πολιτεύῃ (*non modo non — sed etiam*). Dem. Phil. 2, 67. (τοὺς Θηβαίους ἡγήτο) οὐχ ὅπως ἀντιπράξιν καὶ διακυλύειν, ἀλλὰ καὶ συστρατεύειν. Isocr. Plataic. 297. οὐχ ὅπως τῆς κοινῆς ἐλευθερίας μετέχομεν, ἀλλ' οὐδέ δουλείας μετρίας ἡξιώθημεν τυχεῖν (*non modo non — sed ne — quidem*). X. Cy. 1. 3, 10. μὴ ὅπως ὀρχεῖσθαι ἐν ῥυθμῷ, ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύνασθε (*non modo non saltare, sed ne rectis quidem pedibus stare poteratis*). C. 1. 6, 11. τὴν οἰκίαν ἢ ἄλλο τι ἄν κέκτησθαι, νομίζων ἀργυρίου ἄξιον εἶναι, οὐδενὶ ἂν μὴ ὅτι προῖκα δοίης, ἀλλ' οὐδ' ἑλαττον τῆς ἀξίας λαβῶν (*non modo non gratis des, sed ne si minus quidem accipias, quam est illarum rerum pretium*). 2. 3, 8. τὸν καὶ λόγῳ καὶ ἔργῳ πειρώμενον ἐμὲ ἀνιᾶν οὐκ ἂν δυναίμην οὔτ' εὖ λέγειν οὔτ' εὖ ποιεῖν, ἀλλ' οὐδέ πειράσομαι. An. 1. 3, 3. (δαρειακούς) λαβῶν οὐκ εἰς τὸ ἴδιον κατεθέμην ἐμοί, ἀλλ' οὐδέ καθυπάθισα, ἀλλ' εἰς ὑμᾶς ἐδαπάνων. Dem. Mid. 24, 541. οὐ πονηρός, ἀλλὰ καὶ πάνυ χρηστός.

REM. 8. Οὐ μόνον — ἀλλὰ without *καί* is used, when the second member includes the first, whether the second is greater in the extent of the thought, or in the degree. Isocr. Phil. 5, 111. οὐ μόνον ἐπὶ τοῦτων αὐτοὺς ὅφει τὴν γνώμην ταύτην ἔχοντας, ἀλλ' ἐπὶ πάντων ὁμοίως. Panath. 32, 250. οὐ μόνον ἂν εὐρεθείην ἐπὶ τοῖς νῦν λεγομένοις ταύτην

ἔχων τὴν διάνοιαν, ἀλλ' ὁμοίως ἐπὶ πάντων. X. C. 1. 6, 2. ἱμάτιον ἡμφίεσαι οὐ μόνον φαῦλον, ἀλλὰ τὸ αὐτὸ θύρους τε καὶ χειμῶνος.

§ 322. II. *Adversative Coördinate sentences.*

(616—621.)

1. An adversative coördinate sentence is one in which the clauses that are contrasted with each other, are united and form one thought. The opposition or contrast is of such a nature, that the thought expressed in the coördinate clause either merely limits or restricts the thought of the preceding clause, or wholly denies it, e. g. *he is indeed poor, but brave—he is not brave, but cowardly.* *But brave,* and *but cowardly* are here coördinates of the preceding clauses. When the preceding clause denotes a concession, it is called a concessive clause. Limitation is expressed by *δέ*, *ἀλλὰ* (but), *ἀτάρ* (*αὐτάρ* epic), *καίτοι*, *μέντοι*, *ὅμως*; denial of the preceding clause, by *ἀλλά*. See No. 6.

2. *Δέ* most generally has an adversative force, and hence can express every kind of contrast. In respect to its signification, it ranks, like the Lat. *autem*, between the copulative connectives (*τί*, *καί*) and the adversative (*ἀλλά* etc.), since it contains both a copulative and adversative force, and hence either opposes one thought to another (adversative), or merely contrasts it (copulative). Hence it is very frequently used in Greek, where the English uses *and*. The new thought being different from the preceding, is placed in contrast with it.

3. The mutual relation between the concessive and adversative clauses, is commonly expressed by the concessive *μέν*, which, as it denotes concession and admission, points forward to the second member expressed by *δέ*. As *δέ* can denote both a strong and slight contrast, so its signification is sometimes stronger and sometimes weaker.

4. The original signification of *μέν* (arising from *μῆν*, § 316, Rem.) is *truly*, *in truth*; yet its signification is not always so strong as this; indeed in innumerable places its force is so slight, that it cannot be translated at all into English.

Τὸ *μέν* ὠφέλιμον καλόν, τὸ *δέ* βλαβερόν αἰσχρόν. Th. 3. 68. *διέφθεραν Πλαταιέων μέν αὐτῶν οὐκ ἐλάσσους διακοσίων, Ἀθηναίων δέ πέντε καὶ ἑκοσιν.*

5. *Μέν*—*δέ* are especially used in the following cases,

(a) With divisions of place, time, number, order and persons, e. g.

Ἐνταῦθα *μέν*—ἐκεῖ *δέ*, ἔνθα *μέν*—ἐνθα *δέ*, τότε *μέν*—τοτε *δέ*, ποτε *μέν*—ποτε *δέ*, *at one time,—at another, sometimes—sometimes, ἄλλοτε μέν—ἄλλοτε δέ, ἅμα μέν—ἅμα δέ, sometimes—sometimes, πρῶτον μέν—ἔπειτα δέ, τὸ μέν—τὸ δέ, τὰ μέν—τὰ δέ* and *τοῦτο μέν—τοῦτο*

*δέ*, partly—partly, on the one side—on the other, both—and, not only—but also, *ὁ μὲν*—*ὁ δέ*, hic—ille.

(b) When several predicates belong to the same object, and also, when several actions refer to the same object.

S. Ph. 239. *ἐγὼ γένος μὲν εἰμι τῆς περιφύτου Σκύρου, πλὴν δ' ἐς οἶκον, αὐδοῦμαι δὲ παῖς Ἀχιλλέως Νεοπόλεμος*. So also in the principal and subordinate clause. Her. 1, 103. *οἱ ἐξέβαλον μὲν ἐς τὴν Ἀσίην, Κιμμερίους ἐκβαλόντες ἐκ τῆς Εὐρώπης, τοῦτοισι δὲ ἐπισπόμενοι φεύγουσι οὕτω ἐς τὴν Μηδικὴν χώραν ἀπικοντο*.

c. Where the same or an equivalent word is repeated in two different clauses.

X. C. 2, 1, 32. *ἐγὼ σὺν εἰμι μὲν θεοῖς, σὺν εἰμι δ' ἀνθρώποις τοῖς ἀγαθοῖς*. 1, 1, 2. *Σωκράτης θύων φανερός ἢ πολλὰ κίς μὲν οἶκος, πολλὰ κίς δὲ ἐπὶ τῶν κοινῶν τῆς πόλεως βωμῶν*. Yet this principle is not always observed. *Μὲν* is regularly omitted, when *δέ* *καί* follow, e. g. 2, 8, 5. *χαλεπὸν γὰρ οὕτω τι ποιῆσαι, ὥστε μηδὲν ἁμαρτεῖν, χαλεπὸν δὲ καὶ ἀναμαρτήτως τι ποιήσαντα μὴ ἀγνώμονι κριτῇ περιτυχεῖν*.

REMARK 1. When *μὲν* stands in an adjective or adverbial clause, it is sometimes repeated, for the sake of emphasis, in the corresponding demonstrative or concluding clause. Her. 2, 121. *καὶ τὸν (i. e. ὃν) μὲν καλίουσι θίρος, τοῦτον μὲν προσκυνέουσιν τε καὶ εὖ ποιοῦσι· τὸν δὲ χειμῶνα κ. τ. λ.* So also, when instead of the adjective clause, the Part. with the article is used. Isocr. Paneg. 52, 60. *τῷ μὲν ὑπερεργκόντι τὴν ἀνθρωπίνην φύσιν (Ἡρακλεῖ),—τοῦτω μὲν (ὁ Εὐρυσθεύς) ἐπιτάττων—διετέλεσεν*. So also *μὲν* twice preceding has *δέ* twice following; this always implies a strong emphasis. Pl. Apol. 28, e. *ἐγὼ οὖν δυνάμειν εἰργασμένος, ὃ ἄνδρες Ἀθηναῖοι, εἰ, ὅτε μὲν με οἱ ἄρχοντες ἔταττον, οὓς ὑμεῖς εἰσεθε ἄρχειν μου, καὶ ἐν Ποιδαίᾳ καὶ ἐν Ἀμφιπόλει καὶ ἐπὶ Διηλλῷ, τότε μὲν οὐ ἐκίνοι ἔταττον ἔμενον—καὶ ἐκινδύνεον ἀποθανεῖν, τοῦ δὲ θεοῦ τάττωντος. ὥς ἐγὼ ᾤθηκα τε καὶ ὑπέλαβον, φιλοσοφοῦντά με δεῖν ζῆν καὶ ἐξετάζοντα ἑμαυτὸν καὶ τοὺς ἄλλους, ἐνταῦθα δὲ φοβηθεὶς ἢ θάνατον ἢ ἄλλο ὅτι οὐκ ἔπαυμα λίποιμι τὴν τάξιν*. Yet this parallelism is but seldom found so regularly carried out.

REM. 2. On the position of *μὲν*—*δέ*, the following things are to be noticed. They are commonly placed after the words, which are opposed to each other; yet they are often to be referred to the predicate or to the whole clause. X. C. 1, 1, 10. *καὶ ἔλεγε μὲν (Σωκράτης) ὡς τὸ πολὺ, τοῖς δὲ βουλευμένοις ἐξῆν ἀκούειν*. An. 3, 4, 2. *ἔπαθε μὲν οὐδέν, πολλὰ δὲ κακὰ ἐνόμισε ποιῆσαι*. When a substantive or adjective is connected with the article or a preposition, *μὲν* and *δέ* are commonly placed between the article and the preposition, and between the preposition and substantive or adjective, e. g. *πρὸς μὲν τοὺς φίλους—πρὸς δ' ἐχθρούς*; yet this conformity is by no means observed in corresponding members, e. g. X. C. 1, 1, 12. *τὰ μὲν ἀνθρώπεια παρῆντες, τὰ δαίμονια δὲ σκοποῦντες ἡγοῦνται τὰ προσήκοντα πράττειν*. 2, 24. *δαίμονια μὲν*

κάλλος—διὰ δύνανμιν δέ, or the opposite, Isocr. Paneg. 64, 114. ἐν ταῖς πολιτείαις μὲν—ἐν δὲ ταῖς συνθήκαις.

REM. 3. It is evident, that any other adversative connective instead of δέ, can follow μὲν, e. g. ἀλλά, ὅτι, etc. But in place of the adversative connectives, sometimes also the copulatives τε, καὶ are used, by a kind of anacoluthon, or the construction is entirely changed, without any reference to μὲν.

REM. 4. The adversative connective which would be expected to follow μὲν, is sometimes omitted, although there is a corresponding adversative member. This is the case, when the word expressing the contrast, is such, as of itself without δέ, to make this contrast sufficiently manifest, as e. g. with ἐνταῦθα μὲν—ἐκεῖ, and almost always with πρῶτον μὲν—ἔπειτα. Secondly, even the clause expressing the contrast, can be wholly omitted, in which case, it must be supplied by the mind (μὲν solitarium). Her. 3, 3. λέγεται ὅδε ὁ λόγος, ἐμοὶ μὲν οὐ πιθανός (το με improbable, perhaps probable to others). Ἐγὼ μὲν οἶκ οἶδα; ὥς μὲν λίσσονται; ταῦτα μὲν ἡμῖν ἡγγεῖλε τις; οἱμαί μὲν, ἡγοῦμαι μὲν, δοκῶ μὲν, οὐκ οἶδα μὲν and the like, I INDEED think.

REM. 5. On account of its general signification, δέ, like *autem*, frequently connects sentences even, when they stand in a causal relation to each other; then the hearer or reader is permitted to gather from the context the particular mode of connection. Thus δέ very often expresses the *reason*, and is used instead of γάρ.

REM. 6. In questions, δέ is used as an adversative, when the interrogator gives vivacity, by omitting the concessive member, e. g. X. C. 2, 9, 2. καὶ ὁ Σ. Εἰπέ μοι, ἔφη, ὦ Κρίτων, κῆρας δέ τρέφεις, ἵνα σοι τοὺς λύκους ἀπὸ τῶν προβάτων ἀπερύκοις; (you are unwilling to support a man who could protect you from your enemies, AND YET do you keep dogs?) Again, δέ has a copulative force and continues the question which had been interrupted by the answer of the other, e. g. X. C. 3, 5, 2. οὐκ οἶσθα, ἔφη, ὅτι πλήθει μὲν οὐδὲν μίους εἰσὶν Ἀθηναῖοι Βοιωτῶν;—Οἶδα γάρ, ἔφη. Σώματα δέ ἀγαθὰ καὶ καλὰ πότρεα ἐκ Βοιωτῶν οἶε πλείω ἂν ἐκλεχθῆναι, ἢ ἐξ Ἀθηνῶν. The same principle holds in answers.

REM. 7. Καὶ—δέ, (in the Epic writers καὶ δέ not separated), and, though more seldom, the negative οὐ δέ—δέ, in which connection δέ has an adverbial force, can be translated by *and on the other hand*, *and also*; *and on the other hand not*. X. H. 5, 2, 37. οἳ τε ἄλλοι προθύμως τῷ Τελετίᾳ ὑπηρέτουν, καὶ ἡ τῶν Θηβαίων δέ πόλις προθύμως ξυνέπεμπε καὶ ὀπλίτας καὶ ἱππείας. An. 1, 8, 20. καὶ οὐδὲν οὐδὲ τοῦτον παθεῖν ἔφασαν, οὐδ' ἄλλος δέ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδέν.

REM. 8. In the concluding clause of a sentence, as in principal clauses, δέ has a double force, either adversative, or merely contrasting. Sometimes μὲν stands in the first member.

a. The adversative δέ in the concluding clause, expresses the contrast between that and the antecedent clause. It is used (α) after hypothetical antecedent clauses, though ἀλλά also is often found instead of δέ; (β) after relative antecedent clauses, and such as denote comparison. (α) X. Cy. 5, 21. ἀλλ' εἰ μηδὲ τοῦτ', ἔφη, βούλει ἀποκρίνασθαι, σὺ δέ τοῖντεῦθεν λίγῃ, so but say then. (β) 8, 5, 12. ὥς περ οἱ ὀπλῖται, οὕτω δέ καὶ οἱ πελισταὶ καὶ οἱ τοξοῖται, so on the other hand, etc.



b. After an antecedent clause denoting time, *δέ* commonly has a contrasting force, yet sometimes an adversative also (very often in the Homeric language, also in Herodotus, but seldom in the Attic writers). *Od.* 2, 387. αὐτὰρ ἐπεὶ ψυχὰς μὲν ἀπεσκέδισ' ἄλλυδις ἄλλη ἀγνὴ Περσεφόνη γυναικῶν θηλυτέρων, ἦλθε δ' ἐπὶ ψυχῇ Ἀγαμέμνονος Ἀτρεΐδου. So ὕφρα — τύφρα δέ, ὅποτε — δέ, ἕως — δέ. *X. An.* 4. 1, 2. ἐπὶ δέ ἀφίκοντο, ἔνθα ὁ μὲν Τίγρης ποταμὸς παντάπασιν ἄπορος ἦν διὰ τὸ βύθος καὶ μέγεθος, πάροδος (*transitus*) δὲ οὐκ ἦν —, ἐδόκει δέ τοις στρατιώταις διὰ τῶν ὁρέων πορεῖτόν εἶναι, *on the contrary*. As *δέ* is used after antecedent clauses, so also in like manner after participles. *Pl. Symp.* 220, b. καὶ ποτε ὄντος πάγου οἷον δεινότητος, καὶ πάντων — ἐντελιγμένων τοὺς πόδας εἰς πῖλους καὶ ἀρνακίδας, οὗτος δ' ἐν τούτοις ἐξῆι ἔχων ἱμάτιον —, οἶνπιρ καὶ πρότερον εἰώθει φορεῖν. *X. C.* 3. 7, 8. θαυμάζω σου, εἰ ἐκείνους ῥαδίως χεῖρ οὐ μένος, τούτοις δέ μηδὲνα τρόπον οἶε δυνήσεσθαι προσετρεχθῆναι.

6. Ἀλλὰ (Neut. Pl. of ἄλλος), *but, (sed, at,) yet, however*, generally expresses difference and separation. It always stands at the beginning of the sentence. According to the nature of the preceding member, it denotes precisely the opposite of what is affirmed in the first member, so that the first member is abrogated by the last, and hence both cannot be true at the same time. Ἀλλὰ is so used (a) when a negative precedes, e. g. οὐχ οἱ πλούσιοι εὐθυμόνες εἰσιν, ἀλλ' οἱ ἀγαθοί; (b) when an affirmative clause precedes, and the negation of the opposite follows, where in English, we may or not translate ἀλλὰ, e. g. ἐκείθεν, ἀλλ' οὐκ ἐνθάδε ἡρώσθη.— Again ἀλλὰ merely denotes something different from what is affirmed in the first member, so that the first member is abrogated only in part, i. e. is only limited or restricted (*yet, however*).

Τοῦτο τὸ πρᾶγμα ὠφέλιμον μὲν ἐστίν, ἀλλ' οὐ καλόν. The use of ἀλλὰ is very frequent in *objections* (= *at*), also in questions, when the question expresses a contrast, or when an objection is introduced in the form of a question. *Dem. Cor.* τί γὰρ καὶ βουλόμενοι μετεπέμπεσθ' ἂν αὐτούς, ἐπὶ τὴν εἰρήνην; ἀλλ' ὑπῆρχεν ἅπασιν. Ἀλλ' ἐπὶ τὸν πόλεμον; ἀλλ' αὐτοὶ περὶ εἰρήνης ἐβουλεύεσθε. *Eur. Med.* 325. λόγοις ἀναλοῖς· οὐ γὰρ ἂν πείσαις ποτὶ. “Ἀλλ' ἐξελῆς με, κοῦδὲν αἰδέσθαι λιτάς;” very frequently ἀλλ' ἦ —; *but really* —? *X. An.* 7. 6, 4. καὶ οἱ εἶπον· Ἀλλ' ἦ δημαγωγεῖ ὁ ἀνὴρ τοὺς ἄνδρας;

REM. 9. Ἀλλὰ is used in *negative, non-concessive* clauses, when by it not the opposite of the first member is to be expressed, but the general signification of the preceding negative clause is to be restricted by an exception. Here ἀλλὰ is the same as πλὴν or εἰ μή, *nisi*, and can be translated into English by *except, than*. Here also it expresses something different from the preceding negative clause, and not included in it. In the first member, ἄλλος (*ἕτερος*) is commonly placed, e. g. οὐδεὶς ἄλλος, ἀλλὰ, and this ἄλλος points forward to the following ἀλλὰ, corresponding with it. *X. An.* 6. 4, 2. ἐν τῷ μίσῳ ἄλλη μὲν πόλις οὐδεμία οὔτε φίλα, οὔτε Ἑλληνίς, ἀλλὰ, Θερπες καὶ Βιθῖνοι.

REM. 10. In the frequent combination of ἀλλ' ἢ after a preceding negative, or after a question implying a negative, or even after the addition of ἄλλος, ἕτερος to the negation, thus, οὐκ, οὐδὲν ἀλλ' ἢ; οὐδὲν ἄλλο, ἀλλ' ἢ; οὐδὲν ἕτερον, ἀλλ' ἢ; τί ἄλλο, ἀλλ' ἢ; ἄλλοι (with a preceding interrogative pronoun), ἀλλ' ἢ,—ἀλλ' seems to be merely ἄλλο, but on account of its close connection with ἢ, it appears to have changed its accent (ἀλλό ἢ) and to have lost it (ἀλλ' ἢ). X. An. 7. 7, 53. ἀργύριον μὲν οὐκ ἔχω, ἀλλ' ἢ μικρόν τι. O. 2, 13. οὔτε ἄλλος πάποτε μοι παρέσχε τὰ ἐν- τοῦ διοικεῖν, ἀλλ' ἢ σὺ νυνὶ ἐθέλεις παρέχειν. Pl. Phaed. 97, d. οὐδὲν ἄλλο σκοπεῖν προσήκειν ἀνθρώπῳ, ἀλλ' ἢ τὸ ἀριστον καὶ τὸ βέλτιστον.

REM. 11. Also the following elliptical expressions are to be mentioned, viz. οὐ μὴν ἀλλὰ or οὐ μέντοι ἀλλὰ, yet, veruntamen, οὐ γὰρ ἀλλὰ, then certainly, certainly. These must be completed by joining with the negative the verb of the preceding clause, or in place of it, such expressions as τοῦτ' ἐγένετο, τοῦτ' ἐστίν. X. Cy. 1. 4, 8. ὁ ἵππος πίπτει εἰς γόνατα, καὶ μικροῦ κακείνον ἐξετραχίλισεν· οὐ μὴν (scil. ἐξετραχίλισεν) ἀλλ' ἐπέμεινεν ὁ Κῦρος μόλις πως, καὶ ὁ ἵππος ἐξάνεστη.

REM. 12. Ἀλλά is, moreover, used to denote a transition to a different or an opposite thought; this is the case in exhortations and exclamations, generally when the discourse is suddenly interrupted, and something new is quickly introduced, e. g. ἀλλ' εὐτχοίης!—ἀλλ' ἄνα!—ἀλλ' εἰα!—also when one answers or replies quickly and decidedly, e. g. ἀλλὰ βούλομαι, well, I will.

7. From the adverb αἶ, on the contrary, again, rursus, and ἄρα, igitur, have originated the Epic αὐτάρα and the prose ἀτάρα. They always stand at the beginning of the sentence, and have the signification of δὲ or ἀλλά, but, yet, as it seems with this difference, that, on account of their composition with ἄρα (igitur), they are more closely and intimately connected with what precedes.—Μέντοι has been already treated, § 316, Rem. Καίτοι, yet, verum, sed tamen, atqui (§ 317, 3), is used especially, when the speaker wishes to correct something he had said; the Latins use quamquam in the same way, e. g. καίτοι τί φημι; quamquam quid loquor? Ὅμως (from ὁμός, equal, like), nevertheless, yet, however, places the second clause, as an unexpected one, in opposition to the first. Th. 6, 50. Λάμαχος μὲν ταῦτα εἰπὼν ὁμως προσέθειο καὶ αὐτὸς τῇ Ἀλκιβιάδου γνώμῃ. Ἀλλ' ὁμως is still stronger.

### § 323. III. Disjunctive Coördinate Sentences. (323—327.)

1. A disjunctive coördinate sentence is one in which the clauses composing the entire sentence, are united into one whole, one of which excludes the other; hence the one can be considered to exist only when the other does not. This disjunctive relation is denoted by,

ἢ, or, aut, vel, or more emphatically and definitely by ἢ—ἢ, aut—aut, vel—vel, either—or; εἴτε—εἴτε (with the Ind.) or εἴαυτε—εἴαυτε or

ἄν τε — ἄν τε (with the Subj.), *sive* — *sive*, *whether* — *or*, when the speaker wishes to show, that he does not know whether he should decide for the one or the other; on the mode used in these hypothetical disjunctive sentences, see § 339.

Ὁ πατήρ, ἢ ὁ υἱὸς αὐτοῦ ἀπέθανεν. — Ἡ ὁ πατήρ, ἢ ὁ υἱὸς αὐτοῦ ἀπέθανεν. Th. 4, 118. εἰ δέ τι ὑμῖν εἴτε κάλλιον, εἴτε δικαιότερον τούτων δοκεῖ εἶναι, ἴοντες ἐς Λακεδαιμόνα διδάσκετε. Pl. Rp. 493, d. εἴτ' ἐν γραφικῇ, εἴτ' ἐν μουσικῇ, εἴτε δ' ἐν πολιτικῇ. Apol. 27, c. εἴτ' οὐν καινά, εἴτε παλαιά. 34, e. εἴτ' οὐν ἀληθείς, εἴτ' οὐν ψευδείς. Rp. 453, d. ἄν τε τις εἰς κολυμβήθραν μικρὰν ἐμπέσῃ, ἄν τε εἰς τὸ μέγιστον πύλαγος μέσον, ὅμως γε νεῖ οὐδὲν ἥττον.

REMARK 1. The following forms, also, are sometimes used, viz. εἴ — εἴτε (*si* — *sive*); εἴτε — εἰ δέ (*sive* — *si vero*), when the second member contains something opposite to the first; εἴτε — ἢ; ἢ — εἴτε (seldom and only Poet.); when εἴτε is used but once it is poetic.

REM. 2. The disjunctive connectives ἢ — ἢ, in the Epic writers, very seldom in the Tragedians, are united with μέν and δέ, e. g. ἢ μὲν — ἢ δέ. In this case, they do not have a disjunctive, but like καί — καί, τέ — τέ, a copulative force. Instead of ἢ δέ, ἰδή is also used according to the necessities of the verse. Il. ε, 128. ὄφρ' εὐ γιγνώσκῃς ἢ μὲν θεόν, ἢ δέ καὶ ἄνδρα, *both* — *and*, *not only* — *but also*.

2. The particle ἢ is not only used to denote the disjunctive relation, but also in expressing comparison, in which it does not exclude or express the opposite of the preceding member, but only expresses *separation* or *difference*. As in its disjunctive relation, one ἢ corresponds with another, so here ἢ stands in relation to a word, which expresses a *difference*, e. g. ἄλλος, οὐδείς ἄλλος, ἄλλοιός, ἐναντίος, ἰδιός, διαφέρω, etc., also in relation to comparatives, as well as to all words which have the force of a comparative, e. g. διπλάσιος, πρὶν, φθάνω, etc. Pl. Phaed. 64, a. οὐδὲν ἄλλο αὐτοῖς ἐπιτηδεύουσιν, ἢ ἀποθνήσκουσιν τε καὶ τεθνάναι.

REM. 3. The comparative ἢ is sometimes used after the omitted μάλλον or after a positive. This is the case (a) after expressions of *willing*, *choosing*, and the like, because these contain the idea of difference, separation or preference, e. g. βούλεσθαι, εἰσελεῖν, αἰρεῖσθαι, αἰρεσιν δοῦναι, ἐπιθυμεῖν, δέχεσθαι, ζητεῖν, λυσitteλεῖν (= *potius esse*). Il. α, 117. βούλομ' ἐγὼ λαὸν σὸον ἔμμεναι, ἢ ἀπολέσθαι. Lysias de aff. tyr. 1. ζητοῦσι κερδαίνειν, ἢ ἡμᾶς πείθειν. X. Ag. 4, 5. (Ἀγροίλαος) ἢ ρεῖτο καὶ συν τῷ γενναίῳ μειονεκτεῖν, ἢ σὺν τῷ ἀδίκῳ πλέον ἔχειν. Andoc. Myst. 62. τεθνάναι νομιζουσα λυσιτελεῖν, ἢ ζῆν.

3. The object with which another is compared, is expressed either in the manner mentioned under No. 2, in a coördinate sentence introduced by the comparative ἢ, or it is denoted by the Gen., (§ 275, 2). The Gen. can be used for all Cases, most frequently for the Nom. and Acc. But the

Gen. is not admissible, when ambiguity would be occasioned by the use of it, —and it is never admissible when the time of the two sentences is different.

Eur. Or. 1154. οὐκ ἔστιν οὐδὲν κρείσσον, ἢ φίλος σαφής, οὐ πλοῦτος, οὐ τυραννίς (or οὐδὲν κρείσσον φίλου). Th. 7, 77. ἤδη τινὲς καὶ ἐκ δεινότηρῶν ἢ τοιῶνδε ἐσώθησαν, *from a more dangerous situation than that from which we would save ourselves.* Il. α, 260. ἤδη γάρ ποτ' ἐγὼ καὶ ἄρειοσιν ἠέπερ ὑμῖν ἀνδράσιν ὠμίλησα, *with braver men than with you.* Her. 7, 10. σὺν δὲ μᾶλλιν ἐπ' ἀνδρας στρατεύεσθαι πολὺν ἀμείνωνας, ἢ Σκύθας. But Eur. Or. 715. πιστὸς ἐν κακοῖς ἀνὴρ κρείσσων γαλήνης ναυτίλοισιν εἰσορᾷν (instead of ἢ γαλήνη). Th. 6, 16. προσήκει μοι μᾶλλον ἐτέρῶν — ἄρχειν (instead of ἢ ἐτέροις). Od. ι, 27. οὗτοι ἔωγε ἤς γαλῆς δύναιμι γλυκερώτερον ἄλλο ἰδῆσθαι. Her. 2, 134. πυρραμίδα δὲ καὶ οὗτος ἀπελίπετο πολλὸν ἐλάσσω τοῦ πατρός (instead of ἢ ὁ πατήρ or properly instead of τῆς τοῦ πατρός).

REM. 4. With the neuters πλείον, πλείω, ἑλαττον, when they stand in connection with a numeral, ἢ is commonly omitted, without change of construction (comp. decem plus or amplius homines). Pl. Apol. 17, d. νῦν ἐγὼ πρῶτον ἐπὶ δικαστήριον ἀναβέβηκα, ἔτη γεγρονὸς πλείω ἑβδομήκοντα (annos plus septuaginta natus). The neuters πλείον, μείον, etc. often stand as *adverbs* in the Acc., in connection with substantives of a different Gender and Number. X. Cy. 2. 1, 5. ἱππέας μὲν ἄξι· οὐ μείον δισημέριον.

REM. 5. Sometimes also the particle ἢ is found with the Gen. Such examples are to be explained in a two-fold manner. The Gen. either expresses a relation peculiar to itself, in which case it is wholly independent of the comparative, e. g. Pl. L. 765, a. μὴ ἑλαττον ἢ τριάκοντα γεγονώς ἐτῶν (so it is proper to say γέγενεσθαι τριάκοντα ἐτῶν § 273, 2, c.); or the Gen. is a pre-comparative demonstrative pronoun, with which the clause introduced by ἢ may be regarded as in apposition or as explanatory of it. Od. ζ, 182. οὐ μὲν γὰρ τοῦ γε κρείσσον καὶ ἄρειον, ἢ ὅθ' ὁμοφρονέοντες νοῦμασιν οἶκον ἔχοντον ἀνὴρ ἠδὲ γυνή (= τοῦ ὅτε — ἔχοντον).

REM. 6. (*Comparatio compendiaria.*) In comparisons, the Greeks often compare not the attribute of one object with that of another, but the attribute of one object with the other object itself to which the attribute would belong. In this case the Gen. is regularly used. X. Cy. 3. 3, 41. χώρην ἔχετε οὐδὲν ἥτιον ἢ μῶν (instead of τῆς ἡμετέρας) ἐντιμον. Moreover, in every other comparison, this mode of expression is often employed, e. g. Il. ρ, 51. αἶματι οἱ δέοντο κόμαι Χαρίτεσσιν ὁμοῖαι (instead of ταῖς τῶν Χαρίτων). Comp. the examples under § 284, 4.

4. When two attributes or predicates (adjectives or adverbs), are compared with each other in the same object, then both are put in the comparative and the last is annexed by ἢ.

Θάττων, ἢ σοφώτερος, *celerior, quam sapientior, more swift than wise, or not so wise as swift.* Pl. Rp. 409, d. πλεονάκεις πονηροῖς, ἢ χρηστοῖς ἐντυγχάνων σοφώτερος, ἢ ἀμαθέστερος δοκεῖ εἶναι αὐτῷ τε καὶ ἄλ-

λοις. Her. 3, 65. *ἐποίησα ταχύτερα, ἢ σοφώτερα* (celerius, quam prudentius).

5. The subject is compared with itself, i. e. the subject exhibits at some time a quality in a higher degree, than usual. In this case, the Gen. of the reflexive pronouns *ἐμαυτοῦ*, *σεαυτοῦ*, *ἐαυτοῦ*, is used with the comparative, and the pronoun *αὐτός* with the pronoun of the third person. The other mode of expression by *ἢ* is not admitted here.

*Βελτίων εἰμὶ ἐμαυτοῦ. Βελτίων εἶ σεαυτοῦ. Βελτίων ἐστὶν αὐτός ἐαυτοῦ.* Th. 3, 11. *δυνατώτεροι αὐτοὶ αὐτῶν ἐγίγνοντο.* In like manner, the superlative is used in connection with *αὐτός* and the Gen. of the reflexive pronouns, when the subject is to be represented, as, at a given time, exhibiting the quality belonging to it, in the highest degree (in a higher degree than at any other time). *Ἀριστος αὐτός ἐαυτοῦ. Ἀρίστη αὐτὴ ἐαυτῆς.* X. C. 1, 2, 46. *εἶθε σοι, ὦ Περικλεις, τότε συνεγερόμην, ὅτε δεινότατος σαυτοῦ ταῦτα ἦσθα,* when you had the highest distinction in these things, higher than at any other time.

6. There is a peculiar mode of comparison, when an object in relation to some quality, is compared not with another object, but with a whole thought (sentence), this thought being expressed by a substantive which is put in the Gen. depending on the comparative. Here also the other mode of expression by *ἢ*, does not occur.

Her. 2, 148. *ἦσαν αἱ πυραμίδες λόγον μέζονες* (oratione majores, i. e. majores, quam ut oratione explicari possit). Th. 2, 50. *γενόμενον κρεῖσσον λόγον τὸ εἶδος τῆς νόσου.* *Πρᾶγμα ἐλπίδων κρεῖττον.* Instead of substantives, participles are also used, e. g. *δέοντος*. Pl. Rp. 410, d. *οἱ μὲν γυμναστικῇ ἀκρότις χρησάμενοι ἀγριώτεροι τοῦ δέοντος ἀποβαίνουσιν.*

7. When it is to be indicated, that a predicate or an attribute is in a higher or lower degree than could be expected, considering the measure of another object, then the comparative is constructed with *ἢ κατὰ*, or (though seldom) *ἢ πρός* with the Acc.

Th. 7, 75. *μεῖζω ἢ κατὰ δάκρυα πεπονθότα.* Pl. Rp. 359, d. *νεκρὸς μεῖζων ἢ κατ' ἄνθρωπον.* X. H. 3, 3, 1. (*ἄγχι*) *ἐνχε σέμνοτερας ἢ κατὰ ἄνθρωπον ταφῆς.* Comp. Liv. 21, 29. *proelium atrocius, quam pro numero pugnantium, editur.* In English, we can say, in translating such passages, greater than could have been expected considering the number, and the like, or too great considering, etc.

8. If the predicate or attribute is represented as being in so high or low a degree, that another cannot exist with it, then the comparative is used

with ἢ ὥς τε and the Inf. e. g. *Κακὰ μείζων ἢ, ἢ ὥς τε κλαίειν*, evils greater than one could weep for. See § 341. 3, (a).

REM. 7. The comparative is frequently used without the second member of the comparison, and can then be translated by giving a strong emphasis to the positive, or more frequently by joining the adverbs *too, pretty, somewhat, a little, right*, to the positive. (Comp. English, *too sweet, pretty, somewhat, a little warm*). In all cases of this kind, such thoughts as, *than it was before, than was usual, proper, right, becoming*, were more or less distinctly before the speaker's mind. Her. 3, 145. *Μαιανδρίῳ δὲ τῷ τυράνῳ ἦν ἀδελφεὸς ὑπομαργότερος* (hebetioris ingenii). 6, 108. *ἡμεῖς ἐκαστέρῳ οἰκίεομεν, too far*. So particularly the neuters *ἄμεινον, βέλτιον* (better than is right), *κάλλιον, μᾶλλον, χεῖρον, αἰσχίον, κάκιον*, also *νεώτερον*, (more seldom *καινότερον*, as *καινός* is used synonymously with *νέωτερος*), and the like, especially with a negative, e. g. *οὐ κάλλιον, οὐκ ἄμεινον, οὐ κάκιον, οὐ χεῖρον, οὐ ῥᾶον* (not so easy, as it seems), etc. Her. 3, 71. *ποιέειν ἀντίκα μοι δοκεῖ καὶ μὴ ὑπερβυλιέσθαι*· οὐ γάρ ἄμεινον (scil. than if we did it immediately). Pl. Phaedon. 105, a. *πάλιν δὲ ἀναμνησκού· οὐ γὰρ χεῖρόν πολλαῖς ἀκούειν*.

#### § 324. IV. Causal Coördinate Sentences. (628—632.)

1. Finally, these sentences may be so arranged, that the last may denote either the cause or the effect of the preceding sentence, or the consequence flowing from it.

2. The Greeks denote the cause by *γάρ*, which is never the first word in a sentence, but is commonly placed immediately after the first word. *Γάρ* is compounded of *γέ* and *ἄρα*, and hence denotes both a confirmation, assurance, (*γέ, yes, certainly*), and at the same time, a result, consequence, (*ἄρα, igitur, now, therefore*). Hence, according as the one or the other meaning prevails, *γάρ* may express, (a) a reason, (b) an explanation, (c) a confirmation or assurance; and hence it may be translated, (a) by *for*, (b) *that is, for example*, (c) *indeed, certainly*.

Pl. Phaedr. 230, b. *νῆ τήν Ἥραν, καλῇ γε ἢ καταγωγῇ· ἢ τε γὰρ πλάτανος αὕτη μὲν ἀμφιλαφής τε καὶ ὑψηλή, certainly, by all means, = for*. *Γάρ* is used as explanatory, especially after demonstratives, and such phrases as *τεκμήριον δέ, μυρτίριον δέ, σημεῖον δέ, δῆλον δέ* scil. *ἐστὶ, δεικνυμι δέ, ἐδήλωσε δέ, σκέψασθε δέ*, and the like. It expresses confirmation or assurance, particularly in rejoinders and replies. X. C. 3. 5, 10. *ἄρα λέγεις τὴν τῶν θεῶν κρίσιν, ἣν οἱ περὶ Κίρκωπα δι' ἀρετὴν ἔκριναν;—Αἰγὼ γάρ, yes certainly*. 10, 2. *ἐκ πολλῶν συνάγοντες τὰ ἐξ ἐκρίστον κάλλιστα, οὕτως ὅλα τὰ σώματα καλὰ ποιεῖτε φάνεσθαι;—Ποιοῦμεν γάρ, ἔφη, οὕτως*.—In sentences expressing a summons, desire, command and inquiry, the meaning of *γάρ*, as denoting a consequence or result, clearly appears. Arist. Ran. 251. *τοῦτ' ἐπεὶ ὑμῶν λαμβάνω; Δεινὰ γὰρ πεισόμεθα! am I so treated by you? well! then*

*we shall have hard things to bear!* Κακῶς γὰρ ἐξόλοιο! *now so mayest thou,* etc. So, εἰ γὰρ, εἴθε γὰρ. X. C. 1. 7, 2. ὅτι δ' ἀληθῆ ἔλεγεν, ὥδε ἐδίδασκεν· Ἐνθυμούμεθα γὰρ, ἔφη, εἴ τις μὴ ὦν ἀγαθὸς ἀληθῆς δοκεῖν βούλοιο, τί ἂν αὐτῷ ποιητέον εἴη; *now then we would consider.* 1. 4, 14. οὐ γὰρ πάνυ σοι κατάδηλον, ὅτι παρὰ τὰ ἄλλα ζῶα ὥσπερ θεοὶ ἀνθρώποι βιοτεύουσιν; *now is it not clear to thee?* (nonne igitur—?). II. σ, 182. Ἰρι θεά, τίς γὰρ σε θεῶν ἐμοὶ ἄγγελον ἔκεν; *now then who has sent you?* X. C. 2. 3, 17. καὶ ὁ Χαιρεκράτης εἶπεν· Ἐὰν οὖν, ἐμοῦ ταῦτα ποιοῦντος, ἐκείνος μηδὲν βελτίον γίγνηται; Τί γὰρ ἄλλο, ἔφη ὁ Σωκράτης, ἢ κινδυνεύσεις, κ. τ. λ.; *now what has happened then, that you will run the risk, etc.?* Dem. Ph. 1. 43, 10. γένοιο γὰρ ἄν τι καινότερον, ἢ Μακεδῶν ἀνὴρ Ἀθηναίους καταπολεμῶν; *why, can there be a greater novelty?* So, Τί γὰρ; *quid ergo?* Καὶ τί γὰρ; *and how now then?* Πῶς γὰρ; and πόθεν γὰρ; as an emphatic negative answer = *by no means.* Πῶς γὰρ οὐ; (instead of it, πόθεν δὲ οὐ is used with an antithesis) as an emphatic affirmative answer. X. C. 4. 4, 13. οὐκοῦν ὁ μὲν τὰ δίκαια πράττων δίκαιος, ὁ δὲ τὰ ἄδικα ἄδικος; Πῶς γὰρ οὐ; *to be sure, how not?*

REMARK 1. The explanatory sentence with γὰρ very often, particularly in Herodotus, precedes the sentence to be explained, e. g. Her. 6, 102. καί, ἣν γὰρ ὁ Μαραθῶν ἐπιτηδεύεσθαι χωρίον τῆς Ἀττικῆς ἐνιππεύσαι, ἐς τοῦτο σφι κατηγέετο Ἰππίας. So especially with ἄλλα γὰρ, at enim, indeed, ἀλλ' οὐ γὰρ. Pl. Apol. 20, c. ἡβρυνόμην ἄν, εἰ ἡπιστάμην ταῦτα· ἀλλ' οὐ γὰρ ἐπίσταμαι.

REM. 2. The two sentences, the preceding explanatory one with γὰρ, and the one which follows whose meaning is to be strengthened, are often so closely connected with each other, that the subject of the latter is transferred to the former, and then is made to depend on it. Th. 8, 30. τοῖς ἐν τῇ Σάμῳ Ἀθηναίοις προσφιγμένοι γὰρ ἦσαν καὶ οἰκοθεν ἄλλαι νῆες καὶ στρατηγοί, καὶ τὰς ἀπὸ Χίου πάσας καὶ τὰς ἄλλας ξυναγαγόντες ἐβόλοντο, etc., instead of οἱ—Ἀθηναῖοι—ἐβούλοντο, αὐτοῖς γὰρ, κ. τ. λ.

REM. 3. Καὶ γὰρ commonly means *for also*, rarely *et enim*, but sometimes the καὶ corresponds to a following καί, thus, *nam et*—*et*.

3. The effect or result is denoted,

(a) By ἄρα (*hence, then*), which never stands as the first word in a sentence, though commonly near the beginning, but sometimes at the end for the sake of emphasis. It expresses an effect which is understood of itself, which comes as a matter of course. In many passages, it hardly admits of translation into English, since it often implies only a very slight consequence, and merely refers to something mentioned, to something existing in the context, or only in the conception of the speaker, in conformity with which the thing is in the state in which it is affirmed to be. Hence it is very often used like the English *indeed, that is to say*, in such explanatory clauses as more exactly define, or distinguish, something before said, or pointed out.

LUC. Jup. trag. 51. εἰ εἰσὶ βωμοί, εἰσὶ καὶ θεοί· ἀλλὰ μὴν εἰσὶ βωμοί· εἰσὶν ἄρα καὶ θεοί. X. Cy. 7. 3, 6. ταῦτα ἀκούσας ὁ Κύρος ἐπαλασσο ἄρα τὸν μηρόν, "when he had heard of the death of his friend, then he smote on his thigh," *as was natural*. It is often connected with an Impf., when the idea of being undeceived in regard to a former opinion, resulting from a better view now entertained, is to be expressed, e. g. 1. 4, 11. ὦ παῖδες, ὡς ἄρα ἐφλυνάροῦμεν, ὅτε τὰ ἐν τῷ παραδείσῳ θηρία ἐθρησκῶμεν· ὅμοιον ἔμοιγε δοκεῖ εἶναι, οἷόν περ εἴ τις δεδυσμένα ζῶα θηρώη, "now how childish we were then, as I now indeed see." 1. 3, 8. Σάκκα δέ, φάναι τὸν Ἀστυάγην, τῷ οἰνοχόῳ, ὃν ἐγὼ μάλιστα τιμῶ, οὐδὲν δίδως; Ὁ δὲ Σάκκας ἄρα καλὸς τε ὢν ἐτύγγανε, καὶ τιμὴν ἔχων προσάγειν τοὺς δεομένους Ἀστυάγοις, now the Sacian happened to be beautiful. 9. ὦ Σάκκα, ἀπόλωλας· ἐκβαλῶ σε ἐκ τῆς τιμῆς· τὰ τε γὰρ ἄλλα, φάναι, σοῦ κάλλιον οἰνοχοήσω, καὶ οὐκ ἐκπίομαι αὐτὸς τὸν οἶνον· οἱ δ' ἄρα τῶν βασιλέων οἰνοχόοι — καταβόφοῦσι. Dem. Cor. 232, 22. ἐτόλμα λέγειν, ὡς ἄρα ἐγὼ — κεκωλυκώς εἶπν τὴν πόλιν (τὴν εἰρήμην) ποιήσασθαι, *that I indeed*. Hence the use of γάρ and the strengthened form γὰρ ἄρα. — Εἰ ἄρα and εἰ μὴ ἄρα correspond to the Latin *si forte*, *nisi forte*, *if perchance*, *if not*, often ironical. X. C. 1. 2, 8. πῶς ἂν οἷν τοιοῦτος ἀνὴρ διαφθείροι τοὺς νέους; εἰ μὴ ἄρα ἡ τῆς ἀρετῆς ἐπιμέλεια διαφθορά ἐστιν, (properly, *that if such an excellent man can corrupt the young, then we must draw the conclusion that*, etc. So also, εἰ ἄρα, *num forte*, *whether therefore*. X. C. 4. 3, 9. σκοπῶ, εἰ ἄρα τί ἐστι τοῖς θεοῖς ἔργον, ἢ ἀνθρώπους θεραπεύειν, *whether the gods have any other employment than*, etc. Ἄρα stands very often in interrogative sentences. Aesch. S. 91. τίς ἄρα ῥύσεται; τίς δ' ἄρ' ἐπαρκέσει θεῶν; *quis igitur defendet? quis igitur arcebit?*

REM. 4. Ἄρα seems to be derived from the verb ἄρσῃ, i. e. *to be fitted, adapted, suitable*, and hence to express the inward relation, the immediate connection of two thoughts, and in such a manner that one seems, as it were, to be entirely fitted to the other,—the one perfectly corresponding to the other (= *precisely, even*). In this sense it is used in Homer, e. g. Il. η, 182. ἐκ δ' ἔθορε κληῖρος κυνέης, ὃν ἄρ' ἠθέλον αὐτοί, *which precisely*, τῇ μὲν ἄρα, *just then*, ὅτ' ἄρα, *even, when*, τότ' ἄρα, *precisely then*, εἰ μὴ ἄρα, *if not then*, ὡς ἄρα, *exactly so*; οὐκ —, ἀλλ' ἄρα, *not — but even*; ἐπεὶ ἄρα, *since even*, γὰρ ἄρα, *for indeed*. Homer uses ἄρα, in general, in order to connect thoughts together, which are intimately related, and are unfolded from each other.

REM. 5. The lyric, tragic and comic writers also employ the lengthened form ἄρα instead of ἄρα. Thus εἰ ἄρα, εἴτ' ἄρα, instead of εἰ ἄρα, εἴτ' ἄρα. On the interrogative ἄρα and on ἄρα in interrogatives, see § 344.

(b) Οὕν (Ion. ὦν), which commonly has the second or third place in a sentence, means, *consequently, hence, therefore (ergo, igitur)*; it appropriately points out the effect of a cause, the necessary consequence of what pre-



cedes, and is accordingly far stronger than ἄρα, and it is also used in a more general sense.

REM. 6. Οὐν is used as a suffix to pronouns and conjunctions, and in this case retains its meaning as denoting an effect, ὅστις οὐν, ὅσπερ οὐν, ὅσοι οὐν, μὲν οὐν, γοῦν, δ' οὐν, ἀλλ' οὐν, εἰ' οὐν, γὰρ οὐν. It expresses a conclusion, a setting aside of everything else and a persisting in that which is affirmed; hence it may express a confirmation and assurance. So ὅστις οὐν, ὅς περ οὐν, *whoever he may be*, ὅσοι οὐν, *how many soever*, μὲν οὐν, *yes indeed*, § 316, Rem., γοῦν, *certainly, surely*, οὐκ οὐν, *truly, certainly not*, δ' οὐν, ἀλλ' οὐν, ἀτὰρ οὐν, *but to be sure*, εἰς οὐν, *be it this or that*, γὰρ οὐν, *for surely*, εἰ δ' οὐν, *if then*.

REM. 7. Οὐκ οὐν, as a Paroxytone, means, (a) *non ergo*, not with a question (thus οὐκ is used in connection with the syllogistic οὐν, *ergo*); still the form οὐκ οὐν occurs in this case; (b) *nullo modo, nequaquam, by no means*, not interrogatively (thus οὐκ is used in connection with the emphatic suffix οὐν), most frequently in answers, e. g. X. O. 1, 9. οὐκ οὐν ἔμοιγε δοκεῖ. — Οὐκ οὐν, as a Perispomenon, (a) in a question, *nonne igitur? nonne ergo?* X. C. 2, 2, 12. οὐκ οὐν, ἔφη ὁ Σ., καὶ τῷ γέλῳ βούλει σὺ ἀρεσκῆναι; — *Ergo*, ἔφη. Also in this case it occurs in the form οὐκ οὐν, as well as οὐκ οὐν, which last has been adopted in modern times, yet certainly it is to be limited to such questions as involve a special emphasis in the negative, and so οὐκ οὐν is equivalent to *nonne certe*; like S. Aj. 79. οὐκ οὐν γέλῳς ἡδίστος εἰς ἐχθροὺς γελᾷν; (b) not interrogatively, *ergo, igitur*. X. C. 3, 6, 6. οὐκ οὐν, ἔφη, τὸ μὲν πλουσιωτέραν τὴν πόλιν ποιεῖν ἀναβὰς λούμεθα. This last arises from its use as an interrogative, and οὐκ οὐν is in this case properly *nonne igitur?* The frequent use of this interrogative form has caused a gradual weakening in the interrogatory tone, and hence its sense as implying a question has become obscure, e. g. “*is it not true therefore that we shall put off?*” = consequently we shall put off.”

(c) Τοίνυν, which never stands as the first word in a sentence, is derived from the Epic τῷ, *therefore*, and the slightly deductive νύν, *now*, derived from the adverb of time, νῦν; it is used, (a) in order to make a transition, thus, in a particular manner, καὶ τοίνυν, *and now*, ἔτι τοίνυν, *moreover then*; (b) in order to indicate a conclusion, *therefore now, so then*. Τοίγαρ (compounded of the Epic τῷ, *therefore*, and γάρ) corresponds to the Latin *ergo, therefore*; still stronger is τοιγάροισι, *on this account even*, and τοιγάροῦν, *on this account then*. They commonly stand as the first word in a sentence.

### § 325. Remark on the Asyndetic (disjunctive) Connection of Sentences. (C33.)

1. In certain cases sentences are connected without any conjunction (ἄσυνδέτως),

(a) In pathetic and impassioned discourse, e. g. Il. χ, 295. (of Hector) στή δὲ καταφῆσας, οὐδ' ἀλλ' ἔχε μέλιον ἔγχος· Διήφοβον δ' ἐκάλει λευκὸσπιδα,

μακρόν αὐτοῖς, ἥ τ' ἐστὶ μιν δόρον μακρόν.—(b) The asyndeton is very common in explanatory clauses, which are elsewhere connected by ἄρα, (*therefore, then, that is*), and γάρ. The second clause gives a more exact explanation of what was stated only in a general, indefinite, indistinct manner in the first. So particularly when there stands in the first clause what may be called a preparative demonstrative, e. g. τοῦτο, τόδε, οὕτως, ὥδε, etc. X. An. 3. 2, 19. δὲνὶ μόνῃ προέχουσιν ἡμᾶς οἱ ἱππεῖς· φεύγειν αὐτοῖς ἀσφαλίστατόν ἐστιν, ἢ ἡμῖν.—(c) Related to the above is the asyndetic construction in the beginning of a discourse or new paragraph, which is intended to strengthen a preceding thought. Pl. Phaedon. 91, c. Ἄλλ' ἵέσθην, ἔφη. Πρωτόν με ὑπομνήσατε ἃ ἐλέγετε, εἰ μὴ φαίνωμαι μεμνημένος.—(d) The connecting particle is often wanting, but is, in a certain degree, involved in another word. This appears especially with demonstratives, e. g. οὕτως, τόσος, τοῖος, etc., as in Latin with *sic, talis, tantus*, etc.—(e) Asyndeton is very common before τὰ τοιαῦτα, cetera, ἄλλα, οἱ ἄλλοι in the enumeration of several objects, καὶ being omitted, as *et* before *ceteri, alii, reliqui*, in Latin, when these words have a collective sense, i. e. when one would bring together in these expressions all which is still to be named in addition to that which has been already mentioned. Pl. Gorg. 503, e. οἷον εἰ βούλει ἰδεῖν τοὺς ζωογράφους, τοὺς οἰκοδόμους, τοὺς ναυπηγούς, τοὺς ἄλλους πάντας δημιουργούς.—(f) In poetry, particularly in Epic, two or four adjectives, belonging to one substantive (of which each two form a whole), or even three are often placed together, without a connective, if they are the so-called *Epitheta ornantia*, which, as it were, paint the object. Il. π, 140, 802. ἔγχος βριθῆ, μέγα, στιβαρόν, κεκορυθμένον. Od. α, 97. καλὰ πίδαλα, ἀμβρόσια, χρύσεια.

## SECTION VIII.

### B. Subordinate Sentences.

#### § 326. *Principal and Subordinate Sentences.*

(634—637.)

1. When sentences, which together present one united thought, are so related, as to their import, or contents, that the one appears as a dependent and merely completing or limiting member of the other, then their connection may be expressed either by coördinate conjunctions, as καί, δέ, γάρ, ἄρα, etc., e. g. τὸ ἔαρ ἦλθε, τὰ δὲ ῥόδα ἀνθεῖ; or in such a manner that the sentence, which, as to its import merely completes or limits the other, is manifestly in its outward form, a dependent, or a sim-

ply completing, or limiting member of a  
 ἔατο ἡ λῆθε, τὰ ῥόδα ἀνθεῖ. This  
 the *Subordinate*.

2. The clause to which the other member belongs, is called the principal sentence, the subordinate or qualifying clause, the subordinate of a compound sentence.

E. g. In the words, "The man, who announced to Cyrus, as night began, *announced*, is the principal sentence; *announced*, is the principal sentence; *announced*, is the principal sentence, if made dependent on it, is, in relation to *Xenophon relates that a man, who—* is the sentence, when new subordinate sentence is entered in reference to these, as a principal sentence, when they had received information from

3. Subordinate sentences stand (substantive subject or object), or of an adverb, and hence must be adjectives, or adverbs, expanded there are three classes of subordinate sentences, adjective sentence

Thus, e. g. in the sentence, "The victor announced," the subject may be expanded, viz, "That Cyrus had conquered the enemy," the sentence, "Sing to me, O Muse, the far-wandering," may be expanded into *ἔννεπε, Μοῦσα, πολύτροπον, ὅς μ' ἀλ* "He announced the victory of Cyrus," *announced, that Cyrus had conquered the bloom,* with, "when the Spring is come, the bloom."

REMARK 1. The use of subordinate sentences in Greek is not so common as in English, since the Greek makes a much more frequent use of Participles than the English. Comp. "when the enemy had come," with τῶν πολεμίων ἐλθόντων; "when he had done this, he went away," with ταῦτα πράξας ἀπέβη; "Cyrus, who had conquered the enemy, came back to the camp," with Κύρος τοὺς πολεμίους νικήσας εἰς τὸ στρατόπεδον ἀνῆλθεν.

REM. 2. To substantive sentences belong also interrogative subordinate sentences, or dependent (oblique) interrogative sentences; for these form the object of the principal governing verb, e. g., "He asked me whether my father had returned, i. e. concerning, or after, the return of my father;

"He showed, *who had plotted the conspiracy*, i. e. "he showed the author of the conspiracy;" "He wrote me, *when he should depart*, i. e. the time of his departure," etc. Still, the laws relating to dependent interrogative sentences, and those relating to direct sentences, are so often blended together, that both will be treated in a special section in the sequel.

REM. 3. The relation of subordinate sentences to the principal sentence, is indicated in Greek by conjunctions, and also by the relative pronoun, which in an adjective sentence has the meaning of an adjective or participle. Conjunctions are correlatives, i. e. relatives which stand in a reciprocal relation to demonstratives in principal sentences, e. g. *Οὗτός ἐστιν ὁ ἀνὴρ, ὃν εἶδες. Τὸ φόβον, ὃ ἀνθρὶ ἐν τῷ κήπῳ, κάλλιστόν ἐστιν. Ἐλεξε τοῦτο, ὅτι ὁ ἀνθρῶπος ἀθάνατός ἐστιν. Τὸ ἰός—οἶος; ὅσῳ—τοσοῦτω; ὡς ἔλεξα, οὕτως ἐγένετο. Οὕτω καλῶς πάντα ἔπραξεν, ὥς τε ἐπαίνου μεγίστου ἄξιός ἦν. Ὅτε ὁ Κύρος ἦλθε, τότε πάντες μεγάλως ἐχάρησαν. Ἐμεινε μέχρι τούτου, οὗ ὁ βασιλεὺς ἐπῆλθεν.* A substantive may also stand instead of a demonstrative correlative, e. g. *ἐν τούτῳ τῷ χρόνῳ, ὅτε* (instead of *τότε, ὅτε*). Still, when the reciprocal relation is not to be brought out emphatically, the demonstrative is commonly not expressed, e. g. *Ἐλεξεν, ὅτι ὁ ἀνθρῶπος ἀθάνατός ἐστιν. Καλῶς πάντα ἔπραξεν, ὥς τε κτλ. Ὅτε ὁ Κύρος ἦλθε, πάντες μεγάλως ἐχάρησαν. Ἐμεινε, μέχρι οὗ ὁ βασιλεὺς ἐπῆλθεν,* etc. Even both pronouns may be in certain cases omitted, e. g. *Ἐμεινε, μέχρι ὁ βασιλεὺς ἐπῆλθεν.*

REM. 4. The form of a demonstrative, in the principal sentence, either actually expressed or understood, determines the nature of the subordinate sentence. The substantive demonstrative refers to a substantive sentence; the adjective, to an adjective sentence; the adverbial, to an adverbial sentence. The subordinate sentences, however, have particular characteristics by which they may be distinguished from each other, viz. the introductory conjunctions and the construction connected with these.

### § 327. *Succession or Sequence of Tenses in Subordinate Sentences.* (638.)

1. The relation of time in a subordinate sentence, is, in general, not to be referred directly to the present time of the speaker, but to the relation of time in the principal sentence, it being defined by this relation. Hence the following rule, "The Tenses of subordinate sentences must correspond to those of the principal sentences," thus,

(a) The principal tenses, in the principal sentences, viz. the Present, Perfect, Future and Future Perfect, are followed in the subordinate sentences by a principal tense in the Indicative or Subjunctive, (on the Aorist Subj., see § 257, Rem. 1.) namely, ( $\alpha$ ) by the Present, when the predicate of the subordinate sentence refers to the same time with that of the principal sentence; ( $\beta$ ) by the Perfect, when the predicate of the subordinate sentence denotes an action which is *completed before* that of the principal sentence; ( $\gamma$ ) by the Future, when the predicate of the subordi-

ply completing, or limiting member of the other, e. g. ὅτε τὸ ἔαρον ἡλθε, τὰ ῥόδα ἀνθῆν. This mode of connection is called the *Subordinate*.

2. The clause to which the other as a supplementary member belongs, is called the principal clause; the limiting or defining clause, the subordinate clause, and the two together, a compound sentence.

E. g. In the words, "The man, who came from the camp of the enemy, announced to Cyrus, as night began, that the enemy had fled,"—*the man announced*, is the principal sentence; the remainder, are subordinate sentences. Every principal sentence, if it refer to another sentence and is made dependent on it, is, in relation to that, a subordinate sentence, e. g. *Xenophon relates that a man, who—had announced*; so every subordinate sentence, when new subordinate sentences arise from it, may be considered in reference to these, as a principal sentence, e. g. "that the enemy, when they had received information from Cyrus, fled."

3. Subordinate sentences stand in the place of a substantive (substantive subject or object), or of an attributive adjective, or of an adverb, and hence must be regarded as substantives or adjectives, or adverbs, expanded into a sentence; accordingly, there are three classes of subordinate sentences, viz. substantive sentences, adjective sentences and adverbial sentences.

Thus, e. g. in the sentence, "The victory of Cyrus over the enemy was announced," the subject may be expanded into a subordinate sentence, viz, "That Cyrus had conquered the enemy, was announced;" further, in the sentence, "Sing to me, O Muse, the far-wandering man," the attributive *far-wandering*, may be expanded into a subordinate sentence, "ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, ὃς μάλα πολλὰ πλάγχθη." Comp., "He announced the victory of Cyrus over the enemy," with "He announced, that Cyrus had conquered the enemy;" "In the Spring the roses bloom," with, "when the Spring is come, the roses bloom."

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“He showed, *who had plotted the conspiracy*, i. e. “he showed the author of the conspiracy;” “He wrote me, *when he should depart*, i. e. the time of his departure,” etc. Still, the laws relating to dependent interrogative sentences, and those relating to direct sentences, are so often blended together, that both will be treated in a special section in the sequel.

REM. 3. The relation of subordinate sentences to the principal sentence, is indicated in Greek by conjunctions, and also by the relative pronoun, which in an adjective sentence has the meaning of an adjective or participle. Conjunctions are correlatives, i. e. relatives which stand in a reciprocal relation to demonstratives in principal sentences, e. g. *Οὗτός ἐστιν ὁ ἀνὴρ, ὃν εἶδες. Τὸ ῥάδον, ὃ ἀνθιῖ ἐν τῷ κήπῳ, κάλλιστόν ἐστιν. Ἐλεξε τοῦτο, ὅτι ὁ ἀνθρῶπος ἀθάνατός ἐστιν. Τὸ ἴος — οἶος; ὅσω — τοσοῦτω; ὡς ἔλεξα, οὕτως ἐγένετο. Οὕτω καλῶς πάντα ἔπραξεν, ὥστε ἐπαίνου μεγίστου ἄξιος ἦν. Ὅτε ὁ Κύρος ἦλθε, τότε πάντες μεγάλως ἐχάρησαν. Ἐμεινε μέχρι τοῦτου, οὗ ὁ βασιλεὺς ἐπῆλθεν.* A substantive may also stand instead of a demonstrative correlative, e. g. *ἐν τούτῳ τῷ χρόνῳ, ὅτε* (instead of *τότε, ὅτε*). Still, when the reciprocal relation is not to be brought out emphatically, the demonstrative is commonly not expressed, e. g. *Ἐλεξεν, ὅτι ὁ ἀνθρῶπος ἀθάνατός ἐστιν. Καλῶς πάντα ἔπραξεν, ὥστε κτλ. Ὅτε ὁ Κύρος ἦλθε, πάντες μεγάλως ἐχάρησαν. Ἐμεινε, μέχρι οὗ ὁ βασιλεὺς ἐπῆλθεν,* etc. Even both pronouns may be in certain cases omitted, e. g. *Ἐμεινε, μέχρι ὁ βασιλεὺς ἐπῆλθεν.*

REM. 4. The form of a demonstrative, in the principal sentence, either actually expressed or understood, determines the nature of the subordinate sentence. The substantive demonstrative refers to a substantive sentence; the adjective, to an adjective sentence; the adverbial, to an adverbial sentence. The subordinate sentences, however, have particular characteristics by which they may be distinguished from each other, viz. the introductory conjunctions and the construction connected with these.

### § 327. *Succession or Sequence of Tenses in Subordinate Sentences.* (638.)

1. The relation of time in a subordinate sentence, is, in general, not to be referred directly to the present time of the speaker, but to the relation of time in the principal sentence, it being defined by this relation. Hence the following rule, “The Tenses of subordinate sentences must correspond to those of the principal sentences,” thus,

(a) The principal tenses, in the principal sentences, viz. the Present, Perfect, Future and Future Perfect, are followed in the subordinate sentences by a principal tense in the Indicative or Subjunctive, (on the Aorist Subj., see § 257, Rem. 1,) namely, ( $\alpha$ ) by the Present, when the predicate of the subordinate sentence refers to the same time with that of the principal sentence; ( $\beta$ ) by the Perfect, when the predicate of the subordinate sentence denotes an action which is *completed before* that of the principal sentence; ( $\gamma$ ) by the Future, when the predicate of the subordi-

nate sentence is future in relation to the predicate of the principal sentence, e. g. Ἀγγέλλεται, ἡγγέλται, ἀγγελθήσεται, ὅτι οἱ πολέμοι φεύγουσιν — ὅτι οἱ πολέμοι πεφεύγασιν — ὅτι οἱ πολέμοι φεύζονται; the Aorist, (ἔφυγον) may take the place of the Perf., as has been seen § 256, Rem. 1. Τοῦτο λέγω, τοῦτό μοι λέλεκται, τοῦτο λέξω, ἵνα γινώσκῃς or ἵνα γνῇς.

REM. 1. The historical tenses often follow the principal tenses. This occurs, (a) when a subordinate sentence stands in a reciprocal relation to another subordinate sentence, so that the predicate of the former does not refer directly to the relation of time expressed in the principal sentence, but to the relation of time expressed in the other predicate. Dem. Ph. 3. 118, 30. Ἰστε, ὅτι, ὅσα μὲν ὑπὸ Λακεδαιμονίων ἢ ὑφ' ἡμῶν ἔπασχον οἱ Ἕλληνες, ἀλλ' οὐκ ὑπὸ γνησίων γε ὄντων τῆς Ἑλλάδος ἡ δικοῦντο. The same principle holds, when the predicate of the subordinate sentence is conditioned by the predicate of another sentence, e. g. Φημί, ὅτι, εἰ τοῦτο λέγοις, ἀμαρτάνοις ἄν. Φημί, ὅτι, εἰ τοῦτο ἔλεγες (ἔλεξας), ἡμαρτεις ἄν; (b) the Impf. Ind. stands, when a past action is to be considered as continuing at the time spoken of. Her. 3, 89. λέγουσι Πέρσαι, ὡς Δαρεῖος ἦν ἀπῆλος.

(b) An Historical tense, viz. the Impf., Plup. and Aor. in a principal sentence, is followed in a subordinate sentence by an Hist. tense in the Ind. or Opt., namely, (α) by the Impf. in order to denote something then occurring; (β) by the Plup. so as to denote an action already completed; (γ) by the Aor., (§ 256, Rem. 1); (δ) by the Fut. Opt. to denote an action still future, e. g. ἡγγέλλετο, ἡγγέλτο or ἡγγέλθη, ὅτι οἱ πολέμοι ἔφυγον, ἔφυγον, φύγοιεν, ἐπεφύγευσαν, πεφεύγοιεν, φεύζοιντο. Τοῦτο ἔλεγον, τοῦτό μοι ἐλέλεκτο, ἵν' εἰδείης. Ἐδίδουν, ἐδεδώκειν, ἔδωκά σοι τὸ βιβλίον, ἵνα λάβῃς.

REM. 2. Very often, however, in lively narration, the Greeks refer the predicate of a subordinate sentence directly to the present time of the speaker, without any regard to the principal sentence, so that, therefore, an historical tense in the principal sentence is followed by the same tenses which accompany the principal tenses. A dependent clause then assumes the character of an independent or direct clause or discourse (an objective mode of expression); the speaker, in his lively conceptions, brings the past into present view; the past becomes present to him. By placing in contrast the Hist. tenses in the principal sentence to the principal tenses with their conjunctions in the subordinate sentences, the subordinate sentences become more important than the principal. X. An. 2. 1, 3. οὔτοι ἔλεγον, ὅτι Κύρος τέθνηκεν. Cy. 2. 2, 1. ἐπεμέλετο ὁ Κύρος, ὅποτε συσκηνοῖεν, ὅπως εὐχαριστότατοι λόγοι ἐμβληθήσονται. Her. 1, 29. Σόλων ἀπεδήμησε ἑτα δέκα, ἵνα δὴ μὴ τινα τῶν νόμων ἀναγκασθῇ λύσαι τῶν ἔθετο. Comp. the remarks on oblique discourse.

### § 328. I. Substantive Sentences. (639.)

Substantive sentences are substantives or infinitives expanded into a sentence, and, like substantives, constitute the subject, as well as the attribute and object of a sentence.

§ 329. A. *Substantive Sentences introduced by*  
*ὅτι or ὥς, that.* (640—643.)

1. Substantive sentences introduced by *ὅτι* and *ὥς, that*, express the object of *verba sentiendi* and *declarandi*, e. g. *ὁρᾷν, ἀκούειν, νοεῖν, μαρτάνειν, γινώσκειν*, etc.; *λέγειν, δηλοῦν, δεικνύναι, ἀγγέλλειν*, etc., § 306, 1, (b); the subordinate sentences, in the second place, introduced by *ὅτι*, express the object of verbs of feeling and emotion, e. g. *θαυμάζειν, ἄχθεσθαι, ἀγανακτεῖν, αἰσχύνεσθαι, μέμψεσθαι*, etc.; *ὅτι* is also used in order to introduce a subordinate sentence, which contains an explanation of the principal sentence, or of a single word in it.

REMARK 1. Sometimes *ὅπως* and the Poet. *οὕνεκα* (properly in *as far as*), also *ὅθ' οὕνεκα*, in the tragic poets, are used nearly in the same sense with *ὅτι, that*.

REM. 2. When a subordinate clause is referred to a Pass. verb or to an impersonal phrase with *ἐστίν*, e. g. *δῆλον, δεινόν, αἰσχρόν ἐστιν*, and the like, it stands as the grammatical subject.

2. The predicate of this substantive sentence may be expressed, (a) in the Ind., (b) in the Opt., (c) in the Opt. with *ἄν*, (d) in the Ind. of Hist. tenses with *ἄν*.

3. The Ind. of all the tenses is used, when what is affirmed is to be represented as a fact or phenomenon, something certain or actual. In a special manner the Ind. is used regularly, when the verb of the principal sentence is a principal tense, viz. the Pres., Perf. or Fut. On the Opt. occurring after a principal tense, see § 327, Rem. 1.

4. The Opt., on the contrary, is used, when what is affirmed is a supposition, therefore, in a special manner, when what is stated as the opinion of another is to be indicated as such, § 345. When the Ind. is changed to the Opt., then one thought is represented as a fact, the other, as a mere conception, something uncertain.

X. Cy. 1. 4, 7. οἱ δ' ἔλεγον, ὅτι ἄρκοι πολλοὺς ἤδη πλησιάσαντας διέφθαιραν. Th. 1, 114. ἠγγέλθη, ὅτι Μέγαρα ἀφίστηκε, καὶ Πελοποννήσιοι μέλλουσιν ἐσβάλλειν ἐς τὴν Ἀττικὴν. Her. 3, 140. πυνθάνεται (Hist. Pres.) ὁ Συλοσῶν, ὥς ἡ βασιλὴ περιεληλύθοι ἐς τοῦτον τὸν ἄνδρα. X. An. 1. 1, 3. Τισσαφέρνης διαβάλλει (Hist. Pres.) τὸν Κῦρον πρὸς τὸν ἀδελφόν, ὥς ἐπιβουλεύει αὐτῷ. Cy. 1. 1, 3. ὅτε μὲν δὴ ταῦτα ἐνε-



θυμούμεθα, οὕτως ἐγιγνώσκομεν περὶ αὐτῶν, ὡς ἀνθρώπων πεφικότες πάντων τῶν ἄλλων ἔαον εἶη ζῶων, ἣν ἀνθρώπων ἄρχειν. An. 2. 1, 3. οὗτοι ἔλεγον, ὅτι Κύρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφενγὼς εἶη καὶ λέγοι, οἱ ταύτην τὴν ἡμέραν περιμένειεν ἂν αὐτούς.

REM. 3. The Ind., and more particularly the Ind. of the principal tenses, standing after a Hist. tense in a principal sentence, often gives the coloring of a direct discourse to a sentence, § 327, Rem. 2. Hence it sometimes happens, that the form of the oblique discourse is either partially or wholly changed into that of the direct. X. Cy. 1. 4, 28. ἐνταῦθα δὴ τὸν Κύρον γελᾶσαι τε ἐκ τῶν πρόσθεν δακρύων καὶ εἰπεῖν αὐτῷ ἀπρόντια θάρψειν, ὅτι παρῆσται αὐτοῖς ὀλίγον χρόνου· ὥστε ὁρᾶν σοὶ ἐξέσται κἂν βούλῃ ἀπαρδαμνκτεῖ. Hence ὅτι may be used, when the exact words of another are quoted in the same form in which they were spoken by him, when in Eng., a colon or marks of quotation are used, e. g. X. Cy. 3. 1, 8. εἶπε δ', ὅτι· Εἰς καιρὸν ἦκεις, ἔφη, he said "you have come at the right time." An. 2. 4, 16. Πρόξενος εἶπεν, ὅτι· Αὐτός εἰμι, ὃν ζητεῖς. It is even used before the Imp., e. g. Pl. Criton. 50, c. ἴσως ἂν εἴποιεν (οἱ νόμοι), ὅτι· Ὡς ὠκράτες, μὴ θάψαμαζε τὰ λεγόμενα.

5. The Opt. with ἄν is used, when what is affirmed is presupposed as conditional, as a supposition, conjecture, or as an undetermined possibility, § 260, 2, 4, (a).

X. An. 1. 6, 2. καταλλαγείς δὲ οὗτος Κύρῳ, εἶπεν, εἰ αὐτῷ δοίῃ ἱππέας χιλίους, ὅτι τοὺς προκατακαίοντας ἱππέας ἢ κατακάνοι ἂν ἐνεδρεύσας, ἢ ζῶντας πολλοὺς αὐτῶν ἔλοιο, καὶ κωλύσειε τοῦ κάειν ἐπιόντας. Cy. 1. 6, 3. μέμνημαι ἀκούσας ποτὲ σου, ὅτι εἰκότως ἂν καὶ παρὰ θεῶν πρακτικώτερος εἶη, ὥσπερ καὶ παρὰ ἀνθρώπων, ὅστις μὴ, ὅποτε ἐν ἀπόροις εἴη, τότε κολακεύοι, ἀλλ' ὅτε τὰ ἄριστα πράττοι, τότε μάλιστα τῶν θεῶν μεμνῶτο (ὅς τις μὴ κτλ. instead of εἴ τις μὴ κτλ.). Dem. Aphob. 851, 22. οἶδα, ὅτι πάντες ἂν ὁμολογήσαιτε.

6. The Ind. of the Hist. tenses with ἄν is used, when the affirmation is to be expressed as what is conditional, whose actual existence or possibility is denied, § 260, 2, (2) (α).

Dem. Aphob. 830, 55. εἰ μὲν ὁ πατήρ ἦπισται τοῖς, δῆλον, ὅτι οὐτ' ἂν τὰλλα ἐπέτρεπεν, οὐτ' ἂν ταῦθ' οὕτω καταλιπὼν αὐτοῖς ἔφραζε. Lys. c. Agor. 137, 75. οὐδέποτε πείσεις οὐδένα ἀνθρώπων, ὡς Φορύνχον ἀποκτείνας ἀφείθης ἄν, εἰ μὴ μέγαλα τὸν δῆμον τῶν Ἀθηναίων καὶ ἀνήκεστα κακὰ εἰργάσω.

REM. 4. Impersonal forms of expressions are often changed into those which are personal, the subject of the substantive sentence being transferred to the principal sentence and the impersonal expression becoming its predicate. Comp. §§ 307, Rem. 6, and 310, Rem. 3. Th. 1, 93. καὶ δὴ ληγὶ οἰκοδομία ἔτι καὶ νῦν ἐστίν, ὅτι κατὰ σπουδὴν ἐγένετο. X. C. 4. 2,

21. (δοκεῖ ὁ τοιοῦτος) δῆλος ᾗ Δί' εἶναι, ὅτι ᾧ ᾧ εἶδέναι οὐκ οἶδεν. X. O. 1, 19. ὅτι πονηρότατοι εἰσι, οὐδὲ σὲ λανθάνουσιν.

REM. 5. In the place of a substantive sentence introduced by ὅτι or ὥς, the Inf. (Acc. with the Inf.) or the Part. may stand after several of the verbs mentioned in No. 1. That there is a difference in respect to the meaning between the construction with the Inf. and that with the Part., has been seen in § 311; but the difference between the construction with a Part. and that with ὅτι or ὥς, is only in form. The difference between the construction with ὅτι and ὥς with the finite verb and that of the Inf., (Acc. with Inf.) is this, viz. that in the former, the affirmation is more objective and definite; in the latter, on the contrary, subjective and indefinite. That the distinction between the three modes of construction is often very unessential, is clearly seen from the fact, that examples are found in which the same thought is expressed by the same writer in different places in each of the three forms, e. g. Her. 6, 63. ἐξαγγέλλει, ὥς οἱ παῖς γέγονε. 65. ὅτε οἱ ἐξήγγειλε ὁ οἰκίτης παῖδα γεγονέναι. 69. ὅτε αὐτῷ σὺ ἡγγέλθης γεγεννημένους.

REM. 6. The verbs μέμνημαι, οἶδα, ἀκούω and others of similar meaning, are not unfrequently followed by an adverbial sentence, introduced by ὅτε, instead of a substantive sentence introduced by ὅτι or ὥς. This construction seems to arise from an ellipsis, as τοῦ χρόνου, e. g. μέμνημαι (τοῦ χρόνου), ὅτε ταῦτα ἔλεξας, as in Eng. "I remember very well when the war broke out." X. Cy. 1. 6, 8. μέμνημαι καὶ τοῦτο, ὅτε, σοῦ λέγοντος, συνεδόκει καὶ ἐμοὶ ὑπερμέγεις εἶναι ἔργον τὸ καλῶς ἀρχεῖν. Comp. memini, quum darem; vidi, quum prodiret; audivi eum, quum diceret.

REM. 7. Verbs expressing emotion, No. 1, are often followed, (instead of by a substantive sentence introduced by ὅτι or ὥς), by a subordinate sentence, introduced by a conditional or interrogative εἰ, if, whether, when the object of admiration, etc., is not to be represented as actually existing, but as merely possible, or as still a matter in question, e. g. θαυμάζω, ὅτι ταῦτα γίνεται and εἰ ταῦτα γίνεται. Attic politeness, which often blends in its language a coloring of doubt and a certain indeterminate manner of expression, often employs this form even in settled and undoubted facts. Aeschin. Ctes. οὐκ ἀγαπᾷ, εἰ μὴ δίκην ἔδοκεν, he is not satisfied, that. Pl. Lach. 194, a. ἀγανακτῶ εἰ οὐτως ᾧ νοῶ μὴ οἷός τ' εἰμὶ εἰπεῖν. Rp. 348, e. τὸ δὲ ἐθαύμασα, εἰ ἐν ἀρετῇ καὶ σοφίᾳ τίθης μέρι τὴν ἀδικίαν, τὴν δὲ δικαιοσύνην ἐν τοῖς ἐναντοῖς. Dem. Mid. 30, 548. οὐκ ἤσυχύνθη, εἰ τοιοῦτο κακὸν ἐπάγει τῷ, that he occasions such a calamity for one.

REM. 8. Instead of ὅτι οὕτως, the relative ὥς, that, often stands, and instead of ὅτι τοιοῦτος or ὅτι τόσος the relatives οἷος, ὅσος are used. Pl. Phaed. 58, e. εὐδαίμων μοι ὁ ἀνὴρ ἐφαίνετο, ὥς ἀδεῶς καὶ γενναίως ἐτελεύτα, that he so, etc. Her. 1, 31. αἱ Ἀργεῖαι ἐμακάριζον τὴν μητέρα, οἷον τέκνον ἐκύρῃσε, that she is possessed of such children.

### § 330. B. Final Substantive Sentences, introduced by ἵνα, etc. (644—649.)

1. The second class of substantive sentences are the *final*, i. e. those which indicate an *end, intention, aim*. These sentences

are introduced by the following conjunctions, ἵνα, ὥς, ὅπως (ὁ ποτα Poet.), ἵνα μή, ὥς μή, ὅπως μή.

2. The mode used in final sentences is commonly the subjunctive or optative, since an intention or aim is something that is imagined or conceived. When the verb of the principal sentence is in a principal tense, i. e. Present, Perfect, Future, or an Aorist with the signification of the present, §§ 256, 257, then the final conjunction, i. e. the conjunction expressing the aim, intention, is followed by the Subj. mode; but when the verb of the principal sentence is in an historical tense, i. e. Impf., Plup., Aor., then the final conjunction is followed by the optative.

Ταῦτα γράφω, γέγραφα, γράψω, ἵν' ἔλθῃς, ut venias, that thou mayest come. Λέξον (with the sense of the Pres.), ἵν' εἰδῶ, dic, ut sciam, that I may know. Ταῦτα ἔγραφον, ἐγγράψαι, ἔγραψα, ἵν' ἔλθοις, ut venires, that thou mightest come. Il. λ, 289 sq. ἀλλ' ἰθὺς ἐλαύνετε μώνυχας ἵππους ἰφθίμων Δαναῶν, ἵν' ὑπέρτερον εὖχος ἄρῃσθε, ut gloriam vobis paretis; but, Il. ε, 1—3. ἔνθ' αὖ Τυδείδῃ Διομήδεϊ Παλλὰς Ἀθήνη δῶκε μένος καὶ θάρσος, ἵν' ἔκδηλος μετὰ πᾶσιν Ἀργείοισι γένοιτο, ἰδέ κλέος ἐσθλὸν ἄροιο, ut clarus fieret et gloriam sibi pararet. τ, 347. Jupiter said to Minerva, ἀλλ' ἴθι οἱ νέκταρ τε καὶ ἀμβροσίην ἐρατεινὴν στάξον (with the sense of the Pres.), ἐνὶ στήθεσσι, ἵνα μή μιν λιμός ἱκῆται, ut ne fames eum occupet; but, 352. ἡ δ' Ἀχιλλῆϊ νέκταρ ἐνὶ στήθεσσι καὶ ἀμβροσίην ἐρατεινὴν στάξ', ἵνα μή μιν λιμός ἀτερπὴς γούναθ' ἱκοιτο, ut ne occuparet. Dem. Cor. 239, 39. γέγραφα ὑμῖν, ἵνα μὴ ἐπὶ πλείον ἐνοχλήσῃ περὶ τούτων. X. Cy. 2, 1, 4. τί οὖν, ἔφη ὁ Κύρος, οὐ καὶ τὴν δύναμιν ἐλεῶς μοι = λέξον μοι, § 256, 4, (e), ὅπως — βουλευώμεθα, ὅπως ἂν ἄριστα ἀγωνιζόμεθα; 1, 2, 3. (ἐκ τῆς τῶν Περσῶν ἐλευθέρως ἀγορᾶς καλουμένης) τὰ μὲν ὧνια καὶ οἱ ἀγοραῖοι ἀπελήλανται εἰς ἄλλον τόπον, ὥς μὴ μὴ γινύηται ἡ τούτων τύρβη τῇ τῶν πεπαιδευμένων εὐκοσμίᾳ. 15. ἵνα δὲ σαφέστερον δηλώσῃ πᾶσα ἡ Περσῶν πολιτεία, μικρὸν ἐπανειμι, paucis repetam. 4, 25. Καμβύσης τὸν Κύρον ἀπεκάλεε, ὅπως τὰ ἐν Πέρσῃς ἐπιχώρια ἐπιτε-λοίη.

REMARK 1. The Subj. often follows an historical tense, namely, (a) in a lively narration, where past actions are regarded as present (objective manner of representation, § 327, Rem. 2); (b) when the intention or effect of the same is to be represented as continuing in the present time of the speaker. (a) Her. 1, 29. Σόλων ἀπεδήμησε ἔτεα δέκα, ἵνα δὴ μὴ τινα τῶν νόμων ἀναγκασθῇ λύσαι τῶν ἔθετο, "Solon was absent ten years, in order that he might not be compelled," etc. 7, 8. σύλλογον Περσέων τῶν ἀριστῶν ἐποιέετο, ἵνα γνώμας τε πύθῃται σφέων καὶ αὐτὸς ἐν πᾶσι ἐπὶ τὰ θεῖα. Th. 4, 1. καὶ ἐσεβέβληκεσαν ἅμα ἐς τὴν Πηγίνων οἱ Λακεδαιμό-

νιοι, ἵνα μὴ (οἱ Πηγῖνοι) ἐπιβοηθῶσι τοῖς Μεσσηνίοις.—(b) Od. λ, 93. τίπτ' αὐτ', ὦ δύστηνε, λιπὼν φάος ἡελίοιο ἤλυθες, ὄφρα ἴδῃ νέκρας καὶ ἀτέρπεια χῶρον. Her. 7, 8. διὸ ἐμέας νῦν ἐγὼ συνέλεξα, ἵνα τὸ (= ὅ) νοέω πρήσσειν ὑπερθέωμαι ὑμῖν. Dem. Phil. 3. 117, 26. τὰς πόλεις αὐτῶν παρήρηται καὶ τετραρχίας κατέστησεν, ἵνα μὴ μόνον κατὰ πόλεις, ἀλλὰ καὶ κατὰ ἔθνη δουλεύουσιν. Pl. Crit. 43, b. ἐπιτηδές σε οὐκ ἔγερσιν, ἵνα ὡς ἡδιστα διαγῇς.

REM. 2. On the contrary, an introductory principal tense, or an Aor. with the meaning of the Pres., is sometimes followed by an Opt., (a) when the present of a principal sentence is an historical present, or when the speaker has contemplated a past action as connected with the present time; (b) when the speaker adduces the intention or purpose which a person entertains, not as coming from his own, i. e. the speaker's mind, but from that of the person himself, so that the intention is indicated as one that had a previous existence; (c) when in a principal sentence, the Opt. stands with or without ἄν, §§ 259, 3, (a) and 260, 2, (4), (a), then an Opt. commonly follows, for the conceptions in the principal and subordinate sentences are represented as separated from the present time of the speaker, § 259, 3; still a Subj. may follow, when the sense expressed by the Opt. relates to the present time. (a) Eur. Hec. 10. πολλὴν δὲ σὺν ἐμοὶ χρόνον ἐκπέμπει λάθρα πατήρ, ἵν', εἰποῖ Ἰλίου τέχνη πέσοι, τοῖς ζῶσιν εἴη παῖσιν μὴ σπᾶνις βίου. X. An. 4. 6, 1. τοῦτον δ' Ἐπισθέναι — παρὰ δὲ ἰδῶσι φυλάττειν, ὅπως, εἰ καλῶς ἡγήσαιο, ἔχων καὶ τοῦτον ἀπλοῖ. Ar. Ran. 24. αὐτὸς βιαδίῳ καὶ πονῶ, τοῦτον δ' ὅχῳ, ἵνα μὴ ταλαπαῖνοι ὦρτο, μηδ' ἄχθος φέροι, I let this one ride on an ass = I placed him on an ass, in order that he might not suffer hardship. (b) Pl. Rp. 410, b. ἀρ' οἶν, ἣν δ' ἐγώ, ὦ Γλαύκων, καὶ οἱ καθιστάντες μουσικῇ καὶ γυμναστικῇ παιδεύειν οὐχ οὐ ἐνεκά τινες οἴονται καθίστασιν, ἵνα τῇ μὲν τὸ σῶμα θεραπεύοιεντο, τῇ δὲ τὴν ψυχὴν; the view of the lawgiver, i. e. his purpose. X. An. 2. 4, 4. ἴσως δὲ πού (βασιλεὺς) ἡ ἀποσκάπτει τι ἢ ἀποτειλίζει, ὡς ἄπορος εἴη ἡ ὁδός, the view of the king. (c) Theogn. 881. εἰρήνην καὶ πλοῦτος ἔχοι πόλιν, ὄφρα μετ' ἄλλων κομπύζοιμι. Soph. Aj. 1217 sq. γενοίμαν, ἵν' ἔλαεν ἐπιστι πόντον πρόβλημ' ἀλέκλυστον —, τὰς ἱερὰς ὅπως προσείποιμεν Ἀθήνας. Ph. 325. θυμὸν γένοιτο χεῖρὶ πληρῶσαι ποτε, ἵν' αἱ Μικῆναι γνοῖεν —, ὅτι χὴ Σκῦρος ἀνδρῶν ἀλκίμων μήτηρ ἔφν. Eur. Troad. 698. παῖδα τὸνδε παῖδος ἐκθρέψαις ἄν, Τροίας μέγιστον ὠφέλημ', ἵν' οἱ ποτε ἐκ σοῦ γεγόμενοι παῖδες Ἰλίου πάλιν κατοικίσαιεν καὶ πόλιν γένοιτ' ἔτι. X. Cy. 1. 6, 22. εἰ δὴ πείσαις ἐπαινεῖν σε πολλούς, ὅπως δόξαν λάβοις —, ἄρτι ἐξηπατηκώς εἴης ἄν. 2. 4, 17. καὶ αὐτὸς δὲ ἔχων τὴν ἄλλην δύναμιν περὶ φέμην (sc. ἄν) μὴ πρόσω ὑμῶν εἶναι, ἵνα, εἴ που καιρὸς εἴη, ἐπιφανείην. On the contrary, Pl. Apol. 28, d. αὐτίκα, φησί, τεθνάλην δίκην ἐπιθεῖς τῷ ἀδικοῦντι, ἵνα μὴ ἐνθάδε μένω καταγέλαστος. X. An. 2. 4, 3. οὐκ ἐπιστάμεθα, ὅτι βασιλεὺς ἡμᾶς ἀπολέσαι περὶ παντός ἂν ποιήσαιτο, ἵνα καὶ τοῖς ἄλλοις Ἕλλησι φόβος ἢ ἐπὶ βασιλείᾳ μέγαν στρατεύειν;

3. When two or more final sentences follow each other, the Subj. is sometimes changed to the Opt. The two sentences are then placed in a kind of antithesis to each other, since the

former expresses the consequences of the purpose or aim as certain; the latter, without this accessory idea, and thus as uncertain, undetermined, or only derived from something gone before.

Il. ο, 597 sq. Ἐκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι Πριαμίδῃ, ἵνα νηυσὶ κορωνίσιν θεισπιδαῖς πῦρ ἐμβάλη ὑκάματον, Θέτιδος δ' ἐξαίσιον ἄρῃν πᾶσαν ἐπικρήσειε. Her. 9, 51. ἐς τοῦτον δὴ τὸν χρόνον ἐβουλεύσαντο μεταστῆναι, ἵνα καὶ ὕδατι ἔχουσι χρᾶσθαι ἀφθόνη, καὶ οἱ ἱππείες σφέας μὴ σινοίαιτο. 8, 76. τῶνδε δὲ εἵνεκεν ἀνῆγον (οἱ Πέρσαι) τὰς νῆας, ἵνα δὴ τοῖσι Ἕλλησι μηδὲ φυγίειν ἐξῆ, ἀλλ' ἀπολαμφθέντες ἐν τῇ Σαλαμῖνι δοῖεν τῶν ἐπ' Ἀρτεμισίῳ.

4. The final conjunctions, ὥς and ὅπως (more seldom ἵνα), are sometimes followed by the modal adverb ἄν, which points to a conditioning sentence.

Od. ε, 167 sq. πέμψω δέ τοι οὖρον ὀπισθεν, ὥς κε μάλ' ἀσκήθης σὴν πατρίδα γαῖαν ἱκηαι, αἶ κε θεοὶ γ' ἐθέλωσι. Θ, 20 sq. καὶ μιν μακρότερον καὶ πάσσονα θῆκε ιδέσθαι, ὥς κε ν Φαιήκεσσι φίλος πάντεσσιν γένοιτο, sc. εἰ πρὸς τοὺς Φαίηκας ἀφίκοιτο. Her. 3, 44. ἐδείθη, ὅπως ἄν καὶ παρ' ἐωυτὸν πέμψας ἐς Σάμον δέοιτο στρατοῦ, ut, si opus esset, exercitum a se peteret. X. Cy. 5, 2, 21. διὰ τῆς σῆς χώρας ἄξεις ἡμᾶς, ὅπως ἄν εἰδῶμεν, ἃ τε δεῖ φιλία καὶ πολέμια νομίζειν, "in order that, when we set our foot on the land, we may know," etc. H. 4, 8, 16. ἔδωκε χρήματα Ἀνταλκίδῃ, ὅπως ἄν, πληρωθέντος ναυτικοῦ ὑπὸ Ἀακείδαμο-νίῳ, οἷ τε Ἀθηναῖοι καὶ οἱ σύμμαχοι αὐτῶν μᾶλλον τῆς εἰρήνης πρὸς-δέοιντο.

5. The final conjunctions, ἵνα and ὥς (more seldom ὅπως), are connected with the Ind. of the historical tenses, when an intention is to be expressed, which is not accomplished, or which cannot be accomplished. In this case, in principal sentences, the Ind. of an historical tense stands both with and without ἄν.

Ar. Pac. 135. οὐκοῦν ἐχρήνσε Πηγάσων ζεύξαι πτερόν, ὅπως ἐφείνου τοῖς θεοῖς τραγικώτερος. Pl. Criton. 44, d. εἰ γὰρ ὧφελον οἷοί τε εἶναι οἱ πολλοὶ τὰ μέγιστα κακὰ ξεργάζεσθαι, ἵνα οἷοί τε ἦσαν αὐ καὶ ἀγαθὰ τὰ μέγιστα, καὶ καλῶς ἄν εἴγε. Lys. Simon. 98, 21. ἐβουλόμην δ' ἄν —, Σίμωνι τὴν αὐτὴν γνώμην ἐμοὶ ἔχειν, ἵνα ἄμφοτέρων ἡμῶν ἀκούσαντες τᾶληθῇ φρόνως ἔγνωτε τὰ δίκαια.

6. Verbs which express *care, anxiety, consideration, endeavor*—

ing or striving after an object, effecting, and admonishing, e. g. ἐπιμελείσθαι, φροντίζειν, δεδιέναι, φυλάττειν, σκοπεῖν, σκέψασθαι, βουλεύεσθαι, ὁρᾶν, ποιεῖν, πράττειν (curare), μηχανᾶσθαι, παρακαλεῖν, παραγγέλλειν, προειπεῖν, αἰτεῖσθαι, ἀξιούν, ἄγε, up then, and the like, are followed by the conjunctions ὅπως (ὅπως μὴ), sometimes also by ὡς, accompanied either by (according to No. 2), the Subj. and Opt., or by the Fut. Ind. when the accomplishment of the intention is to be represented as something definitely occurring and continuing.

X. Cy. 1. 2, 3. οἱ Περσικοὶ νόμοι ἐπιμέλονται, ὅπως τὴν ἀρχὴν μὴ τοιοῦτοι ἔσονται οἱ πολῖται, οἷοι πονηροῦ ἢ αἰσχροῦ ἔργου ἐφίεσθαι. 3. 2, 13. ὡς δὲ καλῶς ἔξει τὰ ὑμέτερα, ἣν φίλοι γένησθε, ἐμοὶ μελήσει. Dem. Ol. 1. 21, 12. σκοπεῖσθε — τοῦτο, ὧς ἄνδρες Ἀθηναῖοι, ὅπως μὴ λόγους ἐρῶσι μόνον οἱ παρ' ὑμῶν πρέσβεις, ἀλλὰ καὶ ἔργον τι δεικνύειν ἔξουσιν. Pl. Ion. 530, b. ἄγε δὴ, ὅπως καὶ τὰ Παναθηναῖα νικήσομεν. The Fut. Ind. also stands very often after an historical tense, according to § 327, Rem. 2; far more rare in this case is the use of the Fut. Opt. X. Cy. 8. 1, 43. ἐπεμελεῖτο δ' ὅπως μήτε ἄσιτοι, μήτε ἄποτοί ποτε ἔσονται.

REM. 3. Sometimes ὅπως ἄν is connected with the Fut. Ind., and it then refers to a condition implied in the same clause. Her. 3, 104. οἱ δὲ δὴ Ἰνδοὶ τρόπῳ τοιούτῳ καὶ ζεύξει χρεώμενοι ἐλαύνουσι ἐπὶ τὸν χρυσὸν λειογισμένως, ὅπως ἄν καύματων τῶν θερμοτάτων ἐόντων ἔσονται ἐν τῇ ἀρπαγῇ (i. e. ὅταν καύματα θερμώτατα ᾖ).

REM. 4. Ὅπως or ὅπως μὴ with the Fut. Ind., or with the Subj., sometimes has relation to a word to be supplied, viz. ὅρα, ὅρα ἄτε, vide, videte. X. An. 1. 7, 3. ὅπως οὖν ἔσασθε ἄνδρες ἄξιοι τῆς ἐλευθερίας, "(see) then that ye are men worthy of liberty." Pl. Menon. 77, a. ἀλλ' ὅπως μὴ οὐχ οἷός τ' ἔσομαι πολλὰ τοιαῦτα λέγειν. A similar ellipsis occurs in the phrase, δεῖ σ' (sc. σκοπεῖν) ὅπως in the Attic poets. Soph. Aj. 556. δεῖ σ' ὅπως πατὴρ δειξείς ἐν ἐχθροῖς, οἷος ἐξ οἴου τράφης.

REM. 5. Verbs expressing care, anxiety, are very often followed by ὅπως (sometimes also by ὡς) ἄν with the Opt., in order to express the idea of anxiety, solicitude how something might happen, § 260, 2, (4), (a). In this case, ὅπως and ὡς are clearly adverbs, (how). X. Cy. 2. 1, 4. βουλευσόμεθα, ὅπως ἄν ἄριστα ἀγωνιζόμεθα.

### § 331. II. Adjective Sentences. (650, 651.)

Adjective sentences are adjectives or participles expanded into a sentence, and they express, like adjectives, an attribute, or a more exact definition of a substantive or substantive pronoun. They are introduced by the adjective relative pronouns, ὅς, ἥ,

ὁ, ὅς τις, ἥ τις, ὅ τι, οἷος, etc., which, like the adjective, agree with their substantive in Gender and Number.

Οἱ πολέμοι, οἱ ἀπέφυγον = οἱ ἀποφυγόντες πολέμοι. Τὰ πράγματα, ἃ Ἀλέξανδρος ἐπραξεν (τὰ ὑπὸ Ἀλεξάνδρου πεπραγμένα πράγματα ὡς τὰ τοῦ Ἀλεξάνδρου πράγματα). Ἡ πόλις, ἐν ᾗ ὁ Πεισίστρατος τύραννος ἦν = ἡ ὑπὸ τοῦ Πεισιστράτου τυραννευθεῖσα πόλις.

REMARK 1. Homer often uses the pronoun ὅς in a demonstrative sense. *Il. φ.* 198. ἀλλὰ καὶ ὅς δειδοικε Διὸς μεγάλοιο κεραυνόν. So also, οἷ—οἷ, *these, those, the one, the other.* In the Attic writers, as well as in Ionic prose, this usage is confined to the following instances, (a) καὶ ὅς, καὶ ἥ, instead of καὶ οὗτος, καὶ αὕτη. *X. Cy.* 5. 4, 4. καὶ ὅς ἐξαπατηθεὶς διώκει ἀνὰ κράτος. 4. 5, 52. καὶ οἱ γελᾶσαντες εἶπον. *Antiph.* 1. 113, 16. καὶ ἡ ὑπέσχετο. In the oblique Cases only the article, § 247, 3, is used, e. g. καὶ τόν, et eum.—(b) ὅς μέν—ὅς δέ in Demosthenes, yet very seldom, often in later writers, and earlier in Doric writers, as well as in Hippocrates; and it occurs not only in the Nom., but also in all the Cases of the Sing. and Plural. *Dem. Cor.* 248. πόλεις Ἑλληνίδας ἃς μὲν ἀναιρῶν, εἰς ἃς δὲ τοῖς φυγάδας κατὰγων.—(c) ὅς καὶ ὅς, *this and that*, it not being determined who, *any one that you please*, (very seldom). *Her.* 4, 68. τὰς βασιληῖας ἰστίας ἐπιόρχηκε ὅς καὶ ὅς, exclusively in the Nom., in the Acc. τὸν καὶ τόν, τὸ καὶ τό, see § 247, 3.—(d) in the phrase ἡ δ' ὅς, ἡ δ' ἥ, *he, she said.*

REM. 2. The reciprocal relation in which the substantive stands to an adjective sentence, and an adjective sentence to a substantive, is expressed thus, viz. a demonstrative adjective pronoun, or the article ὁ ἡ τό, standing in a principal sentence, refers to a relative adjective pronoun standing in a subordinate sentence, while this adjective pronoun, on the other hand, refers to the demonstrative or the article, e. g. οὗτος ὁ ἀνὴρ, ὃν εἶδες, τὸ φόνον ὁ ἀνθρ. So also, τοιοῦτος, οἷος, τοσοῦτος, ὅσος, § 326, Rem. 3. But when the object, to which the relative refers, is to be represented as expressing a general meaning, then the article is omitted, and the relative is referred immediately to the substantive, e. g. ἀνὴρ, ὃς καλὸς ἐστιν = ἀνὴρ καλός. When the relative is referred to a personal pronoun, then the relative takes the place of the demonstrative, e. g. ἐγώ, ὃς—σύ, ὃς, etc. When these pronouns have no especial emphasis, they are omitted, and the relative is referred to the person indicated by the inflection of the verb, e. g. καλῶς ἐποίησας, ὃς ταῦτα ἐπραξας.

REM. 3. The demonstrative, to which the relative refers, is often omitted, and not only when the Cases are the same, but when they are unlike, if the pronoun has no particular emphasis; hence this takes place especially when the omitted demonstrative denotes some indefinite object, and is equivalent to *tis, some one*, or when the relative ὃς, ὅστις, may be resolved into *si quis*. *Eur. Or.* 591, 3. γάμοι δ' ὅσοις μὲν εὖ πίπτουσιν βροτῶν, (τοῦτοις sc.) μακάριος αἰὼν· οἷς δὲ μὴ πίπτουσιν εὖ, (οἱ τοῖς sc.) τὰ τ' ἔνδον εἰσὶ τὰ τε θύραζε δυστυχεῖς. *Th.* 2. 41. οὐδὲν πρὸςδεόμενοι οὔτε Ὀμήρου ἐπαινέτου, οὔτε (τῶν sc.) ὅστις ἔπεισι μὲν τὸ αὐτίκα τέρπει κτλ.

REM. 4. When the relative stands as a substantive, i. e. when it refers to a substantive pronoun, either expressed or understood, then the adjective sentence, like the adjective standing without a substantive, has the mean-

ing of a substantive, e. g. ἡλθον οἱ ἄριστοι ἦσαν = ἡλθον οἱ ἄριστοι (sc. ἄνδρες). — Here belongs also, the phrase, ἔστιν, οἷ, e. g. λέγουσι, sunt, qui dicant, *there are who say it, some people say so*. This phrase has become so fixed, that commonly neither the number of the relative has any effect on the verb ἔστι, nor does the tense undergo any change, when the discourse relates to past or future time; thus this phrase has assumed throughout, the character of a substantive pronoun, (ἐνιοι), and thus, since ἔστιν may be connected with every case of the relative, has a full inflexion, e. g.

Nom. ἔστιν οἷ (= ἐνιοι) ἀπέφηνον  
Gen. ἔστιν ὧν (= ἐνίων) ἀπέσχιστο  
Dat. ἔστιν οἷς (= ἐνίοις) οἷχ' οὕτως ἔδοξε  
Acc. ἔστιν οὓς (= ἐνίους) ἀπέκτεινεν.

Th. 2. 26. Κλεόπομπος τῆς παραθαλασσίᾳ ἔστιν ἃ ἐδήλωσε. So in the question, ἔστιν οἷτινες; X. C. 1. 4, 2. ἔστιν οὓςτινας ἀνθρώπων τε θαύμακας ἐπὶ σοφίᾳ;

REM. 5. In like manner, the following phrases, formed with ἔστιν, are used like adverbs to express any time,

ἔστιν ὅτε = ἐνίῳτε, est quando, i. e. interdum, e. g. ἔστιν ὅτε ἔλεξεν;  
ἔστιν ἵνα or ὅπου, est ubi, i. e. aliquando;  
ἔστιν οὗ or ἐνθα, est ubi, *somewhere, in some places*;  
οὐκ ἔσθ' ὅπου, nunquam;  
ἔστιν ἥ or ὅπως, quodammodo, *in whatever manner*;  
οὐκ ἔστιν ὅπως, nullo modo, οὐκ ἔστιν ὅπως οὐ, *certainly*.  
ἔστιν ὅπως; in the question, *Is it possible, that?*

### § 332. Agreement of the Relative Pronoun. (652—659.)

1. The relative pronoun agrees in Gender and Number with the substantive or substantive pronoun (standing in the principal sentence), to which it refers; the Case of this relative, however, depends on the construction of the subordinate sentence, and hence is determined either by the predicate, or by some other word in the subordinate sentence, or it stands as the subject in the Nom.

Ὁ ἀνὴρ, ὃν εἶδες, φίλος μου ἐστίν. Ἡ ἀρετή, ἥς πάντες οἱ ἀγαθοὶ ἐπιθυμοῦσιν, μέγα ἀγαθόν ἐστίν. Οἱ στρατιῶται, οἷς ἐμαχεσάμεθα, ἀνδρεότατοι ἦσαν. Θαυμάζομεν Σωκράτη, οὗ ἡ σοφία μεγίστη ἦν. Ἐπιθυμοῦμεν τῆς ἀρετῆς, ἥ πηγὴ ἐστὶ πάντων τῶν καλῶν.

2. The person of the verb in the adjective sentence is determined by the substantive or substantive pronoun (which is either expressed or implied) to which the relative refers. When the relative is connected with the first or second person, then the English uses the form, *I am the one who, I who, Thou who*, etc.



Ἐγώ, ὃς γράφω, σύ, ὃς γράφεις, ὁ ἀνὴρ οὗ ἐκείνος, ὃς γράφει. Th. 2. 60. ἐμοὶ τοιοῦτῳ ἀνδρὶ ὀργίξασθε, ὃς οὐδενὸς οἶομαι ἦσσαν εἶναι. Isocr. Paneg. πῶς οὐκ ἤδη δίκαιόν ἐστιν ἡμᾶς ἐπαινεῖν, οἵτινες—τὴν ἀρχὴν κατασχέιν ἡ δυνήθημεν; after the Voc., the second person commonly stands, e. g. ἄνθρωπε, ὃς ἡμᾶς τοιαῦτα κακὰ ἐποίησας.

3. When the relative refers to two or more objects, it stands in the plural, and agrees in Gender with the substantives, when they are of the same Gender; often, however, it stands in the neuter, when the substantives denote inanimate objects.

Pl. Apol. 18, a. ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγον, ἐν οἷς περ ἐπεθράμμην. Th. 3, 97. ἡ μάχη, διώξεις τε καὶ ὑπαγωγαί, ἐν οἷς ἀμφοτέροισι ἦσσαν οἱ Ἀθηναῖοι. X. Cy. 1. 3, 2. ὁρῶν αὐτὸν κεκοσμημένον καὶ ὀφθαλμῶν ὑπογραφεῖ, καὶ χρώματος ἐντρίψει καὶ κόμαις προςθέτοις, αἱ δὲ νόμιμα ἦν ἐν Μήδοις. Isocr. Panath. 278, b. ταῦτα δ' εἶπον, οὐ πρὸς τὴν εὐσέβειαν, οὐδὲ πρὸς τὴν δικαιοσύνην, οὐδὲ πρὸς τὴν φρόνησιν ἀποβλέψας, αἱ σὺ διήλθες.

4. If the substantives are of different gender, then the relative, when persons are spoken of, agrees in gender with the Masc. rather than the Fem., etc. § 242, 1; but where things are spoken of, it is usually in the neuter.

Od. β, 284. θάνατον καὶ Κῆρα μέλαιναν, ὃς δὴ σφι σχεδόν ἐστι. Isocr. de Pac. 159, a. ἤκομεν ἐκκλησιάζοντες περὶ τε πολέμου καὶ εἰρήνης, αἱ μεγίστην ἔχει δύναμιν ἐν τῷ βίῳ τῶν ἀνθρώπων. Dem. Cor. 317, 273. ἐλπίδων καὶ ζήλου καὶ τιμῶν, αἱ πάντα πρὸς τὴν τοῖς τότε πραττομένοις ὑπ' ἐμοῦ. Sometimes, also, the relative takes the gender of the last substantive, e. g. Isocr. l. d. 163, a b. ἦν δὲ τὴν εἰρήνην ποιησώμεθα, μετὰ πολλῆς ἀσφαλείας τὴν πόλιν οἰκήσομεν, ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν νῦν πρὸς ἀλλήλους κατέστημεν.

5. There are many exceptions to the rule stated under No. 1, respecting the agreement of the relative. In relation to gender and number there are the following cases,

(a) *Constructio κατὰ σύνεσιν*, § 241, 1, not often in prose with the names of persons, but frequently with collective nouns, or substantives which are to be considered as such.

Her. 8, 128. περιέδραμε ὄμιλος—οἱ αὐτίκα τὸ τόξον λαβόντες—ἔφερον ἐπὶ τοὺς στρατηγούς. Th. 3, 4. τῶν Ἀθηναίων ναυτικόν, οἱ ἄρουν ἐν τῇ Μαλίᾳ. Pl. Phaedr. 260, a. πλεῖστα, οἵπερ δικάσουσι.

REMARK 1. The following cases belong here,

(a) The substantive to which the relative refers, is in the Sing., but the relative is in the Pl., when it does not refer to a definite individual of the class, but to the *whole class*, and in this way takes the signification of *οἱος*. This usage, however, is more frequent in poetry, than in prose. Od. μ, 97. κῆτος, ἃ μυρία βόσκει ἀγαστονος Ἀμφιτρίτη. Pl. Rp. 554, a. αὐχμηρός γέ τις ὢν καὶ ἀπὸ παντὸς περιουσίαν ποιούμενος, θησουργοὶς ἀνὴρ, οὗς δὲ (cujusmodi homines) καὶ ἐπαινεῖ τὸ πλήθος.

(b) On the contrary, a relative in the singular refers to a Pl. substantive, when the relative has a *collective* signification, e. g. ὅστις, ὃς ἄν with the Subj., quisquis, quicumque. Il. λ, 367. νῦν αὖ τοὺς ἅλλους ἐπείσσομαι (persequar), ὃν κε κίχλω. So in particular, πάντες, ὅστις or ὃς ἄν (never πάντες οἵτινες, but always πάντες ὅσοι or ὅστις), e. g. Th. 7, 29. πάντα ἐξῆς, ὅτι ἐνέτυχον, καὶ παῖδας καὶ γυναῖκας κτείνοντες. Pl. Rp. 566, d. ἀσπάζεται πάντας, ὃς ἄν περιτγῇ.

REM. 2. The relative is put in the Neut. without reference to the gender of its substantive, when the idea contained in the substantive is not to be considered as a particular one, but as *general*, § 241, 2, or the relative is not so much to be referred to the substantive alone, as to the whole sentence. S. O. T. 542. ἃρ' οὐχὶ μῶρόν ἐστι τοῦ χειρὸς σου, ἄνευ τε πλήθους καὶ φίλων τυραννίδα θηρῶν, ὃ πλήθει χρημασίῃ θ' ἄλλοις.

(b) When a predicative substantive, in an adjective sentence, is in the Nom., § 240, 2, or in the Acc. § 280, 4, the Gender and Number of the relative frequently do not correspond with that of its substantive, but by means of a kind of attraction, with that of the predicative substantive, which is considered the more important.

Her. 2, 17. ἡ μὲν (ὃ δὲ) πρὸς ἣν τρέπεται, τὸ (= δ) καλεῖται Πηλοῦσιον στόμα. 5, 108. τὴν ἄκρην, αὐτὴν καλεῖνται κληῖδες τῆς Κύπρου. 7, 54. Περσικὸν ξίφος, τὸν (= δν) ἀκινάκην καλεῖουσι. Pl. Phaedr. 255, c. ἡ τοῦ φεύματος κελύου πηγὴ, ὃν ἴμερον Ζεὺς Γανυμήδους ἐρῶν ὠνόμασε. Phileb. 40, a. λόγοι μὴν εἰσιν ἐν ἐκάστοις ἡμῶν, ἃς ἐλπιδας ὀνομάζομεν.

REM. 3. So also when the relative does not follow its own substantive immediately, but a predicative substantive, it sometimes agrees with the latter, as being the more important, instead of agreeing with the former. Pl. L. 937, d. καὶ δίκη ἐν ἀνθρώποις πῶς οὐ καλόν, ὃ πάντα ἡμέρωκε τὰ ἀνθρώπινα; Gorg. 460, e. οὐδέ ποτ' ἂν εἴη ἡ φητορικὴ ἀδίκον περ ἄγαμα, ὃ γ' αἰεὶ περὶ δικαιοσύνης τοὺς λόγους ποιεῖται.

6. In relation to the Cases, there are the following exceptions to the rule stated under No. 1. When the relative should be in the Acc., and refers to a substantive in the Gen. or Dat., then, when the adjective sentence has almost entirely the force of an attributive adjective or participle, the relative is commonly put

in the same Case, as its substantive. This construction is called *attraction*. Attraction also takes place, when instead of the substantive, a substantive demonstrative, § 331, Rem., is used. The demonstrative, however, is omitted, when it contains no special emphasis. By means of attraction, the substantive is frequently transposed and stands in the adjective sentence. See No. 8.

Th. 7, 21. ἄγων ἀπὸ τῶν πόλεων ὧν ἔπαισε (= τῶν πεισθεισῶν) στρατιάν. X. Cy. 3. 1, 33. σὺν τοῖς θησαυροῖς οἷς ὁ πατήρ κατέλιπεν (= τοῖς ὑπὸ τοῦ πατρὸς καταλειφθεῖσι). 2. 4, 17. ὅποτε δὲ οὐ προεληλυθοῖς σὺν ἧ ἔχοις δυνάμει. 3. 1, 34. ἐγὼ δὲ ἐπισχνοῖμαι, ἣν ὁ θεὸς εὖ διδῶ, ἀνθ' ὧν ἂν ἐμοὶ δυνείης, ἄλλα πλείονος ἄξια εὐεργετήσῃν, instead of ἀντὶ τούτων, ἄ. Pl. Gorg. 519, a. ὅταν τὰ ἀρχαῖα προσπολλύωσι πρὸς οἷς ἐκίησαστο, instead of πρὸς τούτοις, ἄ. Phaedon. 70, a. (ἡ ψυχὴ) ἀπληλαγμένη τούτων τῶν κακῶν ὧν σὺ νῦν δὴ διήλθεις. Isocr. Paneg. 46, 29. ὧν ἔλαβεν ἅπασιν μετέδωκεν, instead of τούτων ἄ. Evag. 198. τοιοῦτοις ἔθουσιν οἷοις Εὐαγόρας μὲν εἶχεν. Th. 5, 87. ἐκ τῶν παρόντων καὶ ὧν ὀρᾷτε, instead of καὶ ἐκ τούτων, ἄ ὀρᾷτε. The preposition is frequently repeated, e. g. Dem. Chers. 96, 26. ἀφ' ὧν ἀγείρει καὶ προσαιτεῖ καὶ δανείζεται, ἀπὸ τούτων διάγει, instead of ἀπὸ τούτων διάγει ὧν ἀγείρει or ἀφ' ὧν ἀγείρει — διάγει without ἀπὸ τούτων.

REM. 4. By attraction, the adjective sentence acquires entirely the nature of an adjective or participle, which combines with its substantive to form a single idea, and which also agrees with it in form, e. g. χαίρω ταῖς ἐπιστολαῖς αἷς ἔγραψας (= χαίρω ταῖς ὑπὸ σοῦ γραφεῖσαις ἐπιστολαῖς). The connection of the adjective sentence with its substantive by attraction, is still more clear and beautiful, when the adjective sentence is transposed and stands in the place of the substantive, e. g. χαίρω αἷς ἔγραψας ἐπιστολαῖς.

REM. 5. When predicative substantives or adjectives belong to an attracted relative, these must also be attracted. Dem. Cor. 325, 298. ἐμὲ οὔτε καίρως — προσηγάγγο ὧν ἔκρινα δικάσιων καὶ συμφερόντων τῇ πατρίδι οὐδὲν προδοῖναι, instead of ἄ ἔκρινα δίκαια καὶ συμφέροντα. Ph. 2. 70, 17. οἷς οὐσιν ὑμετέροισι ἔχει (Φίλιππος), τοῖτους — ἀσφαλῶς κέκχηται.

REM. 6. The Nom. and Dat. of the relative very seldom suffer attraction. Her. 1, 78. οὐδὲν καὶ εἰδότες τῶν (= ὧν) ἦν περὶ Σάρδεις τε καὶ αὐτὸν Κροίσσον, instead of τούτων ἄ ἦν. X. Cy. 5. 4, 39. ἦγγο δὲ καὶ τῶν ἑαυτοῦ τῶν τε πιστῶν, οἷς ἦδ'ετο, καὶ ὧν (for ἐκείνων, οἷς) ἦπισται πολλοῖς, i. e. secum duxit multos suorum, et fidorum, quibus delectabatur, et eorum, quibus dif-fidebat.

REM. 7. Adverbs of place, also, sometimes suffer attraction, since the relative adverb takes the form of the demonstrative adverb, or, when instead of the demonstrative adverb a substantive precedes, the relative adverb takes the form, which expresses the relation denoted by the substantive,

Th. 1, 89. διεκομίζοντο εὐθύς (sc. ἐντεῦθεν) ὅθεν (instead of οὗ, ubi) ὑπεξέθεντο παῖδας. S. Ph. 481. ἐμβάλου μ' ὅπη θίλεις ἄγων, ἐς ἀντλίαν, ἐς πρῶραν, ἐς πρύμνην ὅποι (instead of οὗ, ubi) ἤμιστα μέλλω τοὺς παρόντας ἀλγυνεῖν.

7. The relatives οἷος, ὅσος, ὅστις οὖν, ἡλίκος, are attracted not only in the Acc. but also in the Nom., when the verb εἶναι and a subject formally expressed are in the relative clause, e. g. οἷος σὺ εἶ, οἷος ἐκείνος or ὁ Σωκράτης ἐστί. This attraction is made in the following manner. The demonstrative referring to the relative, which is in the Gen., Dat. or Acc., is omitted, but the relative is put in the Case of the preceding substantive or of the omitted substantive demonstrative, and the verb εἶναι of the adjective clause is also omitted, and the subject of the relative clause is put in the Case of the relative. Such a blended or attracted adjective clause, has, in all respects, the force of an inflected adjective; the connection of the adjective clause with its substantive is still more complete and intimate, when the substantive is placed in the adjective clause, e. g. from χαρίζομαι ἀνδρὶ τοιούτῳ, οἷος σὺ εἶ, is formed χαρίζομαι ἀνδρὶ οἷφ σοί, or, by transposition, χαρίζομαι οἷφ σοὶ ἀνδρί. In English the above relatives may be translated by *as* or *such as*.

Gen.	ἐρῶ οἷου σοῦ ἀνδρός	ἐρῶ οἷου σοῦ
Dat.	χαρίζομαι οἷφ σοὶ ἀνδρί	χαρίζομαι οἷφ σοί
Acc.	ἐπαινῶ οἷον σέ ἀνδρα	ἐπαινῶ οἷον σέ
Gen.	ἐρῶ οἷων ὑμῶν ἀνδρῶν	ἐρῶ οἷων ὑμῶν
Dat.	χαρίζομαι οἷοις ὑμῖν ἀνδράσι	χαρίζομαι οἷοις ὑμῖν
Acc.	ἐπαινῶ οἷους ὑμᾶς ἀνδρας	ἐπαινῶ οἷους ὑμᾶς

Th. 7, 21. πρὸς ἀνδρας τολμηροὺς οἷους καὶ Ἀθηναίους, instead of οἷοι Ἀθηναῖοι εἰσιν. Lucian. Toxar. c. 11. οὐ φαῦλον τὸ ἔργον, ἀνδρὶ οἷφ σοὶ πολεμιστῇ μονομαχῆσαι. Pl. Soph. 237, c. οἷφ γε ἐμοὶ παντάπασιν ἄπορον (sc. ἐστί, instead of τῷ τοιούτῳ, οἷός γε ἐγὼ εἰμι, ἄπορόν ἐστιν. Her. 1, 160. ἐπὶ μισθῷ ὅσῳ δῆ, mercede, quantulacunque est. Pl. Rp. 335, b. ἔστιν ἄρα δικαίου ἀνδρὸς βλάπτειν καὶ ὄντινοῦν ἀνθρώπων, instead of ἀνθρώπων καὶ ὄστισοῦν ἐστιν. X. An. 6. 5, 8. ἔστησαν ἀπέχοντες ὅσον πέντε καὶ δεκάσταδιους, instead of τοσούτο, ὅσον εἰς π. στάδιοι.

REM. 8. Attraction also takes place, when οἷος or οἷός τε, is used instead of ὥς τε, and is constructed with the Inf., signifying, *I am of such a nature, character, that*, (is sum, qui with the Subj.). The relatives in such cases can be translated by *such as to*, *such as can*, *are accustomed*, *ready*, etc., § 341, Rem. 2 Dem. Ol. 1. 23, 19. (περὶ αὐτὸν ὁ Φίλιππος ἔχει) τοιούτους ἀνθρώπους οἷους μεθύσθοντας ὁρχεῖσθαι. Luc. Hermot. c. 76.

REMARK 1. The Fut. Ind. with *κε* (only Epic) is used, when it is represented, that something will take place in the future under some condition, § 260, 2. (1). Il. ι, 155. *ἐν δ' ἄνδρες ναίουσι πολύρρηγες, πολυβοῦται, οἳ κε εἰ δωτίνῃσι θεῶν ὥς τιμήσουσιν, who will honor him, IF HE SHALL COME TO THEM.*

3. The relative with *ἄν*, e. g. *ὅς ἄν, ἣ ἄν, ὃ ἄν, ὅστις ἄν*, etc., is followed by the Subj., when the verb of the principal clause is one of the principal tenses (Pres., Perf. or Fut.), if the attributive qualification or the idea expressed by the verb, is to be represented as merely conceived or assumed. Hence it is also used in indefinite designations of *quality* or *size*, and also in expressing an *indefinite frequency*, (*as often as*). The adjective clause can commonly be considered as a conditional clause, i. e. as one which expresses a condition under which the action of the principal clause will take place, and the relative with *ἄν* can be resolved into the conjunction *εἰάν* with *τις* or any other pronoun and the Subj.

X. Cy. 3. 1, 20. *οὐς δ' ἄν βελτίους τινές ἐαυτῶν ἡγήσωνται, τοῖσις πολλάκις καὶ ἄνευ ἀνάγκης ἐθέλουσι πείθεσθαι.* 1. 1, 2. *ἄνθρωποι δὲ ἐπ' οὐδέας μᾶλλον συνίστανται, ἣ ἐπὶ τοῖσις, οὐς ἄν αἴσθωνται ἄρχειν αὐτῶν ἐπιχειροῦντας.* 7. 5, 85. *οὐς ἄν ὁρῶ τὰ καλὰ καὶ τὰ γαθὰ ἐπιτηδεύοντας, τοῖσις τιμήσω.* 8. 8, 5. *ὅποιοί τινες γὰρ ἄν οἱ προτάται ᾧσι, τοιοῦτοι καὶ οἱ ὑπ' αὐτοῖς ὥς ἐπὶ τὸ πολὺ γίγνεται.* Her. 6, 139. *ἣ δὲ Πυθίη σφείας (κτελεῖ) Ἀθηναίοισι δίκας διδόναι ταύτας, τὰς (= αἷς) ἄν αὐτοὶ Ἀθηναῖοι δικάσωσι (quascunque — constituerint).* Il. β, 391. *ὃν δὲ κ' ἐγὼν ἀπᾶνενθε μάχης ἐθέλοντα νόησω μιμνᾶζειν παρὰ νηυσὶ κορωνίσιν, οὐ οἱ ἔπειτα ἄρκιον ἐσσεῖται φνίγειν κύνας ἢ δ' οἰωνούς, AS OFTEN AS I perceive or shall perceive.*

REM. 2. The Subj. is also used, when the adjective clause forms a part of a comparison, viz. when the adjective clause contains the *condition* or *assumption*, under which the object to which the adjective clause refers, belongs to the comparison. In this case, the principal clause may have either a principal or historical tense. Il. ν, 179. *ὃ δ' αὐτ' ἔπεισεν, μῆλ' ὥς, ἣ τ' ὄρεος κορυφῇ — χαλκῷ ταμνομένη τέρενα χθονὶ φίλλα πελάσσῃ.* ρ, 110. *ὥστε λίς ἡγέμενος, ὃν ἅα κύνας τε καὶ ἄνδρες ἀπὸ σταθμοῦ διέωνται.*

REM. 3. The modal adverb *ἄν* is so closely united with the relative, as to form with it one word, as in *ὅταν, ἐπᾶν*, etc., § 260, 2. (3.) (d), and hence should be separated from the relative only by smaller words, such as *δέ*. This *ἄν* is very frequently omitted in the Homeric language, often also in the Tragedians, and sometimes in Herodotus, seldom in the Attic prose writers.

4. The relative (without *ἄν*) is connected with the Opt., in the

Στωϊκῷ τοιοῦτῳ οἷῳ μήτε λυπεῖσθαι μήτ' ὀργίζεσθαι. The demonstrative is commonly omitted. X. C. 1. 4, 12. μόνην τὴν τῶν ἀνθρώπων (γλῶτταν) ἐποίησαν (οἱ θεοὶ) οἷαν ἀρθροῦν τε τὴν φωνήν, κ. τ. λ.

REM. 9. When the adjective clause has the signification of a substantive, § 331, Rem. 4, the article is sometimes placed before the attracted οἶος, ἡλίκοις, and, in this way, the adjective substantive clause acquires the force of an inflected substantive, e. g.

Nom.	ὁ οἶος σὺ ἀνὴρ	οἱ οἶοι ὑμεῖς ἄνδρες
Gen.	τοῦ οἴου σου ἀνδρός	τῶν οἴων ὑμῶν ἀνδρῶν
Dat.	τῷ οἴῳ σοὶ ἀνδρί	τοῖς οἴοις ὑμῖν ἀνδράσι
Acc.	τόν οἴον σὲ ἄνδρα	τούς οἴους ὑμᾶς ἀνδρας.

X. Cy. 6. 2, 2. οἱ δὲ οἱοί περ ὑμεῖς ἄνδρες πολλάκις καὶ τὰ βουλευόμενα καταμανθάνουσιν, *men like you*. H. 2. 3, 25. γνόντες μὲν τοῖς οἴοις ἡμῖν τε καὶ ὑμῖν χαλεπὴν πολιτείαν εἶναι δημοκρατίαν, *such men as we and you*. Ar. Eccl. 465. ἐκεῖνο δεινὸν τοῖσιν ἡλίκοισι νῶν, instead of *τηλικούτοις, ἡλικοὶ νῶ ἔσμεν*.

REM. 10. A similar kind of attraction occurs also in such modes of expression as *θανυμαστὸν ὅσον προῦχώρησε* = *θανυμαστὸν ἐστὶν ὅσον προῦχώρησε*, *mirum quantum processit*, instead of *mirum est, quantum processerit*. Even in Pl. Rp. 350, d. μετὰ ἰδρώτος *θανυμαστοῦ ὅσου*, instead of *θανυμαστὸν ἐστὶν μεθ' ὅσου*. Hipp. M. 282, c. χρήματα ἔλαβε *θανυμαστά ὅσα*, instead of *θανυμαστὸν ἐστὶν, ὅσα*. Her. 4, 194. οἱ δὲ (sc. *πίθηκοι*) σφι ἄφ' *θανοι ὅσοι ἐν τοῖς οὔρεσι γίνονται*. Also in the adverbs *θανυμαστῶς ὥς, θανυμασίῳς ὥς*, e. g. *θανυμασίῳς ὥς ἄθλιος γέγονε*, instead of *θανυμάσιόν ἐστιν, ὥς ἄθλιος γέγονε*. Pl. Phaed. 66, a. *ὑπερφυῶς ὥς ἀληθῆ λέγεις*. Symp. 173, c. *ὑπερφυῶς ὥς χαίρω*, instead of *ὑπερφυῆς ἐστίν, ὥς χαίρω*.

REM. 11. Sometimes an attraction takes place directly the opposite of that mentioned in the adjective clause under No. 6, since the relative does not take the Case of its substantive, but the substantive, the Case of the relative which refers to it. This may be called *inverted attraction* (*Attractio inversa*). This attraction occurs most frequently, when the substantive of the principal clause attracted by the relative, should stand in the Nom. or Acc. S. Tr. 283. τὰς δ' *ἄς περ εἰσορᾷς, ἐξ ὀλβίων ἄζηλον εἰροῦσαι βίον, ἡκουσι πρὸς σε*. Lysias pro bon. Arist. 649. τὴν οὐσίαν ἣν κατέλιπε τῷ νιῇ, οὐ πλείονος ἄξια ἐστίν. X. H. 1. 4, 2. ἔλεγον, ὅτι Λακεδαιμόνιοι πάντων ὧν δέοντι πεπραγότες εἶεν παρὰ βασιλέως. Sometimes the demonstrative pronoun is found in the principal clause, to supply the Case of the substantive which is attracted into the Case of the relative. Pl. Men. 96, c. ὁμολογῶμεν, *πράγματος οὗ μήτε διδάσκαλοι, μήτε μαθηταὶ εἶεν, τοῦ διδακτὸν μὴ εἶναι*.

REM. 12. This inverted attraction is very common with *οὐδεὶς ὅστις οὐ* after an omitted *ἐστίν*. Pl. Prot. 317, c. *οὐδενὸς ὅτου οὐ πάντων ἂν ὑμῶν καθ' ἡλικίαν πατήρ εἴην*. Phaed. 117, d. *κλαίων καὶ ἀνανακτῶν οὐδένα ὄντινα οὐ κατέκλεισε τῶν παρόντων*. Dem. Cor. 295, 200. *περὶ ὧν οὐδένα κινδυνὸν ὄντιν' οὐχ ὑπέμειναν οἱ πρόγονοι*. In this way the phrase *οὐδεὶς ὅστις οὐ* appears as a pronominal substantive (*nemo non*), which can be declined through all the Cases, e. g.

Nom.	οὐδεὶς	ὅστις	οὐκ ἂν ταῦτα ποιήσιν
Gen.	οὐδεὶός	ὅτου	οὐ κατεγέλασεν
Dat.	οὐδενὶ	ὅτῳ	οὐκ ἀπεκρίνατο
Acc.	οὐδένα	ὅντινα	οὐ κατέκλινεν.

REM. 13. The inverted attraction is also found sometimes with adverbs of place, since the demonstrative adverb takes the form of the relative. S. OC. 1227. βῆναι καὶ θεν ὅθεν περ ἦκει (instead of *οἴσιν, ὅθεν*). Pl. Crit. 45, b. πολλοῦ γὰρ καὶ ἄλλοσε ὅποι ἂν ἀφίκη, ἀγαπήσουσί σε (instead of *ἀλλαχοῦ ὅποι*).

8. The adjective clause very frequently stands before the principal clause; then, when the relative refers to a substantive, the substantive is transferred from the principal to the adjective clause and subjected to the government of the verb in the adjective clause. This change of the substantive into the adjective clause is called *transposition*. When the attributive qualification expressed by the adjective clause is emphatic, a demonstrative, referring to the substantive which is connected with the relative, follows in the principal clause. But the demonstrative is often used for perspicuity also. The transposition of the substantive can also take place, when the demonstrative stands before the adjective clause.

"Ὅς ἡμᾶς πολλὰ ἀγαθὰ ἐποίησεν, οὗτος ἀπέθανεν, ὃς ἡμᾶς πολλὰ ἀγαθὰ ἐποίησεν, ἀπέθανεν, ὃς ἡμᾶς κτλ., ὃς ἡμᾶς κτλ., ὃς ἀπέθανεν, ὃς κτλ.—"Ὅν εἶδες ἄνδρα, οὗτός ἐστιν, ὃς ἡμᾶς κτλ., ὃς εἶδες ἄνδρα. Pl. Lys. 222, d. πάλιν ἄρα—, οὗς τὸ πρῶτον λόγους ἀπεβαλόμεθα περὶ φιλίας, εἰς τοὺτους εἰσπεπιώκαμεν. Eur. Or. 63, sq. ἦν γὰρ κατ' οἴκους ἔλιφ', ὅτ' ἐς Τροίαν ἔπλει, πάρεθρονον—, ταίτη γέγηθε.

REM. 14. When attributive adjectives belong to the substantive, they are frequently separated from their substantive in the principal clause, and introduced into the adjective clause, when they serve at the same time to explain more fully the adjective clause or are to be made emphatic. Or the substantive together with the attributives is introduced into the adjective clause. Sometimes also the attributive adjective remains, while the substantive with which it agrees, is transferred to the adjective clause; then the attributive is emphatic. Eur. Or. 842. πότνι' Ἠλέκτρα, λόγους ἄκουσον, οὗς σοὶ δὲ συγχεῖς ἦκω φέρων, *hear the words which I bring to you as sad, i. e. the sad words, etc.* Th. 6, 30. τοῖς πλοίοις καὶ ὅση ἄλλη παρὰ σκευὴ ξυμπετο, πρότερον εἶρητο κτλ. (instead of *καὶ τῇ ἄλλῃ παρασκευῇ, ὅση*). Eur. H. F. 1164. ἦκω ξὺν ἄλλοις, οἱ παρ' Ἀσώπου φῶς μένουσιν ἔνοπλοι γῆς Ἀθηναίων κόροισι. Ar. Ran. 889. ἔτεροί γάρ εἰσιν, οἱ σὺν ἔρχομαι θεοὶς;

REM. 15. A word in apposition with the substantive to which the relative sentence refers, is sometimes attracted into the subordinate clause, and subjected to its government. A word thus transposed serves to explain

more fully the adjective clause. Od. α, 69. Κύκλωπος κεχόλωται, ὃν ὀφθαλμοῦ ἀλάωσεν ἀντίθεον Πολύφημον, *whom Ulysses blinded, although he was the god-like Polyphemus*. Pl. Hipp. Maj. 281, c. τί ποτε τὸ αἵτιον, ὅτι οἱ παλαιοὶ ἐκεῖνοι, ὧν ὀνόματα μεγάλα λέγεται ἐπὶ σοφίᾳ, Πιττακοῦ καὶ Βίαντος, φαίνονται ἀπεχόμενοι τῶν πολιτικῶν πράξεων;

9. When a clause, or a participle used instead of it, is subordinate to the adjective clause, the two are commonly united together, the relative taking not the construction of the adjective clause, but that of the subordinate clause, i. e. the relative assumes the form which the omitted demonstrative of the subordinate clause would have had.

Isocr. de Pace p. 16, 168. ἀνθρώπους αἰρούμεθα τοὺς μὲν ἀπόλιδας, τοὺς δ' αὐτομόλους, οἷς ὁπόταν τις πλείονα μισθὸν διδῶ, μετ' ἐκείνων ἐφ' ἡμᾶς ἀκολουθήσουσιν (instead of οἷ, ὁπόταν τις αὐτοῖς διδῶ, ἀκολουθήσουσιν). Pl. Rp. 466, a. ὅτι τοὺς φύλακας οὐκ εὐδαιμόνας ποιοῦμεν, οἷς ἐξὸν πάντα ἔχειν τὰ τῶν πολιτῶν, οὐδὲν ἔχουσιν, (instead of οἷ, ἐξὸν αὐτοῖς —, οὐδὲν ἔχουσιν). Dem. Phil. 3. 128, 68. πολλὰ ἂν εἰπεῖν ἔχουσιν Ὀλύνθιοι νῦν, ἃ τότ' εἰ προσείδοντο, οὐκ ἂν ἀπώλοντο, (instead of οἷ, εἰ ταῦτα τότε προείδ., οὐκ ἂν ἀπ.).

### § 333. *Modes in Adjective Sentences.* (660—662.)

1. The Indicative is used, when the attributive qualification, is to be represented as *actual* or *real*, e. g. ἡ πόλις, ἣ κτιζεται, ἣ ἐκτίσθη, ἣ κτισθήσεται. The Fut. Ind. is very frequently used to denote *what should be done* or the *purpose*, e. g. στρατιγούς αἰροῦνται, οἱ τῷ Φιλίππῳ πολεμήσουσιν, § 255, 3. Also after negatives, the Greek employs the Ind., where the Latin has the Subj., e. g. παρ' ἐμοὶ οὐδεὶς, ὅστις μὴ ἰκανὸς ἐστίν ἴσα ποιεῖν ἐμοί (nemo, qui non possit).

2. The Ind. is also used, as in Latin, in such adjective sentences, as are introduced by the indefinite relatives, e. g. ὅστις, quisquis, ὅστις δὴ, quicunque, ὅστις δὴ ποτε, ὅσος δὴ, ὅσος οὖν, quantumcunque, ὅπόσος, ὅποσοςοῦν, etc.

Her. 6. 12. δουλήτην ὑπομῆναι, ἣ τις ἔσται, qualiscunque erit. X. An. 6. 5, 6. ἔθαπτον, ὁπόσοις ἐπελάμβανεν ἡ στρατιά. Here the idea of indefiniteness is denoted by the relative, and need not be further expressed by the verb; but it is otherwise, when this idea of indefiniteness is contained in the predicate, see No. 3, and 4.



REMARK 1. The Fut. Ind. with *κε* (only Epic) is used, when it is represented, that something will take place in the future under some condition, § 260, 2. (1). Il. ι, 155. *ἐν δ' ἄνδρες ναίουσι πολυέφηνες, πολυβοῦται, οἳ κε ἐδωτίνῃσι θεὸν ὥς τιμήσουσιν*, *who will honor him, IF HE SHALL COME TO THEM.*

3. The relative with *ἄν*, e. g. *ὅς ἄν, ἣ ἄν, ὃ ἄν, ὅστις ἄν*, etc., is followed by the Subj., when the verb of the principal clause is one of the principal tenses (Pres., Perf. or Fut.), if the attributive qualification or the idea expressed by the verb, is to be represented as merely conceived or assumed. Hence it is also used in indefinite designations of *quality* or *size*, and also in expressing an *indefinite frequency*, (*as often as*). The adjective clause can commonly be considered as a conditional clause, i. e. as one which expresses a condition under which the action of the principal clause will take place, and the relative with *ἄν* can be resolved into the conjunction *εἰάν* with *τις* or any other pronoun and the Subj.

X. Cy. 3, 1, 20. *οὐς δ' ἄν βελτίους τινές εἰαυτῶν ἡγήσωνται, τοῖσις πολλάκις καὶ ἄνεν ἀνάγκης ἐθέλουσι πελθεσθαι.* 1. 1, 2. *ἄνθρωποι δὲ ἐπ' οὐδέας μᾶλλον συνίστανται, ἣ ἐπὶ τοίτους, οὐς ἄν αἴσθωνται ἄρχειν αὐτῶν ἐπιχειροῦντας.* 7. 5, 85. *οὐς ἄν ὁρῶ τὰ καλὰ καὶ τὰ γαθὰ ἐπιτηδεύοντας, τοῖτους τιμήσω.* 8. 8, 5. *ὅ ποῖοί τινες γὰρ ἄν οἱ προσῆται ᾧσι, τοιοῦτοι καὶ οἱ ὑπ' αὐτοῦς ὥς ἐπὶ τὸ πολὺ γίγνονται.* Her. 6, 139. *ἣ δὲ Πυθίη σφέας (κτελεῖ) Ἀθηναίοισι δίκας διδόναι ταύτας, τὰς (= αἷς) ἄν αὐτοὶ Ἀθηναῖοι δικάσωσι* (*quascunque — constituerint*). Il. β, 391. *ὅν δὲ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νόησω μιμνᾶσθαι παρὰ νηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα ἄρκιον ἐσσεῖται φυγῆναι κύνες ἢ δ' οἰωνούς*, *AS OFTEN AS I perceive or shall perceive.*

REM. 2. The Subj. is also used, when the adjective clause forms a part of a comparison, viz. when the adjective clause contains the *condition* or *assumption*, under which the object to which the adjective clause refers, belongs to the comparison. In this case, the principal clause may have either a principal or historical tense. Il. γ, 179. *ὃ δ' αὐτ' ἔπεισεν, μῆλιν ὥς, ἣ τ' ὄρεος κορυφῇ — χαλκῇ ταμνομένη τέρενα χθονὶ φίλλα πελάσσῃ.* φ, 110. *ὥστε λίς ἡγέμενος, ὃν ῥα κύρις τε καὶ ἄνδρες ἀποσταθμοῖο δέωται.*

REM. 3. The modal adverb *ἄν* is so closely united with the relative, as to form with it one word, as in *ὅταν, ἐπᾶν*, etc., § 260, 2. (3.) (d), and hence should be separated from the relative only by smaller words, such as *δέ*. This *ἄν* is very frequently omitted in the Homeric language, often also in the Tragedians, and sometimes in Herodotus, seldom in the Attic prose writers.

4. The relative (without *ἄν*) is connected with the Opt., in the

first place, with the same signification as when followed by the Subj. and *ἄν* (No. 3.), but referring to an historical tense in the principal sentence. Hence it is used in general and indefinite statements; so also in expressing indefinite frequency,—in which case the verb of the principal clause is usually in the Impf. or in the Iterative Aor. Here also, the adjective clause may be resolved by *εἰ* with the Opt.

Th. 7, 29. πάντας ἐξῆς ὅτῳ ἐντύχοιεν, καὶ παῖδας καὶ γυναῖκας κτείνοντες. Pl. β, 188. ὅντινα μὲν βασιλῆα καὶ ἔσχατον ἄνδρα κίχλει τὸν δ' ἄγανός ἐπίεσιν ἐρητύσασκε παρασίτας. 198. ὃν δ' αὖ δήμου τ' ἄνδρα ἔδοι, βοόωντά τ' ἐφεύροι, τὸν σκήπτρῳ ἐλάσασκε. Th. 2. 67. πάντας γὰρ δὴ κατ' ἀρχὰς τοῦ πολέμου οἱ Λακεδαιμόνιοι, ὅσους λάβοιεν ἐν τῇ θαλάσῃ, ὡς πολέμιους διέφθειρον. X. Cy. 3. 3, 67. ἵκετε ὑοῦσι (*Hist. Pres.*), ὅτῳ ἐντυγχάνοιεν, μὴ φεύγειν.

5. In the second place, the Opt. without *ἄν* is used without reference to the tense of the principal clause, when the attributive qualification is to be represented as a mere supposition, conjecture or assumption, or as an uncertain and doubtful condition, § 259, 3. (a). Then, the adjective clause commonly forms a member of a principal clause expressed as a wish.

X. Cy. 1. 6, 19. τοῦ μὲν αὐτὸν λέγειν, ἃ μὴ σαφῶς εἰδεῖη, φείδεσθαι δεῖ, *he must beware of saying anything, which he does not know or unless he knows it.* Pl. φ, 640. εἴη δ' ὅστις ἑταῖρος ἀπαγγεῖλεται τάχιστα Πηλείδῃ. Ar. Vesp. 1431. ἔρδοι τις, ἣν ἕκαστος εἰδεῖη τέχνην. Pl. Phaedr. 279, c. τὸ δὴ χρυσοῦ πλῆθος εἴη μοι, ὅσον μήτε φέρειν, μήτ' ἄγειν δύναιτ' ἄλλος, ἢ ὁ σῳφρων. X. S. 8, 17. τίς μισεῖν δύναιτ' ἄν, ὃν οὐ εἰδεῖη καλός τε καὶ ἀγαθός νομιζόμενος;

6. The Opt. with *ἄν* is used, when the attributive explanation is to be represented as a conditional supposition, conjecture or assumption, § 260, 2, (4) (a).

X. C. 1. 2, 6. τοὺς δὲ λαμβάνοντας τῆς ὁμιλίας μισθὸν ἀνδραποδιστὰς ἐαντῶν ἀπεκάλει, διὰ τὸ ἀναγκαῖον αὐτοῖς εἶναι διαλέγεσθαι, παρ' ὧν ἄν λάβοιεν τὸν μισθόν, *from whom they might or could receive a reward.* Pl. Phaedon. 89, d. οὐκ ἔστιν ὅτι ἄν τις μείζον τούτου κακὸν πάθῃ.

7. The Ind. of the historical tense is used with *ἄν*, when it is indicated that the attributive qualification could take place only under a certain condition, but did not take place, because the condition was not fulfilled, § 260, 2, (2), (α).

Od. ε, 39 sq. πόλλ', ὅσ' ἄν οὐδέποτε Τροίης ἐξήρατ' Ὀδυσσεύς, εἴπερ ἀπήμων ἦλθε, λαχὼν ἀπὸ ληΐδος αἶσαν. Eur. Med. 1339. οὐκ ἔστιν ἥτις τοῦτ' ἄν Ἑλληνὶς γυνή ἔτλη, quae sustinuisset hoc. Pl. Apol. 38, d. οἷς ἄν (λόγους) ἔπεισα, εἰ ᾧ μὲν δεῖν ἅπαντα ποιεῖν καὶ λέγειν. On the Ind. of the historical tenses in intermediate clauses of a conditional sentence, see § 339, Rem. 1.

REM. 4. On the Inf. in adjective clauses, in the oratio obliqua, see § 345, 6.

§ 334. *Connection of several Adjective Clauses.—Exchange of the Subordinate Clause with the Adjective Clause.—Relative instead of the Demonstrative.* (663—665.)

1. When two or more adjectives follow each other, which either have the same verb in common, or different verbs with the same construction, the relative is commonly used but once, and thus the two adjective clauses are united in one, e. g. ἀνὴρ, ὅς πολλὰ μὲν ἀγαθὰ τοὺς φίλους, πολλὰ δὲ κακὰ τοὺς πολεμίους ἔπραξεν — ἀνὴρ, ὅς παρ' ἡμῖν ἦν καὶ (ὅς) ὑπὸ πάντων ἐφιλέτο — ἀνὴρ, ὃν ἐθανμάζομεν καὶ (ὃν) πάντες ἐφίλου. But when the adjective clauses have different verbs with a different construction, the Greek commonly either omits the relative in the second adjective clause, or introduces, in the place of the relative, a demonstrative pronoun, mostly αὐτός, or a personal pronoun; in this way the relative clause is changed into a demonstrative one, and acquires the nature of a principal clause. (a) Od. ι, 110. ἄμπελοι, αἵ τ' εὐφρόνουν οἶνον ἐριστάφυλον καὶ (sc. αἷς) σφιν (Κυκλώπεςσι) Διὸς ὄμβρος ἀέξει. Isocr. Panath. τὸν λόγον, ὃν ὀλλῶ μὲν πρότερον μεθ' ἡδονῆς διήλθον, μικρῷ δ' ὕστερον ἡμᾶς με λυπήσεις; and which was to grieve me. Lys. Dardan. 166. οἷς ὑμεῖς χαριῶσθε καὶ (sc. οὖς) προθυμοτέρους ποιήσετε. Dem. Cor. 252, 82. αὐτῶν, οὖς ἡ μὲν πόλις ὡς ἐχθρούς — ἀπήλασε, σοὶ δὲ ἦσαν φίλοι (sc. οἷ). X. An. 3, 2, 5. Ἀριαῖος δέ, ὃν ἡμεῖς ἠθέλομεν βασιλεῖα καθιστάναι καὶ (sc. ᾧ) ἐδώκαμεν καὶ (sc. παρ' οὗ) ἐλάβομεν πιστά —, ἡμᾶς τοὺς Κύρου φίλους κακῶς ποιεῖν πειράται.—(b) Pl. Rp. 505, e. ὃ δὲ διώκει μὲν ἅπαντα ψυχὴ καὶ τούτου ἐνεκα πάντα πράττει. Dem. Phil. 3, 123, 47. Ἀσκεδαμόνιοι, οἱ θάλαττης μὲν ἦρχον καὶ γῆς ἀπάσης, βασιλεῖα δὲ σύμμαχον εἶχον, ὑφίστατο δ' οὐδὲν αὐτοὺς instead of οὖς οὐδὲν ὑφίστατο, quibus nihil non cessit. X. Cy. 3, 1, 38. ποῦ δὲ ἐκείνός ἐστιν ὁ ἀνὴρ, ὅς συνεθήρα ἡμῖν καὶ σύ μοι μάλα ἐδόκεις θανατῶσαι αὐτόν.

2. The adjective clause frequently takes the place of other subordinate clauses, e. g. Θαυμαστὸν ποιεῖς, ὅς ἡμῖν μὲν οὐδὲν δίδως, in *that or because you give us nothing*, X. C. 2, 7, 13. The adjective clause is very frequently used instead of a hypothetical adverbial clause, comp. 333, 3; so also instead of an adverbial clause introduced by ὥστε; the last case occurs,

(a) after οὕτως or ὥδε. Dem. Chers. 100, 44. οὐ γὰρ οὕτω γ' ἐτήθης ἐστὶν ὑμῶν οὐδεὶς, ὅς ὑπολαμβάνει. X. Cy. 6, 1, 14. τίς οὕτως ισχυρός, ὅς λίμνῃ καὶ φέγει δύναιτ' ἂν μαχόμενος στρατεύεσθαι.

(b) after τοιοῦτος, τηλικούτος, τοσοῦτος. In most instances, these demonstratives are followed by the corresponding relatives οἷος, ὅσος, which, like the adverbial clause introduced by ὥστε, usually

have an Inf. depending upon them. Pl. Apol. *ἐγὼ τυγχάνω ὦν τοιοῦτος, οἷος ὑπὸ τοῦ θεοῦ τῇ πόλει δεδόσθαι*. X. An. 4. 8, 12. *δοκεῖ τοσοῦτον χωρίον κατασχεῖν* —, ὅσον ἔξω τοὺς ἐσχάτους λόχους γενέσθαι τῶν πολεμίων κειράτων.

3. The relative pronoun serves not only to connect subordinate clauses with the principal one, but it is also used to connect clauses in general, inasmuch as it takes the place of a demonstrative standing in the sentence and referring to a word of the preceding clause. This mode of connecting sentences belongs to the Latin as well as to the Greek, although it occurs very rarely in the latter compared with the former. Thus in Greek, e. g. it is altogether common for clauses to begin like *ταῦτα δὲ εἰπόντες, ταῦτα δὲ ἀκούσαντες, μετὰ δὲ ταῦτα, ἐκ τούτου δέ, ὥς δὲ ταῦτα ἐγένετο*, etc., where the Latin generally uses the relative *qui*.

### § 335. III. *Adverbial Sentences.* (666.)

Adverbial sentences are adverbs or participles and substantives used adverbially, expanded into sentences, and, like adverbs, denote an adverbial object, i. e. such an object as does not complete the idea of the predicate, but merely defines it. Hence, they express a more full explanation of the place, time, reason, manner and mode. Adverbial sentences are connected with the principal sentence by relative adverbs, e. g. *οὗ, ὅθεν, ὡς, ὅτε*, etc. The relative adverbs of the subordinate clause, have, in the principal clause, corresponding demonstrative adverbs expressed or understood, by which both clauses are united into one, e. g. *ὅτε τὸ ἔαρ ἦλθε, τότε τὰ ἄνθη θάλλει* — ὡς ἔλεξας, οὕτως ἐπραξας.

### § 336. A. ADVERBIAL SENTENCES OF PLACE. (667.)

Adverbial sentences denoting place are introduced by the relative adverbs of place, *οὗ, ἧ, ὅπῃ, ὅπου, ἐνθα* (ubi); *ὅθεν, ἐνθεν* (unde); *οἷ, ὅποι, ἧ, ὅπῃ* (quo), and, like adverbs of place, express the three relations of direction, *where, whence* and *whither*. The use of the Modes in these sentences, is in all respects like that in adjective sentences, § 333.

Her. 3, 39. *ὅκου γὰρ ἰθὺσεις στρατεύεσθαι, πάντα οἱ ἐχώρει εὐτυχίως* (indefinite frequency). Th. 2, 11. *ἐπεσθε (ἐκῆσε), ὅποι ἄν τις ἦγῃται*. X. An. 4. 2, 24. *μαχόμενοι δὲ οἱ πολέμοι καὶ, ὅπῃ εἴη στενὸν χωρίον, προκαταλαμβάνοντες ἐκώλυνον τὰς παρόδους* (Opt. on account of ἐκώλυνον). Cy. 3. 3, 5. *ἐθήρα ὅπου περ ἐπιτυγχάνοιεν θηρίοις, ὡς περ*. Pl. Apol. 28, d. *οὗ ἄν τις ἑαυτὸν τάξῃ, ἐπαυθὰ δεῖ μένοντα κινδυνεύειν*.

## § 337. B. ADVERBIAL SENTENCES OF TIME. (668—674.)

1. Adverbial sentences denoting time, are introduced by the following conjunctions, *ὅτε, ὁπότε, ὥς, ἡνίκα, when, ἐν ᾧ, ἕως, while; ἐπεί, ἐπειδή, postquam, ἐξ οὗ, ἐξ ὅτου, also ἐξ ὧν, ex quo, and ἀφ' οὗ, since; πρὶν, πρὶν ᾗ, priusquam, ἕως, ἕως οὗ, εἰς ὃ, ἕστε, μέχρι, ἄχρι οὗ, μέχρι ὅτου, μέχρι, till, until.*

2. On the use of the Modes, the following things are to be observed,

3. The Ind. is used, when the statement is to be represented as a fact; hence in mentioning actual events or occurrences.

Her. 7, 7. ὥς ἀνεγνώσθη Ξέρξης στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα, *δυσταῦτα στρατηγὴν ποιέται*. 1, 11. ὥς ἡμέρη τάχιστα ἐγγόνοε (ὥς τάχιστα, quum primum, as soon as). X. H. 1, 1, 3. ἐμάχοντο, *μέχρις οἱ Ἀθηναῖοι ἀνέπλευσαν*. An. 1, 3, 11. καὶ ἕως γε μένομεν αὐτοῦ, *σκεπτόν μοι δοκεῖ εἶναι, ὅπως ὥς ἀσφαλείστατα μενοῦμεν*.

4. The conjunction *ἕως, till*, like the final conjunctions, § 330, 5, is followed by the Ind. of the historical tenses, when an object is to be represented as unattained or not to be realized.

Pl. Gorg. 506, b. ἡδέως ἂν Καλλικλῆϊ τοῦτω ἔτι διελγόμεν, *ἕως αὐτῷ τὴν τοῦ Ἀμφίλοχος ἀπέδωκε φῆσιν ἀντὶ τῆς τοῦ Ζήθου, lubenter cum hoc Callicle collocutus essem, usque dum eum (Calliclem) ad philosophiae studium revocassem*.

5. The Subj. is used, when the statement of time or the assertion contained in the predicate, is to be represented not as something definite, but merely as something conceived and general, not as unconditioned, but as depending on circumstances, and is to be referred to the predicate of the principal sentence, the verb of which is in one of the principal tenses. In the Common Language, the conjunctions take the modal adverb *ἄν — ὅταν, ὁπότεν, ἡνίκα ἄν, ἐπὶ ᾧ (ἐπὶ ᾗ), ἐπειδάν; πρὶν ἄν, ἕως ἄν, μέχρι ἄν, ἕστ' ἄν, § 260, 2, (3), (d).*

6. Accordingly the Subj. is used with the above conjunctions from *ὅταν* to *πρὶν ἄν*, when the statement of time is also to be represented as the condition under which the predicate of the principal sentence will take place. The Subj. is also very frequently used, to denote indefinite frequency, comp. § 333, 3.

But with conjunctions which signify *till*, the Subj. expresses an object expected and aimed at.

PL. Prot. 335, b. *ἔπειδ' ἂν σὺ βούλῃ διαλέγεσθαι, ὥς ἐγὼ δύναμαι ἔπεσθαι, τότε σοι διαλέξομαι.* Dem. Ph. 3. 128, 69. *ἕως ἂν σὺ ζήτῃαι τὸ σκάφος, τότε χρὴ καὶ ναύτην καὶ κυβερνήτην προθύμους εἶναι, dum servari possit.* X. Cy. 3. 1, 18. *πόλιν δ', ἔφη, οὐπω ἰώρακας ἀντιταττομένην πρὸς πόλιν ἑτέραν, ἥτις, ἔπειδ' ἂν ἡ ττηθῇ, παραχρῆμα ταύτῃ ἀντὶ τοῦ μάχεσθαι πείθεσθαι ἐθέλει.* 3. 3, 26. *ὅπερ καὶ νῦν ἔτι ποιοῦσιν οἱ βάρβαροι βασιλεῖς· ὁ πόταν στρατοπεδεύονται, τάφρον περιβάλλονται, εὐπετῶς διὰ τὴν πολυχειρίαν, as often as.*

REMARK 1. The Subj. is also used in the Epic language, when the adverbial clause forms a member of a comparison, since here a case is supposed, comp. § 333, Rem. 2. Il. ξ, 16. *ὥς δ' ὅτε πορφύρῃ πέλαγος — ὥς ὁ γέρον ὤρμαινε.* ο, 624. *ἐν δ' ἔπεσ', ὥς ὅτε κύμα θοῇ ἐν νῆϊ πείσῃσιν.*

REM. 2. On the Subj. after an historical tense instead of the Opt., and on ὅταν, ἐπεί, πρὶν ἂν, etc. with the Opt. in the *oratio obliqua*, see § 345, Rem. 4.

REM. 3. The mode of connection by ὅτε, ὁπότε, πρίν, etc. without ἂν with the Subj., is frequently found in the Epic language, sometimes also in Ionic prose, and not seldom in the Attic writers with μέχρι and πρίν.

7. The Opt., like the Subj., is used with conjunctions of time, but in reference to an historical tense of the principal clause. When the Opt. is used to denote indefinite frequency, an Impf. or an Iterative Aor. usually stands in the principal clause, and the conjunctions ὅτε, ἐπεί, etc. (except those which signify *before* and *until*), are translated by *as often as*.

Od. ε, 385. *ὅρσε δ' ἐπὶ κραιπνὸν βορέην, πρὸ δὲ κύματ' ἔαζεν, ἕως ὅγε Φαιήκεσσι φιληρέτμοισι μεγέλει* (but ὄρνυσι βορέην καὶ ἄγνυσι κύματα, ἕως ἂν — μεγέλει). Il. κ, 14. *ἀντάρ ὅτ' ἐς νῆάς τε ἴδοι καὶ λαὸν Ἀχαιῶν, πολλὰς ἐκ κεφαλῆς προθυμένους ἔλκετο χαίτας, as often as.* Her. 6, 61. *ὅπως ἐνέλειε ἡ τροφὸς (τὸ παιδίον), πρὸς τε τῷγαλμα ἵστα καὶ ἐλίσσετο τὴν θεὸν ἀπαλλάξαι τῆς δυσμορφίης τὸ παιδίον, as often as.* PL. Phaedon. 59, d. *περιμένονεν οὖν ἐκάστοτε, ἕως ἂν οἱ χθελὴ τὸ δεσμωτήριον.* X. An. 6. 1, 7. *ὁπότε δὲ (οἱ Ἕλληνες) αὐτοῖς (τοῖς πολεμίοις) ἐπιόειν, ἡμεδίως ἀπέφενγον.*

REM. 4. On ἂν in the principal clause, see § 260, 2, (2), (β).

8. Moreover, the Opt. without ἂν is used with conjunctions of time, without reference to the time of the principal clause, when the statement of time is to be represented as an uncertain and doubtful condition, as a mere supposition, conjecture or

assumption; generally when the subordinate clause forms a part of a principal clause expressing a wish, § 333, 5.

Pl. Amat. 133, a. *ὅποτε το φιλοσοφῆν αἰσχρὸν ἡγησαίμην εἶναι, οὐδ' ἂν ἄνθρωπον νομίσαιμι ἐμαυτὸν εἶναι, when I shall assume.* X. Cy. 3. 1, 16. *πῶς δ' ἂν τότε πλείστου ἄξιοι γίγνοιτ' οἱ ἄνθρωποι, ὅποτε ἀδικούντες ἀλίσκοιντο;*—Pl. σ, 465. *αἱ γὰρ μιν θανάτοιο δυσηχίος ὥδε δυναίμην—ἀποκρῦψαι, ὅτε μιν μόρος αἰνὸς ἰκάνοι.* Pl. Rp. 501, c. *καὶ τὸ μὲν ἂν, οἶμαι, ἐξαλείφοιεν, τὸ δὲ ἐγγράφοιεν, ἕως ὅ τι μάλιστα ἀνθρώπεια ἦθ' εἰς ὅσον ἐνδέχεται θεωρῶν ποιήσειαν.*

9. The conjunctions *πρίν* (πρότερον ἤ), besides the constructions mentioned, is also followed by the Inf. The different constructions of *πρίν* are to be distinguished as follows,

(a) When a past event, one that has actually occurred, is spoken of, the Ind. of an historical tense is used, (No. 3).

(b) When a future action, one merely conceived, is spoken of, which can be considered as the condition of the principal clause, the Subj. is used, if the subordinate clause refers to a Pres., Perf. or Fut. in the principal clause, but the Opt., when the subordinate clause refers to an historical tense in the principal clause (No. 5 and 7), in both cases, however, only when the principal clause is negative.

(c) But when the action is to be represented only as a conception, a conceived limit, not as an independent occurrence, but only as a subordinate and incidental designation of time, the Inf. is used. Hence the Inf. can stand both for the Ind. of an historical tense, and for the Subj. or Opt., when it does not serve to define more fully the subordinate clause.

Isocr. de Big. 348, b. *οὐ πρότερον ἐπαύσαντο, πρίν τόν τε πατέρα ἐκ τοῦ στρατοπέδου μετεπέμψαντο, καὶ τῶν φίλων αὐτοῦ τοὺς μὲν ἀπέκτειναν, τοὺς δ' ἐκ τῆς πόλεως ἐξέβαλον.* X. An. 6. 1, 27. *οὐ πρόσθεν ἐπαύσαντο πολεμοῦντες, πρίν ἐποίησαν πῦσαν τὴν πόλιν ὁμολογεῖν Λακεδαιμονίους καὶ αὐτῶν ἡγεμόνας εἶναι.* Eur. Med. 279. *οὐκ ἄπειμι πρὸς δόμους πάλιν, πρίν ἂν σε γαλας τερμόνων ἔξω βάλω* (= ἐὰν μὴ πρότερόν σε ἐκβάλω). X. An. 5. 7, 12. *μὴ ἀπέλθῃτε, πρίν ἂν ἀκούσῃτε.* Pl. φ, 580. *Ἀγῆνωρ οὐκ ἔθελεν φεύγειν, πρίν πειρήσαιτ' Ἀχιλλῆος* (= εἰ μὴ πρότερον πειρήσαιοτο). X. An. 7. 7, 57. *οἱ ἐπιτηδεῖοι ἐν τῷ στρατοπέδῳ (αὐτοῦ) ἐδέοντο μὴ ἀπελθεῖν, πρίν ἀπαγάγοι τὸ σιράτευμα καὶ Θίβρωνι παραδοίη.* Her. 6, 119. *Δαρεῖος, πρίν μὲν αἰχμαλώτους γενέσθαι τοὺς Ἑρετριᾶς, ἐνέχεσφι δεινὸν χόλον.* 7, 2. *ἔσαν Δαρεῖω, καὶ πρότερον ἢ βασιλεῦσαι, γεγονότες τρεῖς παῖδες.* X. An. 1. 8, 19. *πρίν δὲ τόξευμα ἐξικνεῖσθαι, ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύγουσι.* 10, 19. *πρίν γὰρ δὴ καταλῦσαι τὸ σιράτευμα πρὸς ἄρι-*

στον, βασιλεὺς ἐφάνη. An. 4. 1, 7. ἐπὶ μὲν τὸ ἄκρον ἀναβαίνει Χαιρίσοφος, πρὶν τινα αἰσθῆσθαι τῶν πολέμων. Cy. 7. 1, 4. πρὶν δὲ ὁρᾶν τοὺς πολεμίους, εἰς τρεῖς ἀνέπασσε τὸ στράτευμα. 2. 2, 10. πιθανοὶ δ' οὕτως εἰσὶ τινες, ὥστε, πρὶν εἰδέναι τὸ προστασσόμενον, πρότερον πεύδονται.

REM. 5. The Homeric πάρος, when it is not used merely as an adverb, is always constructed with the Inf. Il. σ, 245. ἐς δ' ἀγορὴν ἀγίγοντο, πάρος δόρποιο μέδεσθαι.

### C. CAUSAL ADVERBIAL SENTENCES.

#### § 338. I. *Adverbial Sentences denoting Cause.*

(675.)

1. Such as express the cause in the form of adverbial sentences denoting time by means of conjunctions of time, viz. ὅτε, ὁπότε, ὥς, ἐπεὶ, quoniam, puisque, because, since, ἐπειδή, quoniam, and ὅπου, quandoquidem. In these adverbial sentences, the Ind. is the prevailing Mode, but yet the Opt. with ἄν, § 260, 2, (4) (a) and the Ind. of the historical tenses with ἄν, § 260, 2, (2) (a), can also be used.

Il. φ, 95. μή μιν κτεῖν, ἐπεὶ οὐχ ὁμογάστριος Ἑκτορός ἐμι, quoniam sum. X. An. 3. 2, 2. χαλεπὰ μὲν τὰ παρόντα, ὁπότε (since) ἀνδρῶν στρατηγῶν τοιούτων στερόμεθα καὶ λοχαγῶν καὶ στρατιωτῶν. Dem. Ol. 1, in. ὅτε τοίνυν ταῦθ' οὕτως ἔχει, προσήκει προθύμως ἐθέλειν ἀκούειν. Pl. Prot. 335, d. δεῖμαι οὖν σοῦ παραμῆναι ἡμῖν, ὥς ἐγὼ οὐδ' ἄν ἐνός ἡδιστοῦ ἀκούσαιμι ἢ σοῦ. Il. ο, 228. ὑπόειξεν χεῖρας ἐμάς, ἐπεὶ οὐ κεν ἀνιδρωτὶ γ' ἐτλίσθη, since, if he had not escaped, the thing would not have been accomplished without effort.

REMARK. Ἐπεὶ also introduces interrogative and imperative clauses, where we must then translate it by *for*. For the explanation of this use, see § 341, Rem. 4.

2. Such as express the reason in the form of substantive sentences by the conjunctions ὅτι and διότι (formed from διὰ τοῦτο, ὅτι) and the Poet. οὐνεκα (formed from τούτου ἔνεκα, ὅ) or ὁθούνεκα (instead of ὅτου ἔνεκα). The Ind. is here, also, the prevailing mode, when the statement is not contingent.

Pl. Euthyphr. 9, e. ἄρα τὸ ὅσιον, ὅτι ὅσιόν ἐστι, φιλεῖται ὑπὸ τῶν θεῶν, ἢ, ὅτι φιλεῖται, ὅσιόν ἐστι;



§ 339. II. *Conditional Adverbial Sentences.*

(676—683.)

1. The second kind of adverbial sentences are such as express a condition and are introduced by the hypothetical conjunctions *εἰ* and *εἰάν* (*ἤν*, *ἄν*, which must not be confounded with the modal adverb *ἄν*). The principal clause expresses what is conditioned by the subordinate clause, or the consequence and effect of the subordinate clause. As the conditioning clause precedes the conditioned, or the reason, the result, the former (the subordinate clause) is called the *Protasis*, and the latter (the principal clause) the *Apodosis*.

2. The relation which the conditioning and conditioned statement have to the conviction or persuasion of the speaker, in Greek, is expressed in the following manner,

I. In the first place, the condition is expressed by the Ind., as a reality or fact, and hence as something certain. Two cases are here to be distinguished,

(a) In the *Protasis*, *εἰ* with the Ind. of all tenses is used, and also the Ind. of all tenses is used in the *Apodosis*, when both the condition and that which is subject to the condition or results from the condition, are considered by the speaker as a reality or fact, and hence as certain, whether the thing spoken of is objective or not. The result is very frequently a necessary one. If the *Apodosis* contains a command, the Imp. is used, and when this command is negative, the Subj. also, § 259, 5.

*Εἰ τοῦτο λέγεις, ἁμαρτάνεις. Εἰ θεός ἐστι, σοφός ἐστιν.* X. Cy. 1. 5, 13. *εἰ δὲ ταῦτα ἐγὼ λέγω περὶ ὑμῶν ἄλλα γινώσκων, ἐμάντων ἐξαπατῶ* (here something is spoken of, which in his heart the speaker wholly denies). *Εἴ τι ἔχεις, δός. Εἰ τοῦτο πεποίηκας, ἐπαινεσθαι ἄξιός εἰ.* Her. 3, 62. *ὦ δέσποτα, οἶκ ἐστι ταῦτα ἀληθέα, οὐκ ὅτι* (= ὅτι) *κοτί σοι Σμύρδης ἀδελφεός ὁ σὸς ἐπανάστηκε—ἐγὼ γὰρ αὐτὸς—ἔθαψά μιν* *χερσὶ τῆσι ἐμειωτοῦ· εἰ μὲν νυν οἱ τεθνεώτες ἀνεστήσασιν, πρὸς δέ κ' ἐσὶ τοι καὶ Ἀστυάγεια τὸν Μῆδον ἐπαναστήσεσθαι· εἰ δ' ἔστι, ὥσπερ προτοῦ, οὐ μὴ τί τοι ἔκ γε ἐκείνου νεώτερον ἀναβλαστήσει* (here in the first conditional clause, something is spoken of, the opposite of which the speaker is persuaded is true). *Εἴ τι εἴχῃ, καὶ ἐδίδου. Εἰ τοῦτο ἐπεποιήξεις, ζημίας ἄξιός ἦσθα. Εἰ ἐβρόντησε, καὶ ἦστροψεν. Εἰ τοῦ-*

το λῆξεις, ἀμαρτήσῃ. X. Cy. 2. 1, 8. εἴ τι πείσονται Μῆδοι, εἰς Πίρσας τὸ δεινὸν ἤξει. 7. 1, 19. εἰ φθάσομεν τοὺς πολεμίους κατακτανόντες, οὐδεὶς ἡμῶν ἀποθανεῖται.

(b) In the Protasis, *εἰ* with the Ind. of the historical tenses is used; in the Apodosis, also, the Ind. of an historical tense is used, but in connection with *ἄν*, when the reality, both of the condition and that which is subject to the condition, is to be denied. This form is used only of the past, or where there is a reference to the past; here it is affirmed that something could take place under a certain condition, but did not, because the condition was not fulfilled. The use of the tenses is the same as in simple sentences. See § 256.

Here the negation of the reality is not contained in the form of expression itself, for the Ind. of the historical tenses necessarily always denotes a past occurrence or fact; the negation is merely an inferred one, that is to say, it consists in this, that a conclusion or inference is drawn from the past and applied to the present, and a reality in the past is opposed to what is not a reality in the present. The past reality expressed in the conditional sentence stands in opposition to another present reality (either expressed or to be supplied from the context), which contains precisely the opposite of that past reality, e. g. *if the enemy came, we were destroyed*, i. e. *if the enemy had come, we should have been destroyed*, BUT NOW THE ENEMY HAS NOT COME; from this contrast it is now inferred, that the assumed fact *if the enemy came*, did not take place.

Εἰ τοῦτο ἔλεγες, ἡμάρτανες ἄν, *si hoc diceres, errares, if you said this, you erred, or if you had said this, you would have erred*; but you have not said it, consequently you have not erred. Pl. Apol. 20. b, c. τίς, ἦν δ' ἐγώ, καὶ ποδαπός; καὶ πόσου διδάσκει; Εὐνηρος, ἔφη, ὦ Σώκρατες, Πάριος, πάντα μνῶν. Καὶ ἐγὼ τὸν Εὐνηρον ἐμακάρισα, εἰ ὡς ἀληθῶς ἔχει ταύτην τὴν τέχνην καὶ οὕτως ἐμμελῶς διδάσκει· ἐγὼ γοῦν καὶ αὐτὸς ἐκαλλυνόμενός τε καὶ ἡβρυνόμενός ἄν, εἰ ἡπιστάμην ταῦτα· ἀλλ' οὐ γὰρ ἐπιστάμας, ὦ ἄνδρες Ἀθηναῖοι (here also something past is spoken of, as is evident from ἐμακάρισα). 31. d. εἰ ἐγὼ πάλαι ἐπεχειρήσα πράττειν τὰ πολιτικὰ πράγματα, πάλαι ἄν ἀπολώλη καὶ οὗτ' ἄν ὑμᾶς ὠφελέκη, οὗτ' ἄν ἐμαντιόν. Th. 1, 9. οὐκ ἄν οὖν νήσων ἐκράτει (Ἀγαμέμνων), εἰ μὴ τι καὶ ναυτικὸν εἶχεν (he would not have ruled over the islands unless he had a fleet; but he had a fleet, consequently he could rule over the islands). Pl. Gorg. 516, e. εἰ ἦσαν ἄνδρες ἀγαθοί, οὐκ ἄν ποτε ταῦτα ἔπασχον, *if they — Cimon, Themistocles and Miltiades — had been good men, they would never have experienced this injustice*. X. Cy. 1. 2, 16. ταῦτα

δὲ οὐκ ἂν ἐδύναντο (οἱ Πέρσαι) ποιεῖν, εἰ μὴ καὶ διαίτη μετρίῃ ἐχρῶντο. 3. 3, 17. εἰ μὲν μείζων τις κίνδυνος ἔμελλεν ἡμῖν εἶναι ἐκεῖ (sc. ἐν τῇ πολεμίᾳ), ἢ ἐνθάδε (sc. ἐν τῇ φιλίᾳ), ἴσως τὸ ἀσφαλέστατον ἢ ἂν αἰρετέον· νῦν δὲ ἴσοι μὲν ἐκεῖνοι (οἱ κίνδυνοι) ἔσονται, ἢν τε ἐνθάδε ὑπομένωμεν, ἢν τε εἰς τὴν ἐκείνων (τῶν πολεμίων) ἰόντες ὑπαντῶμεν αὐτοῖς (here also a past action is spoken of), "if a greater danger impended over us when we were in a hostile country, than in one that was friendly, perhaps then the safer course ought to be chosen; but now, since we are armed, the danger here and there will be equal." 8. 3, 44. ἀληθῆ, ἔφη, λέγεις· εἰ γὰρ τοι τὸ ἔχειν, οὕτως, ὥς περ τὸ λαμβάνειν, ἴδὺν ἦν, πολὺ ἂν διέφερον εὐδαιμονίᾳ οἱ πλοῖσι τοῖν πενήτων, in reference to the preceding conversation. An. 7. 6, 9. ἡμεῖς μὲν, ὧ Λακεδαιμόνιοι, καὶ πύλαι ἂν ἡμεῖς παρ' ὑμῖν, εἰ μὴ Ξενοφῶν δεῦρο ἡμᾶς πείσας ἀπήγαγεν. Lys. defens. Call. 102, 1. εἰ μὲν περὶ ἄλλου τινὸς ἢ τοῦ σώματος—Καλλίας ἡγωνίζετο, ἐξήρκει ἂν μοι καὶ τὰ παρὰ τῶν ἄλλων εἰρημένα· νῦν δέ μοι δοκεῖ αἰσχρὸν εἶναι—μὴ βοηθῆσαι Καλλίᾳ τὰ δίκαια. Purg. sacril. 109, 15. εἰ μὲν αἰσχρὸν ἦν μόνον τὸ πρῶγμα, ἴσως ἂν τις τῶν παριόντων ἡμέλῃσεν· νῦν δὲ οὐ περὶ αἰσχύνης, ἀλλὰ περὶ τῆς μεγίστης ζημίας ἐκινδύνεον.

REMARK 1. On the omission of ἂν in the Apodosis, see § 260, Rem. 3. Intermediate sentences, which are joined to such conditional sentences, are likewise expressed by the Ind. of the Hist. tenses (without ἂν), if they stand in close connection with those tenses. X. C. 1. 4, 14. οὔτε γὰρ βοός ἂν ἔχων σῶμα, ἀνθρώπου δὲ γνώμην, ἐδύνατ' ἂν πράττειν ἃ ἐβούλετο (efficere posset, quae vellet). 3. 5, 8. εἰ μὲν ἐβουλόμεθα χρημάτων αὐτοὺς ὧν οἱ ἄλλοι εἶχον ἀντιποιεῖσθαι (si vellemus eos sibi vindicare opes, quas alii haberent).

II. The condition is expressed, in the second place, as a conception. The Greek has two different forms to denote this relation,

(a) In the Protasis, εἰ stands with the Opt., and in the Apodosis, the Opt. also stands, but in connection with ἂν. (The Fut. Opt. is here not used). By this form, both the condition, and the thing conditioned, are represented as a present or future uncertainty, as an undetermined possibility, a mere conjecture or supposition, without any respect to its actual existence or the contrary, its possibility or impossibility. This form corresponds to the English usage, where historical conjunctions are used in the Protasis and Apodosis, e. g. *If thou hadst gold, then thou wouldst give it.*

Εἰ τοῦτο λέγοις, ἄμα ρεάνοις ἂν, *if thou shouldst say this, then thou*

wouldst err. — Pl. Symp. 175, d. εἰ ἄν ἔχοι —, εἰ τοιοῦτον εἶη ἡ σοφία, ὥςτ' ἐκ τοῦ πληρεστέρου εἰς τὸν κενώτερον ῥεῖν ἡμῶν, ἔαν ἀπώμεθα ἀλλήλων· εἰ γὰρ οὕτως ἔχει καὶ ἡ σοφία, πολλοὺ τιμῶμαι τὴν παρὰ σοὶ κατάκλισιν. Lysid. 206, c. εἰ μοι ἐθελήσαις αὐτὸν ποιῆσαι εἰς λόγους ἐλθεῖν, ἴσως ἄν δυναίμην σοι ἐπιδεῖξαι, ἃ χρὴ αὐτῷ διαλέγεσθαι. Menex. 236, a. καὶ τί ἄν ἔχοις εἰπεῖν, εἰ δέοι σε λέγειν; Hipp. Maj. 282, d. εἰ γὰρ εἰδείης, ὅσον ἀργύριον ἐργασμαι, θαυμάσαις ἄν. Ion. 537, c. εἰ σε ἐροίμην, εἰ (whether) τῇ αὐτῇ τέχνῃ γινώσκωμεν τῇ ἀριθμητικῇ τὰ αὐτὰ ἐγώ τε καὶ σύ, ἢ ἄλλη, φαίης ἄν δήπου τῇ αὐτῇ. Th. 4, 61. τάχιστα δ' ἄν ἀπαλλαγὴ αὐτοῦ γένοιτο, εἰ πρὸς ἀλλήλους ξυμβάλωμεν. X. An. 5. 1, 11. εἰ οὖν αἰτησάμενοι παρὰ Τραπεζουνίων μακρὰ πλοῖα κατὰγοίμεν —, ἴσως ἄν οὐκ ἀπορήσαιμεν κομιδῆς. 5. 6, 9. καὶ ὁ Παρθένιος ἄβατος· ἐφ' ὃν ἔλθοιτε ἄν, εἰ τὸν Ἄλυν διαβαίητε. 6. 2, 21. εἰ οὖν καταλιπόντες τὰ σκεῖη ἐν τῷ ἐρυμνῷ χωρίῳ ὥς εἰς μάχην παρεσκευασμένοι ὄιοιμεν, ἴσως ἄν τὰ ἱερὰ μᾶλλον προχωροίη ἡμῖν.

(b) In the Protasis, *εἰάν* stands (*ἦν*, *ἄν*) with the Subjunctive, and in the Apodosis, the Ind. of a principal tense, commonly the Future (also the Imperative). By this form, the condition is represented as such, that its actual existence still depends on circumstances, and hence is expected by the speaker, and is regarded as possible. The thing conditioned, or the inference drawn from the principal clause, is expressed by the Ind. as what is certain or necessary.

REM. 2. Since the Greek Subj. always refers to the future, hence *εἰάν* with the Subj. almost always corresponds to *εἰ* with the Fut. Ind.; the only distinction is, that by *εἰ* with the Fut. Ind. the condition is expressed as what *will* take place in future; but by *εἰάν* with the Subj. the condition is expressed as such that its existence as an actual fact, is merely supposed or expected by the speaker. The Subj. does not have its ground in the conditioned relation itself, but in the fact, that, aside from this relation, it is used to denote a concession expected by the speaker, § 259, Rem. 4.

*Ἐάν τοῦτο λέγῃς, ἀμαρτήσῃ, if thou sayest this, shalt say it, thou wilt err.* *Ἐάν τι ἔχωμεν, δώσομεν.* — *Ἐάν τοῦτο λέξῃς, ἀμαρτήσῃ (si hoc dixeris, errabis).* Pl. Rp. 473, d. *εἰάν μὴ ἦ οἱ φιλόσοφοι βασιλεύουσιν ἐν ταῖς πόλεσιν, ἢ οἱ βασιλεῖς τε νῦν λεγόμενοι καὶ δυνάσται φιλοσοφῆσωσι γνησίως τε καὶ ἱκανῶς, καὶ τοῦτο εἰς ταὐτὸν ξυμπέσῃ, δύνάμεις τε πολιτικῇ καὶ φιλοσοφίᾳ, οὐκ ἔστι κακῶν παῦλα ταῖς πόλεσι.* Lysid. 210, c. *εἰάν μὲν ἄρα σοφός γένη, ὃ παῖ, πάντες σοὶ φίλοι καὶ πάντες σοὶ οἰκεῖοι ἔσονται.* X. An. 1. 8, 12. *εἰάν τοῦτο, ἔφη, γίγνηται, πάντ' ἡμῖν πεποίηται.*

REM. 3. *Ἐάν* with the Subj. and *εἰ* with the Opt. are also used in re-

spect to an indefinite frequency. Comp. § 333, 3 and 4. In the place of *ἐάν* with the Subj., *εἰ* with the Opt. occurs, when the conditioning sentence is made to depend on an Hist. tense. Still, see § 345, 4. On *ἐάν* with the Opt. and *εἰ* with the Inf. in *oral. obliq.*, see § 345, Rem. 4, and No. 6.

3. In addition to the common forms of the Apodosis which have been mentioned, and which correspond to those of the Protasis, the Apodosis is very often found in a form that does not correspond to the Protasis. The following cases occur,

(a) The Opt. with *ἄν* in an Apodosis, very often follows *εἰ* with the Ind. and *ἐάν* with the Subj., when the thing conditioned or deduced is contrasted as uncertain, doubtful, an undetermined possibility, with a condition which is certain, or which is received as certain. The Greek, particularly the Attic dialect, very often employs this form of the Apodosis in a certain kind of polite way, when speaking of settled convictions, § 260, 2, (4), (a).

(α) *Εἰ τοῦτο λέγεις, ἁμαρτάνοις ἄν*, if thou assertest this, thou wouldst err. Pl. Ap. 37, c. πολλή μιντ' ἄν με φιλοψυχία ἔχοι, εἰ οὕτως ἀλόγιστός εἰμι. 30, b. εἰ μὲν οὖν ταῦτα λέγων διαφθείρω τοὺς νέους, ταῦτ' ἄν εἴη βλαβερά. Alc. II. 149, e. καὶ γὰρ ἄν δεινὸν εἴη, εἰ πρὸς τὰ δῶρα καὶ τὰς θυσίας ἀποβλέπουσιν ἡμῶν οἱ θεοί, ἀλλὰ μὴ πρὸς τὴν ψυχὴν, ἃν τις ὕσιος καὶ δίκαιος ὦν τυγχάνη. X. C. 1. 2, 28. εἰ δ' αὐτὸς (Σωκράτης) σωφρονῶν διεισέλαι, πῶς ἄν δίκαιως τῆς οὐκ ἐνούσης αὐτῷ κακίας αἰτίαν ἔχοι; Th. 6, 92. εἰ πολέμιός γε ὦν σφόδρα ἔβλαπτον (nocebam), καὶ ἄν φίλος ὦν ἱκανῶς ὠφελοίην.

(β) *Εἰ* with the Ind. of the historical tenses is used in speaking of the denial of a fact, and in the Apodosis, the Opt. is used with *ἄν*. In this case, the Opt. with *ἄν* either refers to the present and future, or to the past. Il. β, 80. εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπεν, ψεῦδός κε νφαῖμεν καὶ νοσφίζοίμεθα μάλλον· νῦν δ' ἴδεν, ὅς μὲν ἄριστος Ἀχαιῶν εὔχεται εἶναι, “if another had told the dream, we should assert it to be a falsehood, and not believe it.” Il. ε, 311. καὶ νῦν κε ν ἐνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας, εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγατὴρ Ἀφροδίτη, “and Æneas would certainly have perished there, if Aphrodite had not observed it.”

(γ) X. Apol. 6. ἦν δὲ ἀίσθησθαι χεῖρων γιγνόμενος καὶ καταμέμφομαι ἑμαυτόν, πῶς ἄν ἐγὼ ἄν ἡδέως βιοτεύοιμι; Pl. Menex. 239, c. ἐάν οὖν ἡμεῖς ἐπιχειρῶμεν τὰ αὐτὰ λόγῳ ψιλῷ κοσμεῖν, τάχ' ἄν δευτέροι φαινοίμεθα, then we should have been inferior.

(b) On the contrary, the Ind. sometimes follows *εἰ* with the Opt. in the Apodosis. Her. 1, 32. οὐ γάρ τοι ὁ μίγα πλούσιος μάλλον τοῦ ἐπ' ἡμέρην

ἔχοντος ὀλβιώτερός ἐστι, εἰ μὴ οἱ τύχη ἐπέσποιτο, πάντα καλὰ ἔχοντα τελευτῆσαι εὖ τὸν βίον. X. C. 1. 5, 2. εἰ δ' ἐπὶ τελευτῇ τοῦ βίου γενόμενοι βονολόμεθα τῷ ἐπιτρέψαι ἢ παῖδας ἄρρενας παιδεῦσαι, ἢ θυγατέρας παρθένους διαφυλάξαι, ἢ χρήματα διασῶσαι, ἄρ' ἀξιόπιστον εἰς ταῦτα ἡ γη-σόμεθα τὸν ἀκρατῆ;

(c) The Ind. of the historical tenses with ἄν in an Apodosis follows,

(α) sometimes εἰ with the Ind. of a principal tense, if the condition is regarded as a fact or something actually existing, while the thing conditioned or deduced, is not considered as a real existence. X. Hier. 1, 9. εἰ γὰρ οὕτω ταῦτ' ἔχει, πῶς ἄν πολλοὶ μὲν ἐπεθύμουν τυραννεῖν —, πῶς δὲ πάντες ἐζήλουν ἄν τοὺς τυράννους; *if this were really so, why should many strive after the tyranny, and all esteem tyrants as happy?* Eur. Or. 565 sq. εἰ γὰρ γυναῖκες ἐς τόδ' ἤξουσιν θράσους, ἄνδρας φονεῖν, καταφονγὰς ποιούμεναι ἐς τέκνα —, παρ' οὐδὲν αὐταῖς ἢ ἄν ὀλλύναι πόσεις;

(β) rarely εἰ ἄν with the Subj., Pl. Phaedr. 256, c. but very often εἰ with the Opt., when, in the Apodosis, an action repeated in past time, is indicated, see § 260, 2, (2), (β), but seldom when the reality of the thing deduced is denied, e. g. X. Cy. 2. 1, 9. εἰ ἔχοιμι, ὡς τάχιστ' ἄν ὄπλα ἐποιούμην πᾶσι Πέρσαις τοῖς προσιοῦσιν. Pl. Alc. I. 111, e. εἰ βούληθ' εἰημεν εἰδέναι μὴ μόνον, ποῖοι ἄνθρωποι εἰσιν, ἀλλ' ὅποιοι ὑγιενοί, ἢ νοσώδεις, ἄρα ἱκανοὶ ἄν ἡσαν διδάσκαλοι οἱ πολλοί;

(d) The Ind. of a principal tense in the Apodosis, is sometimes contrasted with the Ind. of an historical tense in the Protasis, (α) affirmatively, Dem. Cor. 293, 195. εἰ μετὰ τῶν Θηβαίων ἡμῖν ἀγωνιζομένοις οὕτως εἴμαρτο πρᾶξαι, τί χρεὶ προσδοκᾷν;—(β) negatively, Th. 3, 65. εἰ μὲν γὰρ ἡμεῖς αὐτοὶ πρὸς τε τὴν πόλιν ἐλθόντες ἐμαχόμεθα (*puignatissemus*) καὶ τὴν γῆν ἐδηοῦμεν (*devastassetus*) ὡς πολέμιοι, ἀδικοῦμεν· εἰ δὲ ἄνδρες ὑμῶν οἱ πρῶτοι — ἐπεκαλέσαντο (*advocaverunt*), τί ἀδικοῦμεν;

### § 340. Remarks.

(684, 685.)

1. Ellipsis of the Protasis. The Opt. with ἄν often stands without the conditional Protasis; yet this is contained in an adjective sentence, or in a participle, or, in general, in a word of the sentence which may be expanded into a conditional Protasis, e. g. in the adverb οὕτως, in a preposition, or it is indicated in what precedes or follows. "Ὅς ταῦτα λέγοι, ἁμαρτάνοι ἄν, *whoever should say these things, would err.* Ταῦτα λέξας, ἁμαρτάνοις ἄν. Οὕτω γ' ἄν ἁμαρτάνοις. Very often, however, the Protasis is actually wanting; particularly general Protases are almost always omitted, since they can be easily supplied, by such phrases as, "when one wishes," "If it is allowed," "If I can," "If circumstances should favor," e. g. Βον-

λοίμην ἄν (scil. εἰ δυνάμην), *velim*, ἡδέως ἄν ἀκούσασαι; often also, the conditioned Apodosis must be supplied, as well as the conditioning Protasis, e. g. Her. 9, 71. ἀλλὰ ταῦτα μὲν καὶ φθόγγῳ ἄν εἴποιεν (sc. εἰ εἴποιεν). Comp. § 260, 2, (4), (a). Under like conditions, also, the Ind. of the historical tenses with ἄν often stands without a conditional Protasis, e. g. Ταῦτα λέξας ἡμαρτας ἄν. Ἄνευ σεισμοῦ οὐκ ἄν τοῦτο συνέβη. Ἐβουλόμην ἄν (sc. εἰ ἐδυνάμην), *vellem* (different from βούλοίμην ἄν, as *vellem* from *velim*), ἐβούληθην ἄν, *vellem* or *voluíssem*. Ἐνθα δὲ ἔγνωσ ἄν (sc. εἰ παρήσθα), *tum vero videres*. See § 260, Rem. 2.

2. Ellipsis of the Apodosis. On the contrary, the Apodosis may be omitted in certain cases,

(a) In expressions of *desire*, e. g. εἴθε τοῦτο γένοιτο (sc. εὐτυχὴς ἄν εἴην), *O that this might be!* εἴθε τοῦτο ἐγένετο (sc. εὐτυχὴς ἄν ἦν), *O that this had been!* Comp. § 259, 3, (b), and Rem. 6.

(b) Often in agitated, impassioned discourse, (*Apotiorésis*). Il. α, 340 sq. εἴποτε δ' αὐτὲ χρεῖω ἐμῷ γένηται ἀεικία λοιγὸν ἀμύναι τοῖς ἄλλοις —.

(c) When the Apodosis may be easily supplied from the context; this occurs in Homer in the phrase εἰ δ' ἐθέλεις with or without an Inf. Il. φ, 487. εἰ δ' ἐθέλεις πολέμοιο δαήμεναι (sc. ἄγε, μάχου ἐμοί). ὄφρ' εὖ εἰδῆς. Very often also in Attic writers, where two conditional clauses are placed in contrast by εἰ (ἐάν) μὲν — εἰ (ἐάν) δέ μή; in the first the Apodosis is omitted, since it contains a thought which can be easily supplied, and the discourse hastens on to the following more important thought. Pl. Prot. 325, d. καὶ ἐάν μὲν ἐκὼν παύθεται (sc. καλῶς ἔχει). εἰ δέ μή, — εὐθύνουσιν ἀπειλαῖς καὶ πληγαῖς.

3. A partial ellipsis of the Protasis occurs in the Homeric phrase εἰ δ' ἄγε, i. e. εἰ δὲ βούλει, ἄγε. Il. α, 524. εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι. Also when εἰ δέ or εἰ δ' ἄγε is used as an antithesis, where the verb must be supplied from the context. Il. α, 302; ι, 46. ἀλλ' ἄλλοι μενέουσι καρηκομόωντες Ἀχαιοί, εἰδότε περ Τροίην διαπέρσομεν. εἰ δέ καὶ αὐτοὶ (sc. μὴ μενέουσι), φευγόντων σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν.

4. Εἰ δέ is used instead of εἰ δέ μή and εἰ δέ μή instead of εἰ δέ. When two hypothetical clauses are contrasted with each other, εἰ δέ is often used, instead of εἰ δέ μή, since by the corresponding member alone, the first member is negated. Pl. Prot. 348, a. πᾶν μὲν βούλη ἔτι ἐρωτᾷν, ἔτοιμός εἰμι σοι παρέχειν (sc. ἐμέ) ἀποκρινόμενος. ἐάν δέ βούλη, σὺ ἐμὸν παράσχῃ. On the contrary, a negative clause is followed by εἰ δέ μή, instead of εἰ δέ, since this form has become altogether common in negating the antecedent clause. X. Cy. 3. 1, 35. πρὸς τῶν Θεῶν, μὴ οὕτω λέγῃ. εἰ δέ μή, *otherwise, οὐ θαρσύντά με ξεῖς*.

5. When εἰ μή has the meaning of *except*, another εἰ is sometimes sub-

joined, thus  $\epsilon\iota\ \mu\eta\ \epsilon\iota$ , like *nisi si, except, unless*, while the predicate of  $\epsilon\iota\ \mu\eta$  is omitted. Pl. Symp. 205, e. οὐ γὰρ τὸ ἐαυτῶν, οἶμαι, ἕκαστοι ἀσπάζονται,  $\epsilon\iota\ \mu\eta\ \epsilon\iota\ \tau\iota\varsigma\ \tauὸ\ \mu\acute{\epsilon}\nu\ \acute{\alpha}\gamma\alpha\thetaὸν\ οὐκ\ \epsilon\iota\sigma\iota\ \kappa\alpha\lambda\epsilon\iota$ .

6. Ἄν in the Protasis with  $\epsilon\iota$  and the Opt. or the Ind. of the historical tenses. Sometimes ἄν is found, also, in the Protasis, so that it contains a condition for the Apodosis, while itself is dependent on another condition, not commonly expressed but implied, e. g.  $\epsilon\iota\ \tau\alpha\upsilon\tau\alpha\ \lambda\acute{\epsilon}\gamma\omicron\iota\varsigma\ \acute{\alpha}\nu$  means, "If thou shouldst say these things, in case circumstances should permit, in case an opportunity should present, in case one should ask thee," etc. X. Cy. 3. 3, 55. τοῖς δ' ἀπαιδεύτους παντάπασιν ἀρετῆς θαυμάζοιμι ἄν,  $\epsilon\iota\ \tau\iota\ \pi\acute{\lambda}\epsilon\omicron\upsilon\sigma\iota\ \acute{\alpha}\nu\ \acute{\omega}\phi\ \epsilon\lambda\acute{\eta}\sigma\epsilon\iota\ \epsilon\ \lambda\acute{\omicron}\gamma\omicron\varsigma\ \kappa\alpha\lambda\acute{\omega}\varsigma\ \psi\eta\theta\epsilon\iota\varsigma\ \epsilon\iota\varsigma\ \acute{\alpha}\nu\delta\rho\alpha\gamma\alpha\theta\acute{\iota}\alpha\upsilon$ , ἢ τοὺς ἀπαιδεύτους μουσικῆς ἄσµα μάλα καλῶς ἤσθην  $\epsilon\iota\varsigma\ \mu\omicron\upsilon\sigma\iota\kappa\acute{\eta}\nu$ . Pl. Prot. 329, h.  $\epsilon\gamma\omega\ \epsilon\iota\ \pi\epsilon\ \rho\ \acute{\alpha}\lambda\lambda\omega\ \tau\omega\ \acute{\alpha}\nu\theta\rho\omega\pi\omega\nu\ \pi\epsilon\iota\ \theta\ \omicron\iota\ \mu\eta\ \nu\ \acute{\alpha}\nu$ , καὶ σοὶ πείθομαι, *si ulli alii, si id mihi affirmet fidem habeam*.

7. When καί is connected with  $\epsilon\iota\ (\acute{\epsilon}\acute{\alpha}\nu)$ , the hypothetical Protasis contains a concessive meaning, and the Apodosis, an adversative meaning; the Protasis denotes a concession; the Apodosis, often in connection with ὅµως, *tamen*, denies the expected consequence, and places another consequence in opposition to that expectation. Καί either follows  $\epsilon\iota$ , e. g.  $\epsilon\iota\ \kappa\alpha\iota$  — or precedes the same, e. g.  $\kappa\alpha\iota\ \epsilon\iota$  —. In the first case, καί means *also*, and refers not merely to  $\epsilon\iota$ , but to the entire concessive clause, and  $\epsilon\iota\ \kappa\alpha\iota$  means *if also*. In the last case, καί means *even, but also* (implying degrees), and singly refers only to the condition, and  $\kappa\alpha\iota\ \epsilon\iota$  means *even if*, e. g.  $\epsilon\iota\ \kappa\alpha\iota\ \theta\eta\eta\tau\acute{\omicron}\varsigma\ \epsilon\iota\mu\iota$ , *if I also am mortal*,  $\kappa\alpha\iota\ \epsilon\iota\ \acute{\alpha}\theta\acute{\alpha}\nu\alpha\tau\omicron\varsigma\ \eta\acute{\nu}$ , *even if I were immortal*. S. O. R. 302. πόλιν μὲν,  $\epsilon\iota\ \kappa\alpha\iota\ \mu\eta\ \beta\lambda\acute{\epsilon}\pi\epsilon\iota\varsigma$ , φρονεῖς δ' ὅµως, οὐκ νόσῳ ξύνεστιν, *etsi (quamquam) caecus es, vides tamen, quo in malo versetur civitas*. Aesch. Choeph. 296.  $\kappa\epsilon\iota\ \mu\eta\ \pi\acute{\epsilon}\pi\omicron\iota\theta\alpha$ , τοῦργον ἔστ' ἐγχεστέον, *etiamsi non fido, perpetrandum facinus est*.

REMARK. Concessive clauses are far oftener expressed in an abridged form by the participle, either alone, or in connection with καί, καίπερ, etc., § 312, 4, (d) and Rem. 8.

### § 341. III. Adverbial Sentences denoting Consequence or Effect. (686—689.)

1. Adverbial sentences, denoting a consequence or effect, are adverbs of way and manner expanded into a sentence, and are introduced by the conjunctions ὥστε and more seldom ὡς, to which, in the principal sentence, the demonstrative adverb οὕτως, (either expressed or understood), corresponds, e. g. οὕτω καλός ἐστιν, ὥστε θαυμάζεσθαι (= θανμασίως καλός ἐστιν).



Still, these sentences have often the meaning of a substantive or Inf. standing in the Acc. and denoting an effect, and hence must be considered as substantive sentences. In this last case, the relative *ὥστε* of the subordinate clause corresponds to a demonstrative substantive pronoun, either expressed or to be supplied, c. g. *τοῦτο*, in the principal sentence, c. g. *ἀνέπεισε Ξέρξης τοῦτο, ὥστε ποιεῖν ταῦτα*, Her.

2. The Ind. is used in these sentences, when the consequence or effect, is to be indicated as a fact, as something palpably and actually exhibited; when the consequence does not refer to a single word of the principal sentence, but to the entire principal sentence, *ὥστε* can be translated by *ilaque*. The negative is in this case, *οὐ*, § 318, 2.

Her. 6, 83. *Ἄργος δὲ ἀνδρῶν ἐχηρώθη οὕτω, ὥστε οἱ δοῦλοι αὐτίων ἔσχον πάντα τὰ πρήγματα*. X. Cy. 1. 4, 5. *ταχὺ δὲ καὶ τὰ ἐν τῷ παραδείσῳ θηρία ἀνηλώκει, ὥστε ὁ Ἀστιάγης οὐκέτι ἔχεν αὐτῷ συλλέγειν θηρία*. 15. *καὶ τοιοῦτον οὕτως ἦσθη τῇ τότε θήρᾳ (ὁ Ἀστιάγης), ὥστε αὐεὶ, ὅποτε οἷόν τε εἶη, συνεξήει τῷ Κίρῳ, καὶ ἄλλους τε πολλοὺς παρὲλ ἄμβανε*.

3. The Inf., on the contrary, is used, when the effect is to be represented as merely conceived, existing only in the mind of the speaker, limited to the inward relation of things, or admitted as possible. The principal and the subordinate sentences stand in the closest relations to each other. On attraction with the Inf., see § 307, 4, and on the negative, § 318, 2. The particular cases where the Inf. is used, are the following,

(a) When an effect or consequence is specified, which has its ground in the nature or condition of an object. X. C. 1. 2, 1. *ἔτι δὲ πρὸς τὸ μετρίον δεῖσθαι πεπαιδευμένος (ὁ Σωκράτης) οὕτως, ὥστε πᾶν μικρὰ κεκτημένος πᾶν ἡγδίως ἔχειν ἀρκοῦντα*. Cy. 1. 1, 5. *ἐδυνήθη δὲ (Κῦρος) ἐπιθυμίαν ἐμβαλεῖν τοσαύτην τοῦ πάντας αὐτῷ χαρίζεσθαι, ὥστε αὐεὶ τῇ αὐτοῦ γνώμῃ ἀξιοῦν κυβερνᾶσθαι*. 2, 1. *φῦναι δὲ ὁ Κῦρος λέγεται — φιλοτιμότητος, ὥστε πάντα μὲν πόνον ἀνατλήναι, πάντα δὲ κίνδυνον ὑπομεῖναι τοῦ ἐπαινεῖσθαι ἕνεκα*. For the same reason, *ἢ ὥστε* (*quam ut*) is used with the Inf., after a comparative. Her. 3, 14. *ὦ παῖ Κίρῳ, τὰ μὲν οἰκίῃα ἢν μέω κακά, ἢ ὥστε ἀνακλάειν, greater than that any one can bear*, i. e. *too great*, etc. X. C. 3. 5, 17. *φοβοῦμαι αὐεὶ, μή τι μείζον ἢ ὥστε φέρειν δύνασθαι κακὸν τῇ πόλει συμβῇ*. Hence *ὥστε* with an Inf. may also be used to explain a foregoing sentence, c. g. Th. 4, 23. *Πελοποννήσιοι*

δὲ ἐν τῇ ἡπείρῃ στρατοπεδευσάμενοι, καὶ προςβολὰς ποιούμενοι τῷ τείχει, σκοποῦντες καὶ ῥόν, εἴ τις παραπίσσοι, ὥς τε τοὺς ἄνδρας σώσει, *watching for an opportunity, if any should occur, by which their fellow-citizens could be saved.* X. C. 1. 3, 6. ὁ τοῖς πλείστοις ἐργωδέστατόν ἐστιν, ὥς τε φυλάξασθαι τὸ ὑπὲρ τὸν καιρὸν ἐμπέπρασθαι, τοῦτο ῥαδίως πάνυ (Σωκράτης) ἐφυλάττετο.

(b) When the consequence is to be represented as barely possible. X. An. 2. 2, 17. κραυγὴν πολλὴν ἐποιοῦν καλοῦντες ἀλλήλους, ὥς τε καὶ τοῖς πολεμίοις ἀκούειν, *ut etiam hostes audire possent*, ὥς τε οἱ μὲν ἐγγύτατα τῶν πολεμίων καὶ ἔφυγον, a fact. 1. 4, 8. οὔτε ἀποπεφύγασιν· ἔχω γὰρ τριήρεις, ὥς τε ἐλεῖν τὸ ἐκείνων πλοῖον.

(c) When the consequence or effect includes, at the same time, the idea of intention or aim. X. R. Eq. 12, 11. ὥς μὲν δὲ μὴ βλάβησθαι, θείων ἱερῶν ὄντων, ταῦτα ὅπλα· ὥς δὲ τοὺς ἐναντίους βλάβησιν, μάχασθαι μὲν μᾶλλον, ἢ ἔλφος ἐπαινοῦμεν. Th. 2, 75. προκαλίμματα εἶχε δὲ ῥέεις καὶ διφθέρας, ὥς τε τοὺς ἐργαζομένους καὶ τὰ ξύλα μήτε πυρφόροις ὁστοῖς βλάβησθαι, ἐν ἀσφαλείᾳ τε εἶναι.

(d) When the consequence is to be indicated as a condition of what is affirmed in the principal sentence, (*under the condition, that, or it is presupposed, that*). Dem. Ph. 2. 68, 11. ἔξον αὐτοῖς τῶν λοιπῶν ἄρχην Ἑλλήνων, ὥς τ' αὐτοὺς ὑπακούειν βασιλεῖ, *quum possent ceteris Graecis iam imperitare, ut ipsi dicto audientes essent regi.* X. Cy. 3. 2, 16. καὶ τοῦτο ἐπίστω, ἔφη, ὦ Κύρι, ὅτι ἐγώ, ὥς τε ἀπελάσαι Χαλδαίους ἀπὸ τούτων τῶν ἄκρων, πολλαπλάσια ἂν ἔδωκα χρήματα, ὢν σὺ νῦν ἔχεις παρ' ἐμοῦ. Dem. Cor. 252, 8. πολλὰ μὲν ἂν χρήματα ἔδωκε Φιλιστίδης, ὥς τ' ἔχειν Ὀρεόν.

(e) When instead of a an Inf. alone, the Inf. with ὥς τε is used for the sake of emphasis. Th. 1, 119. δεηθέντες—ἐκάστων ἰδίᾳ, ὥς τε ψηφίσασθαι τὸν πόλεμον. 2, 101. ἀναπέθετα ὑπὸ Σεύθου—, ὥς τ' ἐν τάχει ἀπελθεῖν. 6, 88. καὶ οἱ Κορίνθιοι ἐνθὺς ψηφισάμενοι αὐτοὶ πρῶτοι, ὥς τε πάσῃ προθυμίᾳ ἀμύνειν κτλ. X. H. 6. 1, 9. καὶ Ἀθηναῖοι δὲ—πάντα ποιήσασθαι ἄν, ὥς τε σύμμαχοι ἡμῖν γενέσθαι.

(f) In general, when the speaker, without respect to the objective relation of things, apprehends, in his mind, solely the causal connection between the cause and the effect. In this way a consequence actually existing may be expressed by ὥς τε with an Inf. X. An. 1. 5, 13. ἤλανεν ἐπὶ τοὺς Μένωνος, ὥς τ' ἐκείνους ἐκπεπλήχθαι καὶ αὐτὸν Μένωνα καὶ τρεῖς εἶναι ἐπὶ τὰ ὅπλα.

(g) In oblique discourse. X. Cy. 1. 3, 9. (τὸν Κύρον) εὐσχημόνως πῶς πορνεύγειν καὶ ἐνδοῦναι τὴν φιάλην τῷ πάμπῳ, ὥς τε τῇ μητρὶ καὶ τῷ Ἀστυάγει πολὺν γέλωτα παρ᾽ αὐτοῦ.

REMARK. 1. When the Inf., connected with ὥς τε depends on a condition, the

modal adverb *ἄν* is subjoined to the Inf., § 260, 2, (5), (a). Th. 2, 49. *τα ἐντὸς οὕτως ἐκαίετο, ὥς τε ἡδιστα ἂν ἐς ὕδωρ ψυχρὸν σφᾶς αὐτοὺς ῥίπτειν*. X. An. 6. 1, 31. *καὶ μοι οἱ θεοὶ οὕτως ἐν τοῖς ἱεροῖς ἐσήμηναν, ὥς τε καὶ ιδιώτην ἂν γνῶναι, ὅτι ταύτης τῆς μοναρχίας ἀπέχεσθαι με δεῖ* (i. e. *καὶ εἴ τις ιδιώτης εἴη*).

REM. 2. Instead of *ὥς τε* with an Inf., a relative, particularly *οἷος, ὅσος*, is very often used in connection with an Inf.; this relative corresponds to a demonstrative, particularly *τοιούτος, τοσοῦτος*, either standing in the principal sentence or to be supplied. Pl. Crit. 46, b. *ἐγὼ — τοιοῦτος* (sc. *εἰμὶ*), *οἷος τῶν ἐμῶν μηδενὶ ἄλλω περίσσεσθαι, ἢ τῷ λόγῳ*. X. Cy. 1. 2, 3. *οἱ Περσικοὶ νόμοι ἐπιμείλονται, ὅπως τὴν ἀρχὴν μὴ τοιοῦτοι ἔσονται οἱ πολῖται, οἷοι πονηροῦ τινος ἢ αἰσχροῦ ἔργου ἐφίεσθαι*. X. H. 6. 5, 7. *τοιοῦτος ὁ Στάσιππος ἦν, οἷος μὴ βούλεσθαι πολλοὺς ἀποκτινύναι τῶν πολιτῶν*. Th. 3, 49. *ἡ μὲν ἐφθασε τοσοῦτον, ὅσον Πάχτητα ἀνεγνώκειναι τὸ ψήφισμα*. 1, 2. *νυμώμενοι τὰ αὐτῶν ἕκαστοι, ὅσον ἀποζῆν, so far that they could live on it*. On the attraction in this mode of expression, see § 332, Rem. 8.

REM. 3. Special mention must be made here of parenthetical clauses, which often occur, and are apparently independent, and which are introduced by *ὥς* (seldom *ὥς τε*) with the Inf. A limitation is very often denoted by these clauses. That, of which such a subordinate clause gives the consequence or effect, must be supplied, e. g. *τοιούτῳ τρόπῳ*. Th. 4, 36. *ὥς μικρὸν μεγάλῳ ἐκείσσει*. So *ὥς ἔπος εἰπεῖν*, ut ita dicam, propemodum dixerim, *ὥς συνελόντι εἰπεῖν*, ut paucis absolvam, *ὥς γέ μοι δοκεῖν*, ut mihi quidem videtur, properly tali modo ut mihi videatur, *ὥς ἐμὲ ἐν μεμνησθαι*. Such clauses are very often expressed in an abridged form without *ὥς*, e. g. *οὐ πολλῷ λόγῳ εἰπεῖν*, especially *ὀλίγον, μικροῦ, πολλοῦ δεῖν*, ita ut paulum, multum absit, and in the still shorter form, *ὀλίγον, prope, paene*. According to the same analogy, *ὅσον, ὅσα, ὅτι* connected with an Inf., are used instead of *ὥς*, Rem. 2, e. g. *ὅσον γέ μ' εἰδέναι*, quantum sciam (properly pro tanto, quantum scire possim), *ὅτι μ' εἰδέναι*. In like manner, *ὥς* is used in Herod. with the meaning *for*, with the Inf. in sentences which express a limitation. 2, 8. *τὸ ὦν δὴ ἀπὸ Ἡλιουπόλιος οἰκίει πολλὸν χωρίον, ὥς ἐναι Αἰγύπτου*, ut in Aegypto, *for Egypt*, i. e. considering its whole extent.

4. The Opt. without *ἄν* is used, when the predicate of the principal clause is expressed by the Opt., §§ 333, 5, and 337, 8; with *ἄν*, when the consequence or effect is to be expressed as a conditioned expectation, supposition or conjecture, § 260, 2, (4), (a); finally the Ind. of the historical tenses is used with *ἄν*, when it is to be stated, that the consequence will take place under a certain condition, § 260, 2, (2), (a).

X. O. 1, 13. *εἴ τις χρῆται τῷ ἀργυρίῳ, ὥς τε κάκιον τὸ σῶμα ἔχοι, πῶς ἂν εἴη τὸ ἀργύριον αὐτῷ ὠφέλιμον εἶη*; "If any one should use his money so that he should reduce his body into a worse state, how," etc. Isocr. Archid. 130, 67. *εἰς τοσαύτην ἀμείλιαν ἐληλύθασιν, ὥς τ' οἱ μὲν κεκτημένοι*

τὰς οὐσίας ἥδιον ἂν εἰς τὴν θάλατταν τὰ σφέτερ' αἰτῶν ἐμβάλλοιεν, ἢ τοῖς δεομένοις ἐπαρκέσειαν. Pl. Menex. 236, d. σοί γε δεῖ χαρίζεσθαι, ὥστε καὶ ὀλίγου, εἴ με κλειῖοις ἀποδύντα ὀρχήσασθαι, χαρissaίμην ἂν. — Symp. 197, a. τοξικὴν γε μὴν καὶ ἰατρικὴν καὶ μαντικὴν Ἀπόλλων ἀνεῦρεν, ἐπιθυμίας καὶ ἔρωτος ἡγεμονεύσαντος, ὥστε καὶ οὗτος Ἔρωτος ἂν εἴη μαθητής. — X. Ag. 1. 26. πάντες πολεμικὰ ὄπλα κατεσκεύαζον, ὥστε τὴν πόλιν ὅντως ἂν ἡγήσω πολέμου ἐργαστήριον εἶναι. Dem. Cor. 236, 30. οἶκ ἂν ὠρκίζομεν αὐτὸν (Φίλιππον), ὥστε τῆς εἰρήνης ἂν διημαρτήκει καὶ οὐκ ἂν ἀμφότερα εἶχε, καὶ τὴν εἰρήνην, καὶ τὰ χωρία.

REM. 4. When ὥστε is connected with the Imp., or the Subj. with an imperative meaning, § 259, 1, (a), then the dependent clause is suddenly changed, with rhetorical emphasis, into the *Oratio recta*. Dem. Phil. 3. 129, 70. γράφω δέ, ὥστε, ἂν βούλησθε, χειροτονήσατε. So ὥστε can be connected with an interrogation. Dem. Aphob. 858, 47. εἰ ἔπατιρ ἡπίσται τοῦτοις, δῆλον ὅτι οὐτ' ἂν τὰλλα ἐπέτρεπεν, οὔτ' ἂν ἐκείν' οὕτω καταλιπὼν αὐτοῖς ἔφραζεν, ὥστε πόθ' ἐν ἴσασιν; (ergo unde sciunt?) Comp. § 344, Rem. 6.

REM. 5. Instead of ὥστε with the meaning *ea conditione, ut*; *ita, ut*, the post-Homeric language also uses ἐφ' ᾧ τε (more seldom ἐφ' ᾧ), to which, the demonstrative ἐπὶ τούτῳ in the principal clause, either expressed or implied, corresponds; this occurs in connection either with the Fut. Ind., or with the Inf., e. g. Her. 3, 83. ἐπὶ τούτῳ δέ ὑπεξίσταμαι τῆς ἀρχῆς, ἐπ' ᾧ τε ἐν οὐδενὸς ὑμέων ἄρξομαι. X. H. 2. 2, 20. ἐποιοῦντο εἰρήνην, ἐφ' ᾧ τὰ τε μακρὰ τεῖχη καὶ τὸν Πειραιᾶ καθελόντας Λακεδαιμονίους ἔπεσθαι. 4, 38. οἱ δὲ διήλλαξαν, ἐφ' ᾧ τε εἰρήνην — ἔχουσιν.

#### D. ADVERBIAL CLAUSES DENOTING WAY AND MANNER AND QUANTITY.

##### § 342. I. *Comparative Adverbial Clauses denoting Way and Manner.* (690—691.)

1. By comparative adverbial clauses denoting way and manner, the predicate of the principal sentence is compared in respect to *quality*, i. e. in respect to *way* and *manner*, with the predicate expressed in the adverbial clauses. They are introduced by the relative adverbs, ὡς, ὥστε, ὥσπερ, ὅπως, to which a demonstrative adverb, e. g. οὕτως, in the principal clause, either expressed or understood, corresponds.

2. The use of the modes in these adverbial clauses corresponds with that in adjective clauses, § 333, e. g. λέγεις οὕτως, ὡς φρονεῖς. Ζεὺς δίδωσιν, ὅπως ἐθέλει or ὅπως ἂν ἐθέλη, § 333, 3, ἐκάστω. Very often ὡς ἂν or ὥσπερ ἂν is used with the Opt., § 333, 6. Pl. Phaed. 87, b. ἐμοὶ γὰρ δοκεῖ ὁμοίως

λέγεσθαι ταῦτα, ὥς περ ἄν τις περὶ ἀνθρώπου ὑφάντου πρεσβύτου ἀποθανόντος λέγοι τοῦτον τὸν λόγον.

REMARK 1. In comparisons, either the Present tense or Aor. is used when the compared object is placed in present view, § 256, 4, (c). In respect to the Modes, it is to be noted, that in Homer, the adverbs of comparison ὥς, ὥς τε, ἢ ὅτε, are connected either with the Pres. or Aor. Ind., when the comparison is stated as an actual fact, or with the Pres. Subj., or more commonly with the Aor. Subj., § 333, Rem. 2; the Aor. Subj. often retains the appearance of the Fut. by the shortening of the Mode-vowel. II. x, 183. ὥς δὲ κύνες περὶ μῆλα δνσωρήσονται ἐν αἰλῇ —, ὥς τῶν νήδυμος ὕπνος ἀπὸ βλεφάρων ὠλώλει. ρ, 434. ὥς τε στήλη μένει ἔμπεδον, ἢ ἐπὶ τύμβῳ ἀνέρος ἐστήκει. x. 485, sq. ὥς δὲ λέων μῆλοισιν ἀσημάντοισιν ἐπελθὼν αἰγέσιν ἢ οὔτεσι κακὰ φρονέων ἐνοροῖσιν· ὥς μὲν Θρήϊκας ἀνδρας ἐπῄχετο Τυδεὺς υἱός.

REM. 2. Οὕτως (ὥς) — ὥς are used to express a *wish*, *asseveration*, and so that the clause of comparison, introduced by ὥς, expresses the object of the protestation. Thus in Latin, *ita me dii ament, ut ego nunc laetor*. II. v, 825. εἰ γὰρ ἐγὼν οὕτω γε Διὸς παῖς αἰγιόχοιο εἶην —, ὥς νῦν ἡμέρη ἦδε κακὸν φέρει Ἀργείοισι πᾶσι μάλα.

REM 3. In clauses introduced by ὥς, ὥς περ, ὥς τε, an attraction in regard to Case sometimes occurs, particularly in the Acc. Lys. Accus. Agor. 492, 136. οὐδαμοῦ γὰρ ἔστιν Ἀγόρατον Ἀθηναίων εἶναι ὥς περ Θρασύβουλον. The Nom. often stands, (for which a verb must be supplied from the context). Dem. Mid. 363. ἔχον αὐτὸν τὰ ὄντα ἀναλίσκοντα, ὥς περ ἐγώ, οὕτω μὲν ἀφαιρῆσθαι τὴν νίκην.

REM. 4. Ὡς in connection with a substantive (for which a predicate must be supplied from the principal clause), is used like the Lat. *ut*, in order to explain the predicate in the principal clause. This ὥς, *ut*, expresses either comparison or limitation, and in the first case is to be translated by *as*, in the latter by *for*; the former occurs, when it is presupposed of an object connected with ὥς, that it possesses in a high degree the thing affirmed in the predicate of the sentence; the latter, when it is presupposed of an object, that it possesses only in a small degree what is affirmed by the predicate of the sentence, S. O. R. 1118. Λαῖον γὰρ ἦν, εἴπερ τις ἄλλος, πιστός, ὥς νομεύς ἀνὴρ (*ut pastor, as a shepherd*;) the fidelity of shepherds being supposed. But Th. 4. 84. ἦν δὲ οὐδὲ ἀδύνατος, ὥς Λακεδαιμόνιος, εἰπὼν (*ut Lacedaemonius, for a Lacedemonian*; it being presupposed of Lacedemonians as a thing known, that they were no great orators.

### § 343. II. Comparative Adverbial Clauses which express Quantity. (692.)

1. In comparative adverbial clauses which express quantity, the predicate of the principal clause is compared in respect to quantity, i. e. in relation to its magnitude or degree, with its predicate. The compared predicates are contrasted either as equal or unequal to each other.

2. The equality of the predicates is expressed in the following manner,

(a) The adverbial clause is introduced by the relative *ὅσῳ* (*ὅσον*), and to this the demonstrative *τοσοῦτω* (*τοσοῦτον*), corresponds in the principal clause.

X. Cy. 8. 1, 4. *τοσοῦτον διαφέρειν ἡμᾶς δεῖ τῶν δούλων, ὅσον οἱ μὲν δοῦλοι ἄκοντες τοῖς δεσπόταις ὑπηρετοῦσιν.* "It becomes us to excel slaves *by as much as,*" etc.

(b) The adverbial clause is likewise introduced by the relative *ὅσῳ* (*ὅσον*), and to this corresponds the demonstrative *τοσοῦτω* (*τοσοῦτον*), in the principal sentence; the predicate of both clauses, however, stands either in the comparative or superlative.

X. O. 7, 42. *ὅσῳ ἂν καὶ ἐμοὶ κοινωνός, καὶ παισὶν οἴκον φύλαξ ἂμελων γίγη, τοσοῦτω καὶ τιμιωτέρα ἐν τῷ οἴκῳ ἔσῃ* (*quo [quanto] melior — eo [tanto] honoratior, the — so much the.*) Hier. 1, 19. *ὅσῳ ἂν πλείω τις παραθήται τὰ περιττὰ τῶν ἱκανῶν, τοσοῦτω θᾶσσον κόρος ἐμπίπτει τῆς ἐδωδῆς.* Th. 8, 84. *ὅσῳ μάλιστα καὶ ἐλεύθεροι ἦσαν ναῦται, τοσοῦτω καὶ θρασύτατα προσπεισόντες τὸν μισθὸν ἀπῆλθον.* The Superlative may also stand in the first member, the Comp., in the last. Dem. Ol. 1. 21, 12. *ὅσῳ γὰρ ἐτοιμότες ἂν τῷ λόγῳ δοκοῦμεν χρεῖσθαι, τοσοῦτω μᾶλλον ἀπιστοῦσι πάντες αὐτῷ.*

REMARK 1. Sometimes *τοσοῦτω* is omitted, especially when the relative member of the comparison follows. Pl. Gorg. 458, a. *μεῖζον γὰρ αὐτὸ ἀγαθὸν ἡγοῦμαι, ὅσῳ περ μεῖζον ἀγαθὸν ἐστὶν αὐτὸν ἀπαλλαγῆναι κακοῦ τοῦ μεγίστου ἢ ἄλλον ἀπαλλάξαι.* When *ὅσῳ* — *τοσοῦτω* are omitted, both clauses may be blended into one, e. g. X. C. 4. 1, 3. *αἱ ἄριστα δοκοῦσαι εἶναι φύσεις μάλιστα παιδείας δέονται.*

REM. 2. A comparative clause, introduced by *ὥς*, *ὅπως*, *ἥ*, (*as*) *ὅσον*, and expressing a possibility, often serves to strengthen a superlative. X. C. 2. 2, 6. *ἐπιμελοῦνται οἱ γονεῖς πάντα ποιοῦντες, ὅπως οἱ παῖδες αὐτοῖς γένωνται ὥς δυνατὸν βέλτιστοι, as good as possible, quam fieri potest optimi.* Cy. 7. 1, 9. *ἥ ἂν δύνωμαι τάχιστα.* For the like purpose, also, *οἷος*, *ὅτι* are used in connection with *εἶναι*. X. C. 4. 8, 11. *ἐδόκει τοιοῦτος εἶναι, οἷος ἂν εἴη ἄριστός γε ἀνὴρ καὶ εὐδαιμονέστατος.* In consequence of the omission of the verb, the following elliptical expressions originate, *ὥς ἄριστα οἷον χαλεπώτατον, ὅτι μάλιστα*, etc., § 239, Rem. 2. So, likewise, the expressions *ὥς ἀληθῶς*, *in fact*, *ὥς ἀτεχνῶς*, *utterly*, *ὥς πάννυ*, *ὥς ἐπὶ τὸ πολὺ*, *plerumque*, are to be explained; also *ὥς ἕκαστοι*, i. e. *ἕκαστοι, ὥς ἕκαστοι ἦσαν.*

3. The inequality of predicates, which are compared, is expressed as follows, viz. a coördinate clause, introduced by the

comparative particle *ἤ*, is appended to a comparative. See § 323.

REM. 3. The relation of quantity is expressed thus, viz. the predicate of the principal clause is compared, in respect to its magnitude or degree, with its consequence or effect, and is denoted by a deductive subordinate clause with *ὥστε* and the Inf. If the degree of the predicate in the principal clause stands with its effect in an *equal* relation, then the predicate of the principal clause is in the positive, e. g. οὕτως ἀνδρεῖός ἐστιν, ὥστε θαυμάζεσθαι. But if the relation expresses an *inequality*, i. e. if the predicate of the principal clause is such as denotes a *higher* degree in an object than can be found in any other object, then the Comparative is used with *ἢ ὥστε* and the Inf. e. g. τὰ κακὰ μείζω ἐστίν, ἢ ὥστε ἀνακάλειν, *greater than that one*, i. e. *too great to be bewailed*. See § 341, 3, (a).

#### SECTION IX.

##### § 344. I. INTERROGATIVE SENTENCES. (693—704.)

1. Interrogatives are either independent of a preceding sentence or dependent upon it, e. g. *Is the friend come?* and *I do not know whether the friend has come*. The first is called a direct question, the last, an indirect. Both may consist either of one member, or of two or more members, e. g. *Is the friend come*, or *Is he not come, knowest thou not whether he is coming?* or *whether he is not coming?* According as the question refers to an *object* (person or thing) or to a *predicate*, the questions are divided into *nominal* and into *predicative* questions, e. g. *who has done this?* (nominal question), and *hast thou written the letter?* (predicative question).

2. The *nominal* questions, i. e. those questions, in which the inquirer wishes to receive an answer on a single point, are introduced by the substantive, adjective or adverbial interrogative pronouns, *τίς*, *ποιός*, *πόσος*, *πότερος*, *πῶς*, *πῇ*, *πού*, *πόθι*, *πόθεν*, *πόσε*, etc. If the nominal questions are indirect, then they are introduced by the interrogative pronouns, (§ 93, Rem. I.) compounded with a relative, e. g. *ὅστις*, *ὁποῖος*, *ὁπόσος*, *ὁπότερος*, *ὅπως*, *ὅπη*, *ὅπου*, *ὁπόθεν*, *ὁπόσε*, etc.

*Τίς ἦλθεν;*—*Τί ποιῇς;*—*Ποῦ ὄν σε ἔπος φύγεν ἕρκος ὀδόντων;*—*Πῶς λέγεις;*—*Πόσε φεύγετε;*—*Οὐκ οἶδα, ὅστις ἐστίν.*—*Οὐκ οἶδα, ὅπως τοῦτο τὸ πρᾶγμα ἐπραξεν.*

REMARK 1. Often, however, the indirect question takes the character of the direct, and then the direct interrogative pronouns are used instead of the indirect. Sometimes in clauses that immediately follow each other, the first clause takes the indirect interrogative, the last more seldom, the direct interrogative. *Οὐκ οἶδα, τίς ταῦτα ἐπραξεν.* X. C. 4. 6, 2. *εἰπέ μοι — ποῖόν τι νομίζεις εὐσεβείαν εἶναι;* yet there follows immediately, *ἔχεις οὖν εἰπεῖν, ὅ ποῖός τις ὁ εὐσεβής ἐστιν;* Comp. Rem. 2. Pl. Crit. 48, a. *οὐκ ἄρα ἡμῖν οὕτω φροντιστέον, τί ἐροῦσιν οἱ πολλοὶ ἡμᾶς, ἀλλ' ὅ τι ὁ ἐπαίων περὶ τῶν δικαίων καὶ ἀδίκων.* X. C. 4. 4, 13. *οὐ γὰρ αἰσθάνομαι σου, ὅ ποῖον νόμιμον, ἢ ποῖον δίκαιον λέγεις.*—In indirect questions, the simple relative is sometimes used, instead of the indirect interrogative, e. g. ὅς instead of ὅστις, οἷος instead of ὅποιος, etc.

REM. 2. The adverb *ποτέ* is sometimes appended to the interrogative, in order to express the desire of the inquirer for an answer, or to denote wonder, or emotion in general. X. C. 1. 1, 2. *ποῖω ποτ' ἐχρήσαντο τεκμηρίω;* 1. *πολλὰκις ἐθαύμασα, τίσι ποτὲ λόγοις Ἀθηναίους ἔπεισαν οἱ γραψάμενοι Σωκράτην, ὥς ἄξιός εἴη θανάτου τῇ πόλει.* R. L. 1, 1. *ἐθαύμασα, ὅτῳ ποτὲ τρόπῳ τοῦτ' ἐγένετο.*

REM. 3. The article is prefixed to the interrogative, when the one has mentioned an object or quality, in order to define it more exactly, while the other does not expect this more exact definition, but interrupts the discourse, and, by means of the article referring to that general definition, asks "what that means." Pl. Phaedr. 277, a. *Σωκρ. Νῦν δὴ ἐκεῖνα ἤδη, ὦ Φαῖδρε, δυνάμεθα κρίνειν, τούτων ὁμολογημένων.* Φ. *Τὰ ποῖα;* (in reference to the preceding ἐκεῖνα). 279, a. *Σωκρ. Νέος ἔτι, ὦ Φαῖδρε, Ἰσοκράτης· ὁ μέντοι μαντιέομαι καὶ αὐτοῦ, λέγειν ἐθέλω.* Φ. *Τὸ ποῖον δὴ;* So *Τὰ ποῖα ταῦτα λέγεις;* From this mode of expression, that is to be distinguished, in which a substantive with the article or a demonstrative, follows an interrogative without the article. In this case, the inquiry relates to the condition or state of an object already existing. Il. π, 440. *ποῖον τὸν μῦθον ἔειπες;* which the Eng. translates by means of two sentences, "What is that word, that thou hast spoken?" The word is already spoken, and the other asks, what it means. Her. 7, 48. *δαιμόνι ἀνδρῶν, κοῖα (= ποῖα) ταῦτα λέγεις εἶναι δύο μοι πολεμιώτατα, what is that of which thou speakest?* Pl. Gorg. 521, a. *ἐπὶ ποτέρῳ οὖν με παρακαλεῖς τὴν θειράπειμν τῆς πόλεως; (= ποτέρῳ ἐστὶν ἡ θειράπειμα, ἐφ' ἣν με παρακαλεῖς:).*

REM. 4. In order to bring out emphatically the object of a question, when there is an antithesis, or a transition in the discourse, the words which denote this object, often precede, in connection with *τί δέ*, and then the predicate of the proper interrogative clause is commonly placed with a second interrogative. Pl. Rp. 341, d. *τί δέ κυβερνήτης; ὁ ὀρθῶς κυβερνήτης γαντῶν ἄρχων ἐστίν, ἢ ναύτης;* Gorg. 502, a. *τί δέ ὁ πατήρ αὐτοῦ Μέλης; ἢ πρὸς τὸ βέλτιστον βλέπων ἐδόκει σοι κίθαρῳδεῖν;*

REM. 5. The expressions, *τί μαθὼν*, *τί παθὼν*, *cur*, always imply *censure*, and they differ in this, viz. that the first expresses *design*, the last, *contingency*, e. g. *Τί μαθὼν τοῦτο ἐποίησας; what has come into your mind to do this?* *Τί παθὼν τοῦτο ἐποίησας;* quid expertus hoc fecisti? *what happened to you, that you did this?* Ar. Nub. 339. *τί παθοῦσαί — θνηταῖς εἴξαισι γυναιξίν;* 1510. *τί γὰρ μαθόντι ἐς θεοὺς ὑβρίζετον;*



REM. 6. A rhetorical turn of the Greek language, which often recurs, consists in this, viz. that a subordinate clause, introduced by a conjunction, is suddenly changed into a direct interrogative clause, still in such a way that the earlier construction remains unaltered. In such a case, the Eng. changes the subordinate sentence into the principal, and the principal into the subordinate. X. C. 1. 4, 14. σὺ δὲ ἀμφοτέρων τῶν πλείστου ἄξιον τετυχηκὸς οὐκ οἶμι σοῦ θεοὺς ἐπιμελεῖσθαι, ἀλλ' ὅταν τί ποιήσωσι, νομίζεις αὐτοὺς σοῦ φροντίζειν; *but what must the gods do, to make you believe that they care for thee?* Dem. Phil. 1. 43, 10. πότε ἂν χυρὴ πράξετε; ἐπεὶ δ' ἂν τί γένηται; *but what must take place if ye shall do your duty?* Hence the elliptical expressions, ἵνα τί; ὥς τί; (sc. γένηται) *to what purpose, for what object?* ὅτι τί; (sc. γίγνεται), *on what ground?* So also in an adjective sentence, e. g. Pl. Phaedon. 105, b. εἰ γὰρ ἔροίό με, ὥς ἂν τί ἐν τῷ σώματι ἐγγένηται, θερμὸν ἔσται, οὐ τὴν ἀσφαλὴ σοι ἐρῶ ἀποκρισιν, *if you would ask in what condition of body he must be, so that he might be warm?* So also τί οὐ is inserted in the midst of clauses without change of construction (*nihil non*). Dem. Cor. 241, 47. ὑβριζομένων καὶ τί κακὸν οὐχὶ πωσχόντων πᾶσα ἡ οἰκουμένη μεστὴ γέγονε προδοτῶν.

REM. 7. The Greek may place two, or even more interrogatives, without *καὶ*, under one common predicate, e. g. *Πῶς τί ἄν ἀγωνιζοίμεθα; ὡς and what?* [Comp. Eng. "*what and what manner of time,*" *τίνα ἢ ποῖον καιρὸν*, 1 Pet. 1: 11.] Pl. Rp. 400, a. ποῖα δ' ὁ πόλοῦ βίου μιμήματα, οὐκ ἔχω λέγειν, *what imitations and of what life?* Dem. Cor. τίς τίνοσ ἀϊτός ἐστι; So also with the relative. Isocr. Archid. 124, 42. τίς οὐκ οἶδεν, ἐξ οἷων ξυμφορῶν εἰς ὅσῃν εἰδαιμονίαν κατέστησαν.

REM. 8. Both the relatives and interrogatives in Greek are very often connected with a participle. Thus a great brevity in expression is effected; the Eng. in this case changes the Part. together with the interrogative or relative belonging to it, into a principal sentence, and the finite verb into a subordinate sentence. X. C. 3. 7, 3. τὴν δὲ ἐμὴν δύναμιν, ἔφη ὁ Χαρμίδης, ἐν ποίῳ ἔργῳ κατὰ μαθὼν ταῦτά μου καταγινώσκεις; *by what work hast thou learned my ability, so that thou couldst pass such a sentence about me?* The Greek may also place an interrogative in an interrogative clause between the article and the participle belonging to it, and in this way blend the two questions into one. X. C. 2. 2, 1. καταμεμάθηκας ὅν τοὺς τί ποιοῦντας τὸ ὄνομα τοῦτο ἀποκαλοῦσι; instead of *καταμεμάθηκας, τίνας τὸ ὄνομα τοῦτο ἀποκαλοῦσιν, καὶ τί ποιοῦσιν οὗτοι, οἷς τὸ ὄνομα τοῦτο ἀποκαλοῦσιν;*

3. Predicative questions, i. e. those where the inquirer desires only an affirmation or denial to his inquiry, are expressed in English merely by placing the finite verb first and by the accentuation, e. g. *Art thou sick? Hast thou seen thy friend?* In Greek, also, the predicative question is indicated, in the first place, merely by the tone of the question and the position of the words, since the word on which the stress of the question lies, takes the first place in the sentence; still this mode of expression is not very common; it is used most frequently, when the question involves a certain degree of emotion.

Od. ε, 204. οὐτὼ δὴ οἰκόνδε φίλην ἐς πατρίδα γαῖαν ἀντίκα νῦν ἐθέλεις ἵεναι; This appears very often with negatives, e. g. Οὐκ ἐθέλεις ἵεναι;

4. In the second place (and this usage is far more common), the predicative question is introduced by certain interrogatives. In indirect questions, these interrogatives are translated by *whether*. When the predicative question consists of more than one member, in such a manner that one member is excluded by the other (*disjunction*), § 323, then one of the interrogatives stands in the first member, while *ἢ*, or (*an*), stands in the second and following members.

5. The interrogatives in the predicative questions are the following,

(a) *ἦ* implies an asseveration, § 316, 2, and hence is used when it is presupposed that the object of the question is actually present. X. Cy. 1. 4, 19. *ἦ οὔτοι, ἔφη, ὧ πάππε, πολέμοι εἰσιν, οὐ ἐφεισθήκασι τοῖς ἵπποις ἡρέμα; Πολέμοι μέντοι, ἔφη.* Pl. Rp. 341, e. *ἦ ὀρθῶς σοι δοκῶ, ἔφη, ἂν εἰπεῖν οὕτω λέγων, ἦ οὐ; Ὅρθῶς, ἔφη.* Very often in connection with other particles, e. g. *μήν*, § 316, 1, *δή*, *δή πού*, § 315, 1, 2, *δῆτα*, § 315, 3, *ἄρα*, *γάρ*, § 324, 2, 3, (a), *καί*, *πού*, § 316, 2, *πὺν ἄρα*. X. O. 4, 23. *τί λέγεις, φάναι, ὧ Κύρς; ἦ γὰρ σὺ ταῖς σαῖς χερσὶ τούτων τι ἐφύτευσας;* “Now hast thou *actually* planted?” *ἦ γὰρ;* *is it not true?* Pl. Hipp. Min. 363, c. *ἦ γὰρ, ὧ Ἰππία, εἰάν τι ἐρωτᾷ σε Σωκράτης, ἀποκρινεῖ;* *ἦ πού;* *surely indeed?* Pl. Lysid. 207, d. *ἦ πού, ἦν δ' ἐγώ, ὧ Λύσι, σφόδρα φιλεῖ σε ὁ πατήρ καὶ ἡ μήτηρ; Πάνυ γε, ἦ δ' ὅς.* Still, *ἦ πού* is used when the inquirer would express doubt whether the actual existence of a thing is to be admitted or questioned. Eur. Med. 695. *ἦ πού τειόλμη' ἔργον αἰσχιστον τόδε;* “has Jason *indeed* dared this thing.”

(b) *ἄρα* (only post-Homeric) originates from the illative *ἄρα*, *igitur*, § 324, 3, (a), and hence implies the idea of *consequence*, *effect*; by frequent use, however, the appropriate meaning, *igitur*, becomes weakened and obscured; hence the illative particles *ἄρα*, *οὐν*, are sometimes added in a question introduced by *ἄρα*. This last particle leaves it undecided, whether the inquirer expects an affirmative or negative answer. Hence if it is to be definitely indicated, that either an affirmative or a negative answer is expected, then in the first case, *ἄρ' οὐ* (*nonne*), is used; in the last case, *ἄρα μή* (*num, whether or not*); *μή* always expresses *solicitude*, *fear*. X. C. 3. 6, 4. *ἄρ' ὧ, ἔφη ὁ Σωκράτης, ὥςπερ, φίλου οἴκου εἰ ἀνῆξαι βούλοιο, πλουσιώτερον αὐτὸν ἐπιχειροῦνς ἂν ποιῆσαι;* *Πάνυ μὲν οὐν*, ἔφη. 10, 1. *ἄρα, ἔφη, ὧ Παρθίασι, γραφικὴ ἐστὶν ἡ εἰκασία τῶν ὀρωμένων;*—*Ἀληθῆ ἢ λέγεις,* ἔφη. 2. 6, 16. *ἄρ' οὐν οἰσθ' αἰνας, οἷ ἀνωφελεῖς ὄντες ὠφελίμους δύνανται*

φίλους ποιῆσθαι; *Μὰ Δί' οὐ δῆτ' ἔφη.* 3. 13, 3. ἄρ' οὖν, ἔφη, καὶ οἰκίται σου ἄχθονται πίνοντές τε αὐτὸ καὶ λυνόμενοι αὐτῷ; *Μὰ τὸν Δί', ἔφη, profecto non aegre ferunt.* 4. 2, 22. ἄρ' οὖν διὰ τὴν τοῦ χαλκεύειν ἀμαθίαν τοῦ ὀνόματος τούτου τυγχάνουσιν; *Οὐ δῆτα.* 1. 5, 4. ἄρ' αὖ γε οὐ χρὴ πάντα ἄνδρα, ἡγησάμενον τὴν ἐγκράτειαν ἀρετῆς εἶναι κρηπίδα, ταύτην πρῶτον ἐν τῇ ψυχῇ κατασκευάσασθαι; *nonne certe.* 2. 6, 34. ἄρ' αὖ μὴ διαβάλλεσθαι δόξεις ὑπὲρ ἐμοῦ; 4. 2, 10. τί δὲ δὴ βουλόμενος ἀγαθὸς γενέσθαι, ἔφη, ὦ Εὐθύδημε, συλλέγεις τὰ γράμματα;—*Ἄρ' αὖ μὴ ἰατρός;* ἔφη.—*Καὶ ὁ Εὐθύδημος· Μὰ Δί', ἔφη, οὐκ ἔγωγε.* O. 4, 4. ἄρ' αὖ μὴ αἰσχυρῶμεν τὸν Περσῶν βασιλεία μιμήσασθαι; A double question, Pl. Euthyphr. 9, e. ἄρ' αὖ τὸ ὅσιον, ὅτι ὅσιόν ἐστι, φιλεῖται ὑπὸ τῶν θεῶν, ἢ, ὅτι φιλεῖται, ὅσιόν ἐστι; *Is then that which is holy loved by the gods because it is holy, or is it holy because it is loved?*

(c) *Μῶν* (probably originating from *μή* and the confirmative *οὖν*, § 316, Rem.), corresponds entirely to the Latin *num*, *whether, is it so?* and hence always leads to the expectation of a negative answer. For the sake of perspicuity, the particles *οὖν* and *μή* are often added, e. g. *μῶν οὖν, μῶν μή.* But if the negative *οὐ* is added to *μῶν*, then the question is affirmative, (*nonne*). Pl. Lysid. 208, c. ἀλλ' ἄρχει τις σοῦ; *Ὅδε παιδαγωγός, ἔφη. Μῶν δοῦλος ὢν;* *but not a slave, is he?* Eur. Hec. 754. τί χρῆμα μαστείνουσα; *μῶν ἐλεύθερον αἰῶνα θύσθαι;* *ῥάδιον γάρ ἐστὶ σοι.* Hecuba answered, *Οὐ δῆτα· τοὺς κακοὺς δὲ τιμωρομένη αἰῶνα τὸν ξύμπαντα δουλεῦσαι θέλω.* Eur. Andr. 82. *μῶν οὖν δοκεῖς σοι φροντίσαι τιν' ἀγγέλων;* Pl. Phaedon. 84, c. τί, ἔφη, ὑμῖν τὰ λεχθέντα; *μῶν μὴ δοκεῖ ἐνδεῶς λέγεσθαι;*—*Ἐν οἷς τί χρῆν' ποιεῖν ἐμέ;* *μῶν οὐκ ἄπερ ἐποίουν;* *nonne, quod faciebam?*

(d) The same holds of *οὐ* and *μή* when used without *ἄρα*, as when used with it, see (b), i. e. *οὐ* is used in affirmative questions, *μή* in negative. *Οὐκ ἐθέλεις ἵεναι;* *non or nonne vis ire? do you not wish to go?* Pl. Prot. 309, a. *οὐ σὺ μέντοι Ὀμήρου ἐπαινέτης εἶ;* *are you not in fact an eulogist?* on μέντοι, see § 316, Rem. On *οὐκ οὖν* (*nonne igitur*) and *οὐκ οὖν* (*nonne certe*) in a question, see § 324, Rem. 7. X. C. 4. 2, 10. ἀλλὰ μὴ ἀρχιτέκτων βούλει γενέσθαι; *Οὐκ οὖν ἔγωγ', ἔφη. Ἀλλὰ μὴ γεωμέτρης ἐπιθυμῶς, ἔφη, γενέσθαι ἀγαθός;* *Οὐ δὲ γεωμέτρης, ἔφη κτλ.* 2, 12. *μὴ οὖν, ἔφη, ὁ Εὐθύδημος, οὐ δύνωμαι ἐγὼ τὰ τῆς δικαιοσύνης ἔργα ἐξηγήσασθαι;* *do you think that I am unable, etc.?* The negative *οὐ* belongs to the single word *δύνωμαι*. This interrogative *μή* is used very often in an indirect question, after expressions of *considering, asking, inquiring, of solicitude and fear*. It appropriately means, *whether not?* but in Eng. can be often translated by *that*. X. C. 4. 2, 39. *φοροῦν τίς, μὴ κράτιστον ἢ μοι σιγᾶν, I am anxious whether it is not best.* For more examples of *μή* and also for the construction, see § 318, Rem. 6.

(e) *Εἴτε* and *ἔπειτα*, and more emphatically *καὶ τε*, *καὶ περὶ τε*, introduce questions of astonishment, indignation and irony. They express antithesis or contrast, *and yet*, since they show that an unexpected conclusion has been drawn from a previous thought, § 312, Rem. 8. X. C. 1. 4, 11. εὖ ἴσθι, ἔφη, ὅτι, εἰ νομίζοιμι θεοὺς ἀνθρώπων τι φροντίζειν, οὐκ ἂν ἀμειλίην αὐτῶν. Σ. Ἐπειτ' οὐκ οἶε φροντίζειν; οὐ πρῶτον μὲν μόνον τῶν ζώων ἀνθρώπων ὀρθὸν ἀνίστησαν κτλ. Cy. 2. 2, 31. καὶ περὶ τε τοιοῦτον ὄντα οὐ φιλεῖς αὐτόν;

(f) *Πότερ*ον (*πότερ*α)—*ἦ* (Homer *ἦ*—*ἦ*) is used like the Latin *utrum*—*an*, in direct and indirect *double* questions. *Πότερον* is sometimes omitted in the first member. X. C. 2. 3, 6. καὶ ὁ Σωκράτης ἔφη· Πότερ α δέ, ὦ Χαιρέκρατες, οὐδενὶ ἀρέσαι δύναιται Χαιρέφων, — ἦ ἔστιν οἷς καὶ πάννυ ἀρέσκει; Cy. 3. 1, 12. τί δέ, ἦν χρήματα πολλά ἔχῃ, ἔῃς πλουτεῖν, ἦ πένητα ποιῆς; C. 1. 4, 6. ταῦτα οὕτω προνοητικῶς πεπραγμένα, ἀπορεῖς, πότερ α τύχης, ἦ γνώμης ἔργα ἐστίν;

(g) *Ἄλλο τι ἦ* (abbreviated from *ἄλλο τί ἐστι* or *γίγνεται*, ἦ) and *ἄλλο τι* has the same signification as *nonne*. X. An. 4. 7, 5. ἄλλο τι ἦ οὐδὲν κωλύει παρίεναι; *does anything hinder?* Pl. Hipparch. 226, e. ἄλλο τι οὐν οἷ γε φιλοκρεδεῖς φιλοῦσι τὸ κέρδος;

(h) *Ἴ*, like the Lat. *an*, is properly used only in the second member of the question; but often the first member is not expressed in form, but is contained in what precedes or may be easily supplied from it. *Ἴ* can then be translated by *perchance*. X. C. 2. 3, 14. πάντ' ἄρα σύ γε τὰ ἐν ἀνθρώποις φιλήτρα ἐπιστάμενος πύλαι ἀπεκρύπτου· ἦ ὀκνεῖς, ἔφη, ἄρξαι, μὴ αἰσχρὸς φανῆς, ἐὰν πρότερος τὸν ἀδελφὸν εὖ ποιῇς; (= ἦ ἄρα — ἀπεκρύπτου, ἦ ὀκνεῖς —;)

(i) *Εἰ* and *εἰάν* [with the Subj., comp. § 339, 2, II, (b)], *whether*, is used only in indirect questions, and, indeed, properly only in double questions, and denotes a wavering or doubting between two possibilities; but often only one member is expressed, while the other is present in the mind of the speaker. Hence *εἰ* and *εἰάν* are especially used after verbs of reflecting, deliberating, inquiring, asking, trying, knowing and saying. The connection must determine whether the interrogative sentence has an affirmative sense, (*whether* — *not*), or a negative one, (*whether*). X. An. 7. 3, 37. σκέψαι, εἰ ὁ Ἑλλήνων νόμος κάλλιον ἔχει, (*whether* — *not*). C. 1. 1, 8. οὔτε τῷ στρατηγῷ δῆλον, εἰ (*whether*) συμφέρει στρατηγεῖν· οὔτε τῷ πολιτικῷ δῆλον, εἰ (*whether*) συμφέρει τῆς πόλεως προστατεῖν· οὔτε τῷ καλὴν γήμαντι, ἢ εὐφραίνηται, δῆλον, εἰ (*whether* — *not*) διὰ ταύτην ἀνιάσεται, οὔτε τῷ δυνατοῖς ἐν τῇ πόλει κηδεστὰς λαβόντι δῆλον, εἰ (*whether* — *not*) διὰ τούτους στερήσεται τῆς πόλεως. C. 4. 4, 12. σκέψαι, εἰάν τὸδε σοὶ μᾶλλον ἀρεσκή. Pl. Apol. 18, a. δέομαι ἡμῶν τοῦτω τὸν νοῦν προσέχειν, εἰ δίκαια λέγω, ἢ μή.

REM. 9. Very frequently, especially in Homer, verbs which express any

*action*, are constructed with this deliberative *έάν* with the Subj. and *εί* with the Opt. (Epic *εί κε, αἴ κε*), in which case a verb like *σκοπεῖν, περιᾷσθαι*, is to be supplied by the mind. Il. v, 172. *γλανκίῳν δ' ἰθὺς φέρεται μένει, ἦν τινα πέφνη ἀνδρῶν.* Th. 1, 58. *Ποιδιαῖται δὲ πέμψαντες μὲν καὶ παρ' Ἀθηναίους πρέσβεις, εἴ πως πεῖσειαν.*

(k) *Εἴτε*—*εἴτε* are used in indirect questions like *εί*—*ἦ*, except that by *εἴτε*—*εἴτε* the indecision and hesitation of the speaker between two possibilities, are made more prominent. S. Ant. 38. *καὶ δεῖξις τάχα, εἴτ' εὐγενὴς πέφυκας, εἴτ' ἐσθλῶν κακῇ.* The poets also say *εἴτε*—*ἦ*, or *εί*—*εἴτε*, or they omit the first *εἴτε* altogether.

6. On the use of Modes in interrogative sentences, the following things are to be noted. The Ind. is used in direct and indirect questions; it is also used after *μή* in indirect questions, when the interrogator wishes to express his conviction, that that which is the object of his anxiety or fear actually exists or will exist. The Subj. and Opt. are used in deliberative questions, § 259, 1, (b), and 2; but the Opt. (after an Hist. tense), when the question is to be represented as proceeding from the *mind of another*, § 345, 4, and also when the question depends on a sentence expressing a wish, § 333, 5. The Opt. with *ἄν* and the Ind. of the historical tenses with *ἄν*, are used as in principal sentences, § 260, 2, (2) and (4).

*Τί λέγεις;—Εἰπέ, ὅτι λέγεις;* Th. 3, 53. *φοβούμεθα, μή ἀμφοτέρων ἡμαρτήκαμεν.* X. Cy. 3, 1, 27. *ὕρα, μή ἐκείνους αὖ δέησες σε σωφρονίζειν ἔτι μᾶλλον, ἢ ἡμᾶς νῦν ἐδέησεν.* *Τί εἶπόμεν;—Οὐκ οἶδα, ὅτι εἶπόμεν.* Od. ε, 473. *δεῖδω, μή θήρεσσιν ἔλωρ καὶ κύρμα γένωμαι, that I shall become.* X. C. 4, 2, 39. *φροντίζω, μή κρῆτιστον ἦ μοι σιγῆν, whether it is not best.* *Οὐκ εἶχον, ὅποι τραποίμην.* Ἄρά μοι ἐθελήσας ἄν εἰπέιν (sc. εἴ σε ἐρωτήην); X. An. 6, 1, 28. *ἐκείνο ἔννοῶ, μή λίαν ἄν ταχὺ σωφρονισθείην.* C. 4, 2, 30. *πρὸς σὲ ἀποβλέπω, εἴ μοι ἐθελήσας ἄν ἐξηγήσασθαι* (sc. εἰ βούλοιο). Ἄρά σε ἔπεισα ἄν (sc. εἴ σοι ταῦτα ἔλεξα); *persuasissemne tibi?* X. Apol. 28. *σὺ δέ, ὦ φίλτατε Ἀπολλόδωρε, μᾶλλον ἄν ἐβούλοιο με ὄρεῖν δικαίως, ἢ ἀδίκως ἀποθνήσκοντα; vellesne? Οὐκ οἶδ' εἴ σε ἔπεισα ἄν.*

REM. 10. On *μή* (*whether—not*) with the Opt. after a principal tense, see § 345, Rem. 2. On the Ind. of the principal tenses, and also on the Subj. after an historical tense, see § 345, 5. When the Subj. is followed by an Opt., then the latter, as in final sentences, § 330, 3, expresses the derived or remoter thought. Il. π, 650, sq. *φράζετο θυμῷ—μερμηρίζων, ἦ ἤδη καὶ κτενον.* *Ἐκτωρ χαλκῷ δ' ἡώσῃ ἀπὸ τ' ὤμων τεύχε' ἔλητα, ἦ ἔτι καὶ πληγόνεσσιν ὁ φέλλειεν πόνον αἰπύν.*

7. The answer made to questions by *yes*, is commonly expressed by repeating the interrogative word standing in the question. So also when the answer is made by *no*, except that here *οὐ* precedes the word repeated. *Yes* is also expressed by *ναί*, *νῆ τόν Δία*, *πάνυ*, *κάρτα*, *εὖ* and the like, *φημί*, *φήμ' εγώ*, *ἔγώ* without *φημί*, and *no* by *οὐ*, *οὐ φημί*, *οὐκ εγώ*. Commonly also strengthening adverbs are joined with the words which answer a question, as *γέ*, § 317, 2, e. g. *ἔγωγε, σὺκ ἔγωγε*; *γάρ*, § 324, 2, *τοί*, § 317, 3, *μέντοι*, § 316, Rem., *οὐν*, § 324, 3, (b), *μενοῦν*, § 316, Rem. The answer to nominal questions is made by naming the object respecting which the inquiry is made.

Eur. Hipp. 1395 sq. *ὁρᾷς με, δέσποιν', ὡς ἔχω, τὸν ἄθλιον*;—*Ὅρῳ*. Ib. 90 sq. *οἷσθ' οἷν, βροτοῖσιν ὅς καθέστηκεν νόμος*;—*Ὅνκ οἷδα*. X. C. 4. 6, 14. *φῆς σὺ ἀμείνω πολίτην εἶναι, ὃν σὺ ἐπαινεῖς, ἣ ὃν ἐγώ*!—*Φημί γάρ οὐν*.

§ 345. II. OBLIQUE OR INDIRECT DISCOURSE. (705—709.)

1. The words or thoughts of a person,—whether he be a second or third person or the speaker himself,—may either be given again unaltered, in the same form as they were stated by us or another person; then the discourse or thought quoted, seems to be independent of the representation of the narrator, and is called *direct* (*oratio recta*), e. g. *I thought*, PEACE HAS BEEN CONCLUDED; *the messenger announced*, PEACE HAS BEEN CONCLUDED;

2. Or the words may refer to the representation of the narrator and thus be made to depend upon a verb of perception or communication (*verbum sentiendi* or *declarandi*), standing in the principal sentence. This is called *indirect* discourse (*oratio obliqua*), e. g. *We believed*, THAT PEACE WAS CONCLUDED. *The messenger announced*, THAT PEACE WAS CONCLUDED.

3. The principal sentences of direct discourse, to which also belong the sentences introduced by the coördinate conjunctions, e. g. *καί*, *δέ*, *γάρ*, *οὐν*, *καίτοι*, etc., in oblique discourse, when they contain a simple affirmation, and denote something which happens, has happened, or will happen, are expressed, (a) either by the Acc. with the Inf., § 307, 6, or by *ὅτι* and *ὡς* with

the finite verb, § 329, or also by the participial construction, § 310, 4, (a), e. g. Ἐπήγγειλε τοὺς πολέμιους ἀποφυγεῖν — ὅτι οἱ πολέμοι ἀποφύγοιεν — τοὺς πολέμιους ἀποφυγόντας; when they express a command, admonition, wish or desire, (b) by the Inf., § 306, e. g. Ἐλεξε τοῖς στρατιώταις ἐπιθέσθαι τοῖς πολέμοις (Or. recta, ἐπίθεσθε).

REMARK 1. Intermediate clauses of the *oratio obliqua*, and particularly such as are connected with the preceding by γάρ, although they are grammatically principal clauses, frequently stand in oblique discourse in the Opt. without any conjunction to introduce them; commonly a sentence expressed by ὅτι or ὥς with the Opt. or by the Inf. precedes. X. An. 7. 3, 13. ἔλεγον πολλοὶ κατὰ ταῦτά, ὅτι παντός ἄξια λέγοι Σεύθης· χειμῶν γάρ εἴη, καὶ οὔτε οἰκαδὲ ἀποπλεῖν τῷ βουλομένῳ δυνατόν εἴη, κ. τ. λ. H. 3. 2, 23. ἀποκριναμένων δὲ τῶν Ἡλείων, ὅτι οὐ ποιήσειαν ταῦτα· ἐπιληΐδας γάρ ἔχοιεν τὰς πόλεις· φρουρὰν ἔφηναν οἱ ἔφοροι.

4. The subordinate clauses of direct discourse, undergo no change in indirect discourse, except that, after an historical tense in the principal clause, they take the Opt. in the place of the Ind. and Subj., when the indirect discourse is to be represented as such, i. e. when the statement contained in the subordinate clause, is to be viewed as the opinion or sentiment of the person spoken of.

Thus, e. g. ἐὰν τοῦτο λέγῃς, ἀμαρτήσῃ becomes ἔλεξέ σε, εἰ τοῦτο λέγοις, ἀμαρτήσῃσθαι. Her. 3, 75. τελευτῶν ἔλεγε, ὅσα ἀγαθὰ Κύρος Πέρσας πεποιήκοι, fecisset. X. Ag. 1, 10. Τισσαφέρνῃς μὲν ὤμοσεν Ἀγσιτιάδι, εἰ σπείσαιτο, ἕως ἔλθοιεν, οὓς πέμψειε πρὸς βασιλέα ἀγγέλους, διαπράξεσθαι αὐτῷ ἀφεθῆναι αὐτονόμους τὰς ἐν τῇ Ἀσίᾳ πόλεις Ἑλληνίδας.

REM. 2. The reason why the Greek avoids the Subj. in indirect discourse after a principal tense, is that it always uses its Subj. only with reference to the Future. But the use of the Opt. after a principal tense is inappropriate, because this, as being the Subj. of the historical tenses, always accompanies the historical tenses. There are, however, a few single examples, in which the Opt. follows a principal tense. But then a thought is quoted as the sentiment of another, who, at the moment of quotation is to be represented as one no longer present. Her. 7, 103. ὅρα, μὴ μάτην κόμπος ὁ λόγος ὁ εἰρημῆνος εἴη, whether the statement made was not idle boasting. X. Cy. 2. 4, 17. ἂν τις ἐκεῖσε ἐξαγγείλῃ δὴ, ὥς ἐγὼ βουλομένη μεγάλην θήραν ποιῆσαι, if any one announces there, that I INTENDED. C. 1. 2, 34. εἰ μὲν γὰρ (τὴν τῶν λόγων τέχνην) σὺν τοῖς ὀρθῶς (λεγόμενοις εἶναι νομίζοντες ἀπέχεσθαι κελεύετε), δηλονότι ἀφεκτέον εἴη τοῦ ὀρθῶς λέγειν, if you mean that philosophy is not to be used in reasoning right, it is evident that it WAS YOUR VIEW, that we must abstain from reasoning right. Hence if the Greek, after a principal tense, wishes to represent a statement as one conceived in the mind of another person, it must use the Acc. with the Inf. instead of ὅτι with the Subj.

Thus, e. g. the English phrase, *He says that we are immortal*, is not to be expressed in Greek by λέγει, ὅτι ἡμεῖς ἀθάνατοι ὤμεν, or ὅτι ἡ. ἀθ. εἴμεν, but by λέγει ἡμᾶς ἀθανάτους εἶναι.

REM. 3. The oblique discourse is sometimes used in the subordinate clauses of direct discourse, when the speaker wishes to bring forward an expression or thought, not in his own person, but as conceived in the mind of another. Her. 7, 2. ἐστασίαζον (οἱ παῖδες), ὁ μὲν Ἀρταβάζανης, κατότι πρεσβυτάτος τε εἶη παντός τοῦ γόνου, καὶ ὅτι νομιζόμενα εἶη πρὸς πάντων ἀνθρώπων, τὸν πρεσβύτατον τὴν ἀρχὴν ἔχειν· Ξέρξης δέ, ὡς Ἀτόσσης τε παῖς εἶη καὶ ὅτι Κύρος εἶη ὁ κτησάμενος τοῖσι Πέρσῃσι τὴν ἐλευθερίην.

REM. 4. When the Opt. of oblique discourse is used instead of the Subj. of direct discourse, all the conjunctions may be connected with ἄν. Th. 8, 54. καὶ ἐψηφίσαντο πλεύσαντα τὸν Πείσανδρον καὶ δέκα ἄνδρας μετ' αὐτοῦ πᾶσσειν, ὅπῃ ἂν αὐτοῖς δοκoίη ἄριστον εἶναι. X. H. 2. 4, 18. ὁ μάλιστα παρήγγειλεν αὐτοῖς, μὴ πρότερον ἐπιτίθισθαι, πρὶν ἂν τῶν σφετέρων ἢ πέσοι τις, ἢ τρωθείη. 5. 4, 47. ἐκέλευε προκαταλαβεῖν τὸ ἄκρον καὶ φυλάττειν, ἕως ἂν αὐτὸς ἔλθοι.

5. Very often, however, in Greek the oblique discourse takes the form of the direct, since even after an historical tense in the principal clause, the predicate of the subordinate clause is expressed by the Ind. of the principal tenses and by the Subj., as in direct discourse. The actions and representations belonging to the past, are transferred to the present time of the speaker, § 327, Rem. 2.

X. Cy. 2. 2, 1. αἰ μὲν οὖν ἐπεμέλετο ὁ Κύρος, ὁπότε συσκηνοῖεν, ὅπως εὐχαριστότατοι λόγοι ἐμβληθήσονται. Comp. § 327, Rem. 2. H. 2. 3, 2. ἔδοξε τῷ δήμῳ τριάκοντα ἐλέσθαι, οἷ τοὺς πατέρας νόμους ξυγγράψουσι, καθ' οὓς πολιτεύουσιν. Her. 1, 163. ἐκέλευε τῆς ἑαυτοῦ χώρας οἰκεῖν, ὅκου βούλονται. Th. 2, 4. οἱ Πλαταιῆς ἐβουλεύοντο, εἴτε κατακαύσουσιν, ὥσπερ ἔχουσιν, ἐμπρήσαντες τὸ οἶκημα, εἴτε τι ἄλλο χρήσονται. 1, 107. ἔδοξε δ' αὐτοῖς σκέψασθαι, ὅτῳ τρόπῳ ἀσφαλίστατα διαπορεύονται. Her. 1, 29. ὁρκίοισι μεγάλοισι κατελήχοντο Ἀθηναῖοι, δέκα ἔτεα χρήσεσθαι νόμοισι, τοὺς ἂν σφι Σύλων θῇται. X. Cy. 4. 5, 36. τοὺς ἱππίας ἐκέλευσε φυλάττειν τοὺς ἀγαγόντας, ἕως ἂν τις σημάνῃ. H. 2. 1, 24. Λύσανδρος δὲ τὰς ταχίστας τῶν νεῶν ἐκέλευσε ἐπεσθαι τοῖς Ἀθηναίοις· περὶ δ' ἂν δὲ ἐκβῶσι, κατιδόντας ὅτι ποιοῦσιν, ἀποπλεῖν.

REM. 5. But the Ind. is also used in the subordinate clauses of oblique discourse, when the narrator introduces his own remarks and explanations into the statement or thought of another, or when the thoughts in the subordinate clause do indeed belong to the statement or idea of another, but are to be exhibited as definite facts or as general truths, or when the thoughts of the other are to be represented at the same time as those of the narrator. In oblique discourse, the Ind. and Subj. are often interchanged with



the Opt. Then the certainty, reality and fact expressed by the two former, are contrasted with the uncertainty, possibility and mere conception denoted by the latter. X. An. 2, 3, 6. ἔλεγον δὲ, ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἡκοιεν ἡγεμόνας ἔχοντες, οἱ αὐτοῖς, ἐὰν αἱ σπονδαὶ γένωνται, ἄξουσιν, ἔνθεν ἔξουσιν τὰ ἐπιτήδεια. 3, 5, 13. ὅμοιοι ἦσαν θανμάζοντες, ὅποι ποτὲ τρεψονται οἱ Ἕλληες, καὶ τί ἐν νῶ ἔχοιεν.

6. The Greek can also use the Acc. with the Inf. instead of the finite verb, in every kind of subordinate clauses.

Her. 6, 117. ἄνδρα οἱ δοκέειν ὑπλήτην ἀντιστήναι μέγαν, τοῦ (instead of οὗ) τὸ γένειον τὴν ὑσπίδα πᾶσαν σκιάζειν. 6, 84. Σκίθας γὰρ (sc. φασί) τοὺς νομάδας, ἐπεὶ τε σφι Λαρεῖον ἐς βαλεῖν ἐς τὴν χώραν, μετὰ ταῦτα μμνονέναι μιν τίσασθαι, postquam invasisset. Th. 4, 98. οἱ Ἀθηναῖοι ἔφασαν, εἰ μὲν ἐπιπλέον δυνήθηεναι τῆς ἐκείνων κρατῆσαι, τοῦτ' ἂν ἔχειν, si ampliore illorum agri partem in suam potestatem redigere possent se eam retenturos. See Larger Grammar, Part II, § 849.

REM. 6. The spirited mode of representation among the Greeks, and the desire to make past events appear as present, often changes the indirect discourse into direct, or the direct into the indirect. In the first case, there is often a change of person, comp. § 329, Rem. 3. X. Cy. 1, 4, 28. ἐνταῦθα δὴ τὸν Κῆρον γελῶσαι τε ἐκ τῶν πρόσθεν θαυμάσιων καὶ εἰπεῖν αὐτῷ ἀπὸντα θαυμάσιον, οὐ παρέσται αὐτοῖς ὀλίγον χρόνον· ὥστε ὁρᾶν σοι ἐξέσται, καὶ ἂν βούλη, ἀσκαρδαμνκτε. On the contrary, An. 7, 1, 39. ἐλθὼν δὲ Κλέανδρος· Μῦλα μύλις, ἔφη, διαπραξάμενος ἤκω· λέγειν γὰρ Ἀναξίβιον, ὅτι οὐκ ἐπιτήδεια εἶη, κ. τ. λ.

### III. SPECIAL PECULIARITIES IN THE CONSTRUCTION OF WORDS AND SENTENCES.

#### § 346. *Ellipsis. Brachylogy (Zeugma). Contraction. Pleonasm.* (710.)

1. Ellipsis is the omission of a sentence or a part of a sentence which is logically subordinate, and hence of less importance, but viewed grammatically, must necessarily be supplied in order to express an idea or thought. The idea of the omitted word can only be of a very general and indefinite nature, and is frequently contained in the idea of the qualifying word, as, e. g. οἱ θνητοί (sc. ἄνθρωποι), ἡ αὔριον (sc. ἡμέρα), or is evident from the context or frequent usage, as e. g. in εἰς διδασκάλου ἵέναι. In like manner, the omitted sentence must express a general idea, and hence one which may be readily supplied. The single sentences of Ellipsis have been noticed in the course of the Grammar. See Index under *Ellipsis*.

2. Ellipsis is to be distinguished from brevity of expression or Brachylogy. In Ellipsis there is an *actual* omission of an element, grammatically necessary to express an idea or thought; but in Brachylogy, there is not a real but only apparent omission of such an element, since it is contained or involved in some way in the sentence or in a member of it. The simplest instances of brevity of expression have been treated, § 319, Rem. 1. The following additional instances may here be mentioned.

(a) One form of a verb must often be borrowed from another. Th. 2, 11. (ἀξιοῦσι) τὴν τῶν πέλας δὴ οὖν ἢ τὴν ἑαυτῶν ὁρᾶν sc. *δηρουμένην*.

(b) In antitheses, one member must often be completed from the other. Dem. Ol. 3, 30, 17. ἐπράξαμεν ἡμεῖς (sc. πρὸς ἐκείνους) καὶ ἐκεῖνοι πρὸς ἡμᾶς εἰρήνην.

(c) From a negative word, an affirmative one must often be borrowed; this takes place most frequently, when an antithetic clause is introduced by an adversative conjunction. Her. 7, 104. ὁ νόμος ἀνώγει τωὐτὸ ἀεὶ, οὐκ ἔων φεύγειν οὐδὲν πληθὺς ἀνθρώπων ἐκ μάχης ἀλλὰ (sc. ἀνώγων) μένοντας ἐν τῇ τάξει ἐπικρατεῖν, ἢ ἀπόλλυσθαι. Pl. Apol. 36, b. ἀμελήσας, ὧν οἱ πολλοί (sc. ἐπιμελοῖνται.) So from οὐδεὶς the idea of εἷς or ἕκαστος is to be borrowed, as in the following sentence from οὐδ' εἷς the subject of the first clause, εἷς or ἕκαστος is to be borrowed as the subject of the second clause. Pl. Symp. 192, e. ταῦτα ἀκούσας οὐδ' ἄν εἷς ἐξαργηθεῖη, ἀλλ' ἄτεχνῶς οἴοιτ' ἄν ἀκηκοέναι κ. τ. λ.

(d) From a following verb with a *specific* meaning, a verb with a *general* meaning must be borrowed, e. g. Ποιεῖν, ἐργάζεσθαι, γίγνεσθαι, εἶναι, συμβαίνειν; This is the case in the expressions, τί ἄλλο ἢ, — οὐδὲν ἄλλο ἢ — ἄλλο τι ἢ, instead of τί ἄλλο ποιεῖ or ἔστιν or the like, ἢ οὔτι. Th. 3, 39. τί ἄλλο οὗτοι, ἢ ἐπεβούλευσαν; 4, 14. οἱ Λακεδαιμόνιοι ἄλλο οὐδὲν ἢ ἐκ γῆς ἐνανυμάχουν.

3. An important figure of Brachylogy is the so called Zeugma, i. e. where a verb, which in sense belongs only to one subject or object, is connected with several subjects or objects. The verb, however, must always be of such a nature as to express an idea which may be taken in a wider or more limited sense.

Pl. γ, 326. ἤχι ἐκαστῶ ἵπποι ἀερίποδες καὶ ποίκιλα τεύχε' ἔκειτο (to lie, as well as generally to be in a place, to be in store). Her. 4, 106. ἐσθῆτα δὲ φορέουσι τῇ Σκυθικῇ ὁμοίην, γλῶσσαν δὲ ἰδίην. A compound verb is often used in a pregnant sense, since along with the signification of the compound, the signification of the simple is at the same time to be includ-

ed. Th. 1, 44. οἱ Ἀθηναῖοι μετέγνωσαν Κερκυραίοις ξυμμαχίαν μὴ ποιήσασθαι (instead of μετέγνωσαν καὶ ἔγνωσαν).

4. The contraction in coördinate sentences has already been spoken of, § 319, Rem. 1; this is more seldom in subordinate sentences, though frequent with those introduced by ὅςπερ, ὥςπερ.

Eur. Med. 1153. φίλους νομίζουσ' οὕςπερ ἄν πόσις σέθεν (sc. νομίζη). Pl. L. 710, d. πάντα σχεδὸν ἀπείργασται τῷ θεῷ ἅπερ (sc. ἀπεργάζεται) ὅταν βουληθῇ διαφερόντως εὐπράξαι τινα πόλιν. So also εἰ or εἴπερ τις or ἄλλος τις or εἴπερ που, εἴπερ ποτέ, etc. Her. 9, 27. ἡμῖν ἔστι πολλά τε καὶ εὖ ἔχοντα, εἰ τέοισι καὶ ἄλλοισι Ἑλλήνων.

5. Pleonasm is the opposite of the figures just named. It is the use of a word, which, in a grammatical point of view, is superfluous, since the idea conveyed by it has been already expressed in what precedes, either by the same or by another word. The desire of perspicuity or emphasis is commonly the cause of Pleonasm.

X. Cy. 1. 4, 19. οἷ, ἣν ἐκ' ἐκείνους ἡμεῖς ἐλαύνωμεν, ὑποτεμοῦνται ἡμᾶς ἐκεῖνοι. 3, 15. περιάσσομαι τῷ πάμπῳ ἀγαθῶν ἱππέων κρατίστος ὢν ἱππεὺς συμμαχεῖν αὐτῷ.

REMARK. The grammatical Pleonasm is to be distinguished from the rhetorical, which consists in the use of two or even more words of a similar signification to strengthen an idea or make it more palpable, e. g. εὐθὺς παρὰχρῆμα, πάλιν αὐθις, ἀεὶ συνεχῶς, εἰπον λέγων and the like. See Larger Grammar, Part II. § 858.

#### § 347. *Contraction and Blending of Sentences.* *Anacoluthon.* (711—713.)

1. In the contraction of a compound sentence, sometimes the verb which is common to the principal and subordinate clause, is placed in the subordinate clause and is made to agree with the subject of that clause; in this way the two clauses are much more closely united, than in the common mode of contraction.

X. Cy. 4. 1, 3. αὐτὸς οἶδα, ὅλος ἦν· τὰ μὲν γὰρ ἄλλα (scil. ἐποίει) ὅσαπερ, οἶμαι, καὶ πάντες ἡμεῖς ἐποιεῖτε.

2. When in addition to the finite verb, there is also a participle in a sentence, the parts of the sentence are frequently blended with each other, by making the substantive which should be governed by the participle, depend upon the finite verb. Comp. Larger Grammar, Part II. § 556, b. p. 609—611.

X. Cy. 7. 1, 40. οὗτοι δὲ ἐπειδὴ ἠποροῦντο, κύκλῳ πάντοθεν ποιησάμενοι, ὥστε ὀρᾶσθαι τὰ ὄπλα, ὑπὸ ταῖς ἀσπίσιν ἐκάθηντο (instead of κύκλον ποιησάμενοι ἐκάθηντο). 1. 6, 33. ὅπως σὺν τοιοῦτῳ ἔθει ἐθίσθεντες πρῶτεροι πολῖται γένοιτο. 2. 3, 17. τοῖς δ' ἐτέροις εἶπεν, ὅτι βάλ्लειν δεήσοι ὑναίρουμένους ταῖς βώλοισι.

3. A very common mode of blending the principal with the subordinate clause, in the manner of attraction, and one which belongs to almost all kinds of subordinate clauses, consists in transferring the subject of the subordinate into the principal clause and making it the object of the latter. Comp. *nosti Marcellum, quam tardus sit*, instead of *quam tardus sit Marcellus*.

Her. 3, 68. οὗτος πρῶτος ὑπόπτευσεν τὸν Μάγον, ὡς οὐκ εἴη ὁ Κίρουν Σμέρδις. 80. εἶδετε τὴν Καμβύσῃ ὕβριν, ἐπ' ὅσον ἐπεξῆλθε. 6, 48. ἀπεπειρῶτο τῶν Ἑλλήνων, ὅτι ἐν νῶ ἔχουσιν. Th. 1, 72. τὴν σφετέραν πόλιν ἐβούλοντο σημαίνειν, ὅση εἴη δύναμις. X. Cy. 5. 3, 40. οἱ ἄρχοντες αὐτῶν ἐπιμελείσθων, ὅπως συσκευασμένοι ὦσι πάντα. In the same way also, when the subordinate clause forms the object of a substantive in the principal clause, the subject of the subordinate clause is frequently transferred to the principal clause, and is put in the Gen., as the object of that substantive. Th. 1, 61. ἦλθε δὲ καὶ τοῖς Ἀθηναίοις εὐθύς ἡ ἀγγελία τῶν πόλεων, ὅτι ἀφιστάσι. 97. ἄμα δὲ καὶ τῆς ἀρχῆς ἀπόδειξιν ἔχει τῆς τῶν Ἀθηναίων, ἐν οἷῳ τρόπῳ κατέστη. So also a substantive on which an Inf. depends is often attracted by the verb or substantive which governs the Inf. Th. 3, 6. τῆς θαλάσσης εἶργον μὴ χρῆσθαι τοὺς Μιτυληναίους. 5, 15. ἐπιθυμία τῶν ἀνδρῶν τῶν ἐκ τῆς νήσου κομίσασθαι. Pl. Criton. 52, b. οὐδ' ἐπιθυμία σε ἄλλης πόλεως, οὐδ' ἄλλων νόμων ἔλαβεν—εἰδέναι.

4. The principal clause is frequently blended with the subordinate clause, by making the former, as a substantive sentence introduced by ὅτε or ὥς, or still more frequently, as a substantive sentence expressed by the Acc. with the Inf., dependent on the subordinate clause.

X. An. 6. 4. 18. ὥς γὰρ ἐγὼ ἤκουσά τιος, ὅτι Κλέανδρος ἐκ Βυζαντίου ἀρμοστής μέλλει ἦξειν (instead of ὥς ἤκουσα, Κλ. μέλλει ἦξειν). Her. 1, 65. ὥς δ' αὐτοὶ Λακεδαιμόνιοι λέγουσι Λυκοῦργον ἐπιτροπέυσαντα ἐκ Κρήτης ἀγαγέσθαι ταῦτα. 3, 14. ὥς δὲ λέγεται ὑπ' Αἰγυπτίων, δακρύειν μὲν Κροῖσον. 4, 5. ὥς δὲ Σκύθαι λέγουσι, νεώτατον ὑπάντων ἐθνίων εἶναι τὸ σφέτερον.

5. Anacoluthon (from  $\alpha$  privative and  $\alpha\kappa\acute{o}\lambda\omicron\nu\theta\omicron\varsigma$ , -*on*, *following*) is a figure used to denote a change in the construction. It takes place when the construction with which the sentence begins, is not continued through it, but is changed into another, which grammatically does not correspond with the former, but logically, i. e. in relation to the signification and meaning, is like or similar to it. The cause of Anacoluthon may be attributed to the vivacity of representation among the Greeks, or to their desire of perspicuity, brevity, strength or concinnity (propriety or keeping) of discourse. There are two kinds of Anacoluthon, (a) *grammatical*, (b) *rhetorical*. There are also instances where it evidently originates from carelessness and inattention. The grammatical Anacoluthon, which is, for the most part, caused by attraction, has been treated in several places in the course of the grammar. Only two instances of the rhetorical Anacoluthon, need now be mentioned,

(a) A very natural and frequent instance of Anacoluthon is, where the idea, which occasioned the whole sentence, is placed as the logical subject in the Nom. at the beginning of the sentence, but after the interruption of the sentence by an intermediate clause, is made the grammatical object of the verb of the sentence. X. Hier. 4, 6. *ὥςπερ οἱ ἀθληταὶ οὐχ, ὅταν ιδιωτῶν γίνονται κρείττονες, τοῦτο αὐτοὺς εὐφραίνει, ἀλλὰ ὅταν τῶν ἀνταγωνιστῶν ἥτιους, τοῦτ' αὐτοὺς ἀνιᾷ* (instead of *τούτῳ εὐφραίνονται* — *ἀνιῶνται*).

(b) In order to make the contrasted ideas in a sentence prominent or emphatic, they are often placed in the same form at the beginning of their respective sentences, although the natural construction of each would necessarily be different. Pl. Phaedr. 233, b. *τοιαῦτα γὰρ ὁ ἔρως ἐπιδεικνύται· δυστυχοῦντας μὲν, ἃ μὴ λύπην τοῖς ἄλλοις παρέχει, ἀνιὰρὰ ποιεῖ νομίζειν, εὐτυχοῦντας δὲ καὶ τὰ μὴ ἡδονῆς ἄξια παρ' ἐκείνων ἐπαίνου ἀναγκάζει τυγχάνειν*, (instead of *παρ' εὐτυχοῦντων δὲ καὶ τὰ μὴ ἡδονῆς ἄξια ἐπαίνου ἀναγκάζει τυγχάνειν*, or *εὐτυχοῦντας δὲ καὶ τὰ μὴ ἡδ. ἄξ. ἐπαινεῖν ἀναγκάζει*).

#### SECTION X.

##### § 348. Position of Words and Sentences. (714.)

1. The intimate relation between the members of a sentence and between one sentence and another, and the connection of

these so as to form one thought or idea, are expressed as has been seen, partly by inflection, or by *formal* words, § 38, 4, which supply the place of inflection, partly by the accent and position of the members of a sentence and of the sentences themselves. As the accent can be made prominent only in living discourse, and commonly agrees with the position, only the position needs to be treated. There are two kinds of position, the usual and inverted.

2. First the usual position. Here the subject takes the first place, and the predicate the second; the object stands before the predicate, but the attributive follows its substantive.

*Κῦρος, ὁ βασιλεὺς, καλῶς ἀπέθανεν. Κύριοι πάνυ προθύμως αὐτῷ συνεστράτευσαν. Παῖς μέγας—ἀνὴρ ἀγαθός—ὁ παῖς ὁ μέγας—ὁ ἀνὴρ ὁ ἀγαθός—ὁ παῖς ὁ τοῦ Κύρου—ὁ πόλεμος ὁ πρὸς τοὺς Πέρσας.* But the Inf. or the Acc. with the Inf. and the Part. follow the governing word. See the examples under §§ 306, 307, 310.

3. The rule for the position of several objectives or qualifying circumstances referring to one verb, is generally this, that the most important objective stands immediately before the predicate, but the rest follow each other in the order in which they were joined to the first objective, the object last added always standing before one already existing.

*Οἱ Ἕλληνες τοὺς Πέρσας ἐνίκησαν. Οἱ Ἕ. ἐν Μαραθῶνι τοὺς Π. ἐνίκησαν. Οἱ Ἕλληνες ταύτῃ τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Πέρσας ἐνίκησαν.* In this way, the adverb of place and time commonly precedes the causal object, (τότε or ταύτῃ τῇ ἡμέρᾳ τοὺς Π. ἐνίκησαν), the object denoting a person precedes that denoting a thing, so the Dat. the Acc. (τὸν παῖδα τὴν γραμματικὴν διδάσκω—τῷ παιδί τὸ βιβλίον δίδωμι), the adverb of time the adverb of place (τότε or ταύτῃ τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Π. ἐνίκησαν). The adverb of manner, even when another word is the principal objective, usually stands immediately before the predicate, e. g. οἱ Ἕλληνες ταύτῃ τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Πέρσας καλῶς ἐνίκησαν.

**REMARK 1.** The positions of single words, e. g. pronouns, prepositions, etc., have been already considered in treating the several parts of speech. See Index under Position.

4. The position of subordinate clauses corresponds with the position of the words (substantive, adjective, adverb) whose place they take in the sentence, i. e. the adjective sentence, for

example occupies the place which the adjective would take; and so of the others.

Pl. Phaedon. 59, e. ὁ θνητὸς, ὃς περ εἰώθει ὑπακούειν, εἶπε περιμένειν. X. Cy. 3, 2, 3. ὁ δὲ Κύρος, ἐν ᾧ συνελέγοντο, ἐθύετο· ἐπεὶ δὲ καλὰ ἦν τὰ ἱερὰ αὐτῷ, συνεκάλεσε τοὺς τε τῶν Περσῶν ἡγεμόνας καὶ τοὺς τῶν Μήδων. Ἐπεὶ δὲ ὁμοῦ ἦσαν, ἔλεξε τοιαῦτα. Yet the substantive sentences, even when they express the grammatical subject, stand after the governing (principal) verb. Ibid. 1, 4, 7. οἱ δ' ἔλεγον, ὅτι ἄρκτοι πολλοὺς ἤδη πλησιάσαντας διέφθειραν.

5. The position is said to be *inverted*, when the word made emphatic by the position is not the word denoting the principal idea, but the word denoting the idea subordinate to that. Here the predicate is placed before the subject, the attributive before the substantive to be defined, but the objective, particularly the adverb, is placed after the predicate.

Ἄγαθός ὁ ἀνὴρ. Τὸ τῆς ἀρετῆς κάλλος, or stronger τῆς ἀρετῆς τὸ κάλλος. Ὁ βασιλεὺς Κύρος. Ὁ πρὸς τοὺς Πέρσας πόλεμος. Ἐμαχέσαντο καλῶς. Th. 2, 64. φέρειν τε χρή τὰ τε δαιμόνια ἀναγκάως, τὰ τε ἀπὸ τῶν πολέμων ἀνδρείως.

6. When the subject is to be specially distinguished, it is placed at the end of the sentence; and when in the same sentence two words are to be made emphatic by their position, one is placed at the beginning, the other at the end of the sentence, e. g. πασῶν ἀρετῶν ἡγεμών ἐστὶν ἡ εὐσέβεια. Generally both the first and last place in a sentence is considered emphatic, when words stand there, which, according to the usual arrangement, would have a different position.

7. Inversion is still more frequently used in subordinate sentences, than in the case of the words, whose place they take, since it is often necessary for the sake of perspicuity. Substantive sentences with ὅτι, ὥς, *that*, and final substantive sentences, are placed before the governing verb, when the ideas they express are to be brought, as it were, more before the eye.

Ὅτι μίγας ἐκ μικροῦ ὁ Φίλιππος ᾗξῃται, παραλείψω. Ἵνα σαφέστερον δηλωθῇ, πᾶσα ἡ Περσῶν πολιτεία, μικρὸν ἐπ'ἀνέμι. The inversion of adjective sentences (ὃν εἶδες ἄνδρα, οὗτός ἐστιν) has been already treated, § 332, 8. Inversion is not used in adverbial sentences of time and condition, since these, according to the common position, usually precede the principal sentence.

8. If in a subordinate clause, a word is to be distinguished above the others, it is sometimes placed before the connective word which introduces the clause, e. g. *τοιαῦτ' ἐστὶ καὶ τᾶλλα, περὶ ἐμοῦ ἃ οἱ πολλοὶ λέγουσιν.*

9. A means of rendering a word specially emphatic by position, is the *separation* (Hyperbaton) of two words connected together, by introducing one or more less important words between them. By this separation, only one of the two words is commonly made emphatic, though often even both, at the same time, when both stand in an emphatic part of the sentence.

Dem. Phil. 3, 110. *πολλῶν, ὧ ἄνδρες Ἀθηναῖοι, λόγων γιγνομένων.* X. S. 1, 4. *οἶμαι οὖν πολὺ ἂν τὴν κατασκευὴν μοι λαμπροτέραν φανῆναι* (instead of *πολὺ λαμπρ.*) This separation (Hyperbaton) very often takes place in the *sentence* also. This consists in placing the principal clause, as the one less important, within the subordinate clause, and thereby, in a logical point of view, making it secondary to the subordinate clause. Pl. Prot. 331, d. *τὸ γὰρ λευκὸν τῷ μέλανι ἔστιν ὅπη προσέοικε.* X. C. 3, 11, 10. *φιλεῖν γε μὴν εὖ οἶδ' ὅτι ἐπίστασαι.* Isocr. Paneg. 53. *ὥς τε περὶ μὲν τῆς ἐν τοῖς Ἑλλήσι δυναστείας οὐκ οἶδ' ὅπως ἂν τις σαφέστερον ἐπιδείξαι δυνηθείη.* Dem. Phil. *οὔτοι μὲν γὰρ ἄρχοντες οὐ πολὺς χρόνος ἐξ οὗ — ἤλθον.*

10. Ideas that are alike or similar, or especially such as are antithetic, are made emphatic in their position, by being placed near each other.

Thus *αὐτὸς αὐτοῦ*, etc. e. g. *ἡ πόλις αὐτὴ παρ' αὐτῆς δίκην λήψεται.* X. Hier. 6, 2. *ξυρῆν μὲν ἡλικιώταις ἡ δόμενος ἡ δομένοις ἔμοι.* Pl. L. 934, d. *μαίρονται πολλοὶ πολλοὺς τρόπους.* Hence, *ἄλλος ἄλλο*, *alius aliud*, *ἄλλος ἄλλοθι*, *alius alibi*, *ἄλλος ἄλλοσε*, *alius alio*, *ἄλλος ἄλλοθεν*, *alius aliunde*, *ἄλλος ἄλλῃ*, *alius alià* (sc. *viâ*), etc., of which the English makes two sentences, *the one did this, the other that*, etc.



# APPENDIX.

## VERSIFICATION.

### § 349. *Rhythm.*

Rhythm is the harmony produced by the alternation of long and short syllables.

The portions into which every verse is divided, are called *feet*.

The feet used in poetry may be divided, according to the number of syllables, into four of two syllables, eight of three, and sixteen of four syllables.

The dissyllabic feet are four:

- ~ ~ Pyrrhich\* (τυρόν)
- Spondee (τύπω)
- ~ - Iambus (τυπών)
- ~ Trochee (τύπε)

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\* DERIVATION OF NAMES OF FEET.—*Pyrrhichius*. This name was assigned from the celebrated war dance of that name, in which it was used as being rapid and energetic.—*Iambus*. From *ιάπτω*, to abuse; because Archilochus the inventor used it in violent invectives.—*Trochæus*. From *τρέχω*, to run; because of its running saltatory style.—*Tribrachys*. *Τρις βραχύς*, as its form denotes.—*Spondæus*. So called, because it was used *ἐν ταῖς σπονδαῖς*, in sacred rites, from its solemn sound.—*Dactylus*. *Ἀπὸ τοῦ δακτύλου*; because it is, like the finger, composed of one long joint and two short ones.—*Anapaestus*. From *ἀναπαύω*; because the Ictus was contrary to that of the Dactyl.—*Amphibrachys*. *Ἀμφὶ βραχύς*; because the short syllables surround the long one, (*ἀμφὶ*).—*Creticus*. Because much used by the Cretans.—*Bacchius*. Used in the Dithyrambic Games in honor of Bacchus.—*Antibacchius*. The converse (*ἀντί*) of the former.—*Proceleusmaticus*. From *πρὸς αἰλίσμα*, the boatswain's call or command; because rapidly uttered.—*Pæons*. Because used in the Pæonic Hymns.—*Choriambus*. Trochee or Chorea + Iambus.—*Antispæstus*. *Ἀντισπᾶω*, to draw to the opposite side; because, being converse of the former, it appears to draw the Trochee to the other side of the Iambus.—*Ionicus a majore*, *Ionicus a minore*. Feet much in use with the Ionians; A majore, when beginning with the long syllables; a minore, when beginning with the short ones.—*Epitritus*. Most probably from *ἐπί* and *τρίτος*; because, in addition to (*ἐπί*) the 3d syllable, it has a short one over.—The *Diæmbus* is an Iambic syzygy, admitting the Spondee in Pl. 1.—The *Diætrochæus* is a Trochaic syzygy, admitting the Spondee in Pl. 2.

The trisyllabic are eight :

- ˘ ˘ ˘ Tribrach (ῥυπον)
- — — Molossus (τύπωμαι)
- ˘ ˘ — Anapaest (τετυφώς)
- ˘ ˘ ˘ Dactyl (τύπτειτε)
- ˘ ˘ ˘ Amphibrach (ῥυπτον)
- ˘ ˘ — Creticus (τύπτομαι)
- ˘ — — Bacchius (τυπήτω)
- — ˘ Palimbacchius (τύπτητε).

The tetrasyllabic are sixteen :

- ˘ ˘ ˘ ˘ Proceleusmaticus (ἐτύπετο)
- — — — Dispondeē (τυφθειήτην)
- ˘ ˘ ˘ ˘ Diiambus (ἐτυπτόμην)
- ˘ ˘ ˘ ˘ Ditrochee (τυπτέτωσαν)
- ˘ ˘ ˘ ˘ Antispastus (ἐτύφθητον)
- ˘ ˘ ˘ ˘ Choriambus (τυπτομένου)
- ˘ ˘ — — Ionicus a minori (ἐτετύμμην)
- ˘ — ˘ ˘ Ionicus a majori (τυψαίμεθα)
- ˘ ˘ ˘ ˘ first Paeon (τυπτόμενος)
- ˘ ˘ ˘ ˘ second Paeon (ἐτύπτειτε)
- ˘ ˘ ˘ ˘ third Paeon (ἐτέτυφο)
- ˘ ˘ ˘ ˘ fourth Paeon (ἐτυπόμην)
- ˘ — — — first Epitritus (ἐτυψάσθη)
- ˘ ˘ — — second Epitritus (ὦ τυπούσαι)
- ˘ — ˘ — third Epitritus (τυφθήσομαι)
- — ˘ ˘ fourth Epitritus (τυφθείησαν).

Simple metres are formed by the repetition of simple feet; compound, by combining the simple feet with each other.

Simple feet consist of but one Arsis, and one Thesis, e. g. ˘˘, ˘˘˘, ˘˘˘˘, ˘˘, ˘˘˘, etc.

Compound feet consist of two Arses and Theses, of which one Arsis and

Thesis, taken together, is considered as a single Arsis or Thesis, e. g. ˘˘˘˘, ˘˘˘˘, ˘˘˘˘, ˘˘˘˘, ˘˘˘˘, ˘˘˘˘, ˘˘˘˘, ˘˘˘˘, or ˘˘˘˘.

Of the simple feet, only those which have a long syllable in the Arsis and a short one in the Thesis, give natural variety, e. g. ˘˘, ˘˘˘, ˘˘, ˘˘˘. Hence the trochee and dactyl, the iambus and anapaest, are considered as the fundamental feet of all rhythm. The other feet may be combined with these by resolving a long into two short syllables, or by contracting two short into one long syllable.

§ 350. *Arsis and Thesis.*

*Arsis* is that part of the foot on which the stress (*ictus*, beat,) of the voice falls. The remaining part of the foot is called *Thesis*. The *Arsis* is naturally on the long syllable of a foot; consequently in the spondee (—) and the tribrach (~~~), the place of the *Arsis* can be determined only by the kind of verse in which they are found. In every verse the original foot determines the place of the *Arsis* in all the other feet which are substituted for it. Hence, as the second syllable of an iambus is long, and as the *Arsis* naturally falls on the long syllable, the spondee in iambic verse would have the *Arsis* on the second syllable, thus —'; so also in anapaestic verse. But as in the trochee and dactyl, the first syllable of the foot is long, the spondee in trochaic and dactylic verse takes the *Arsis* on the first syllable, thus '— . Again, as a short syllable is assumed as the unit in measuring time, and as in a long syllable the ictus or force of the voice necessarily falls on the first of the two units composing this long, it is evident that where the tribrach is used instead of an iambus, it would take the *Arsis* on the second syllable,

thus ~~~, where it is used instead of a trochee, on the first. So where the dactyl takes the place of the spondee with the *Arsis* on the last syllable, the

*arsis* of the dactyl is on the first short, thus —'~; but where the anapaest

stands for the spondee (—), its *Arsis* is on the first short, thus ~'—.

§ 351. *Caesura.*

*Caesura* is the interruption of the rhythm by the ending of a word before the foot is completed.

There are three kinds of *Caesura*,

1. *Caesura* of the *foot*.
2. *Caesura* of the *rhythm*.
3. *Caesura* of the *verse*.

*Caesura* of the foot is where the word ends before a foot is completed.

*Νῆνι | σὰς ἐθὲς | λῆι στρυγί | φῆν ἐμὲ | οἴκαδ' | ἄγασθαι.*

In this line there is a *Caesura* of the foot after each of the syllables *σὰς*, *λῆι*, *φῆν*, and *καδ'*. Only two cases of this *Caesura* can occur in a dactyl; for the word either ends after the *Arsis*, —|~~, and forms the *masculine Caesura*, or in the *Thesis*, —~|~ and forms the *feminine* or *trochaic Caesura*. Thus the *Caesuras* after *σὰς*, *λῆι* and *φῆν* are masculine, that after *οἴκαδ'* is feminine or trochaic.

The *Caesura* of the rhythm is where the *Arsis* falls on the last syllable

of a word;—and thus the Arsis is separated from the Thesis. In the line above quoted, the Caesura of the rhythm occurs after the syllables *σας*, *λει* and *σην*, the Arsis falling on each of these and being separated from the following Thesis by the Caesura. This Caesura can take place only in such feet as have the Arsis on the first syllable.

The Caesura of the verse is a pause introduced to render the recitation more easy. This divides the verse into two parts.

In several kinds of verse this Caesura has a fixed place, viz. in the *trochaic*, *iambic* and *anapaestic tetrameter*, which have their natural Caesura at the end of the fourth foot. See under these verses below.

Other kinds of verse may have more than one Caesura, the place of which is not fixed. In Hexameter verse, however, the Caesura of the verse more usually occurs after the Arsis of the third foot. Thus,

*Κίλλαν τε ζαθέην, || Τινάδοιό τε ἴφι ἀνάσσεις,*

or in the Thesis of the third foot, thus,

*Καὶ τότε δὴ θύρσησι, || καὶ ἤδ' αὖ μάντις ἀμύμων.*

### § 352. *Different kinds of Verse.*

A verse is often named from the foot which predominates in it. Thus the verse is called *dactylic* because the dactyl is the predominant foot, and *iambic*, because the iambus is the predominant foot. A verse is called *acatalectic*, when the feet of which it is composed are complete, as *trimeter iambics*,  $\sim \acute{\sim} - | \sim \acute{\sim} - | \sim \acute{\sim} -$ . A verse is called *catalectic*, when one or two syllables are wanting to complete the verse, as the *trimeter*  $\sim \acute{\sim} - | \sim \acute{\sim} - | \sim \acute{\sim}$ . In dactylic verse, if the last foot wants one syllable, the verses are called *catalectic on two syllables*, e. g.  $\acute{\sim} \sim \sim - \sim \sim - \sim$ ; if two syllables are wanting, *catalectic on one syllable*, e. g.  $\acute{\sim} \sim \sim - \sim \sim -$ .

Verses in which the last dipody (a pair of feet) wants an entire foot, are called *brachycatalectic*, e. g.  $\sim \acute{\sim} - | \sim \acute{\sim} - | \sim \acute{\sim}$ .

Verses which have one syllable more than enough are called *hypercatalectic*, e. g.  $\sim \acute{\sim} - | \sim \acute{\sim} - | \sim \acute{\sim} \sim$ .

### § 353. *View of the different kinds of Verse.*

The most usual kinds of verse are those which consist of the repetition of the same foot. Of these the most frequent are the *dactylic*, *iambic*, *trochaic* and *anapaestic*.

### § 354. *Dactylic Verse.*

The fundamental foot in this verse is the dactyl, the place of which may be supplied by a spondee.

§ 355. *Hexameter.*

The Hexameter was employed by the Greeks at an early period for the Epic or heroic poem, and hence this verse is often called *heroic*.

The dactyl is the fundamental foot of the Hexameter, the verse being formed by five repetitions of the dactyl with a dissyllabic catalectus.

— — — — —

But in each of the first four feet, a *spondee* may take the place of the dactyl. Sometimes also there is a spondee in the fifth foot, and the line is then called *spondaic*, as

Οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἦλυθον αἰχμητᾶων.

— “ — | — — | — “ — | — “ — | — — | — —,

Besides the Caesura mentioned above after the Arsis of the third foot, or in the Thesis of the same, there is sometimes a Caesura in the second foot, which is commonly followed by one in the fourth, as

Ἡ Αἶας || ἡ Ἰδομενεύς || ἡ δῖος Ὀδυσσεύς

Ἱεγεμόνων, || ὅστις οὐ ἀρῇν || ἐτάροισιν ἀμύναι.

The beauty of Hexameter verse is promoted by varying the feet by an interchange of dactyls and spondees and by introducing these in different places in different verses. For the same reason it is desirable that the **Caesuras** should occur in different places in different lines.

§ 356. *Pentameter.*

This verse is divided into two parts, each of which consists of two dactyls and a catalectic syllable, thus,

[illegible]

**Μηδὲ θύραζε καλέν' || οὐκ ἐθέλοντ' ἰέναι.**

Spondees may take the place of the dactyls in the first half, but not in the second, because the numbers at their conclusion should run more freely, instead of being retarded by the slow movement of the spondees. The long syllable at the end of the second half can be short. The Caesura is here the same as in the Hexameter, except that there must be a division, by the ending of the word, in the middle of the verse. When the word, however, is more than two syllables, Elision may take place.

This kind of verse is commonly found only in connection with Hexameter, a Hexameter and Pentameter following each other alternately. A poem composed of these two measures is called *Elegiac*, being at first devoted to plaintive melodies.

**Ἄρτι με γεγόμενον ζωᾷ βρέφος ἦρπασε Δαίμων** Hexam.

Οὐκ οὐδ' αὖτ' ἀγαθῶν || αἰτίος, αἵτε κακῶν. Pentam.

Ἀπλήρωτ' Ἰῖδα, τί με νήπιον ἤρπασας ἄφρων;      Hexam.  
 Τί σπενύδεις; οὐ σοι || πάντες ὀφειλόμεθα;      Pentam.

### § 357. *Dactylic Tetrameter.*

The tetrameter catalectic on one syllable consists of three feet and a syllable, e. g.

Πολλὰ βροτῶν διαμειβομένα.  
 ' - - | ' - - | ' - - | -

The tetrameter catalectic on two syllables consists of three feet and two syllables which may form a spondee or trochee.

Φαινόμενον κατὸν οἶκαδ' ἄγεσθαι.  
 ' - - | ' - - | ' - - | - -

The tetrameter acatalectic consists of four feet; instead of a dactyl in the last a cretic is admissible.

Ἦν' ὁδύνας ἄδαής, ὕπνε δ' ἀλγίων.  
 ' - - | ' - - | ' - - | ' - -  
 Μῶσ', ἄγε Καλλιόπη θύγατερ Διός.  
 ' - - | ' - - | ' - - | ' - -

### § 358. *Dactylic Trimeter.*

The trimeter catalectic on one syllable consists of two feet and a syllable.

Ἐνθεν ἀεζόμενον  
 ' - - | ' - - | -

The trimeter catalectic on two syllables consists of two feet and two syllables which may form either a spondee or trochee, e. g.

Εὐρεῖ κύματα πόντι.  
 ' - - | ' - - | - -

A spondee is very rare in the second foot.

### § 359. *Dactylic Dimeter.*

The dimeter catalectic on two syllables consists of a dactyl and a spondee or trochee.

Φάσματα στρογγύων  
 Τοῖσδ' ὁμόφωνον.  
 ' - - | - - -

The dimeter acatalectic consists of two dactyls, and usually stands in connection with tetrameters.

Οὐκ ἐπὶ τέλει  
 ' - - | ' - -

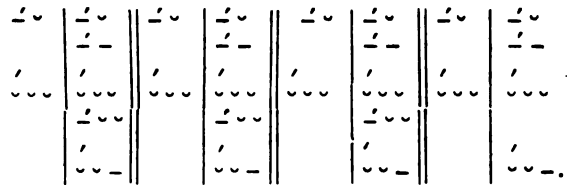
§ 360. *Trochaic, Iambic and Anapaestic Verse.*

The trochaic, iambic and anapaestic verse is measured by *dipodies*, i. e. by pairs of feet. Hence verses of two feet, are called monometer, of four, dimeter, of six, trimeter, of eight, tetrameter. The Latins named these according to the number of feet. Thus a verse of four feet was called *quaternarius*, of six, *senarius*, of eight, *octonarius*. Hexameter is generally not measured by dipodies.

§ 361. *Trochaic Verse.*

The Trochee is the predominant foot in this verse. The last syllable of each dipody may be doubtful; hence the last foot of each dipody may be a spondee. Therefore, a spondee is admissible in every even place, (2, 4, 6, 8). The Arsis or long syllable of every foot can be resolved into two short ones, and hence, a *tribrach* can stand in every place; a dactyl and anapaest can stand in all the even places, instead of the spondee. A dactyl is not admitted, however, except in a proper name.

A trochaic tetrameter acatalectic would then present the following scheme.

§ 362. *Trochaic Monometer.*

The trochaic monometer consists of two feet. It is generally found in systems of trochaic trimeters, e. g.

Συβαρίζων,  
— — | — —

§ 363. *Trochaic Dimeter.*

The trochaic dimeter acatalectic consists of four feet, e. g.

Κολχίδος τε γὰρ ἔθρουκος.  
— — | — — | — — | — —

The trochaic dimeter catalectic consists of three feet and a syllable. It is usually found among acatalectic dimeters, e. g.

Καὶ Σκύθης ὄμιλος, οἳ γὰρ (acatalectic).  
ἔσχατον τόπον ἀμφὶ Μαι— (catalectic).  
ὣτιν ἔχουσι λίμναν.

— — | — — || — — | — —  
— — | — — || — — | — —





Ὅθεν δόμοισι τοῖς ἐμοῖς  
 ~ ˊ | ~ ˊ || ~ ˊ | ~ ˊ.

Iambic dimeter catalectic consists of three feet and a syllable, e. g.

Θάλω λῆγειν Ἀτρεΐδας,  
 Χαίροιτε λοιπὸν ἡμῖν  
 ~ ˊ | ~ ˊ || ~ ˊ | ~ ˊ.

This verse is commonly found in systems of acatalectic dimeters.

§ 368. *Iambic Trimeter Acatalectic, commonly called Senarius.*

This is the most noted of the iambic verses. It consists of six feet, e. g.

ὦ τέκνα, Κύθμον τοῦ πάλαι νῆα τροφῇ,  
 Ἰκτηρίοις κλάδοισιν ἐξεστεμμένοι;  
 Ἄλλων ἀκούειν, αὐτὸς ᾧδ' ἐλήλυθα  
 ~ ˊ | ~ ˊ || ~ ˊ | ~ ˊ || ~ ˊ | ~ ˊ.

The tragedians admit a dactyl only in the first and fifth foot. It must be regarded as a mere exception, when it occurs in the third foot.

Ἐν τὸ συνεχῶς καὶ πολλὰ καὶ ταχέως λαλεῖν  
 ~ ˊ | ~ ˊ || ~ ˊ | ~ ˊ || ~ ˊ | ~ ˊ.

The tragedians never admit an anapaest except in the case of a proper name, and even then not in the last foot. An anapaest, however, may stand in the first foot when it is a single word, e. g.

Μενέως Ἑλένην ὃ δὲ Κλυταιμνήστρας λίχος,  
 Ἰσταμῶν τε πηγαί, ποταμῶν τε κυμάτων  
 ~ ˊ | ~ ˊ || ~ ˊ | ~ ˊ || ~ ˊ | ~ ˊ.

The most frequent Caesura here is in the third foot. This Caesura, however, is often neglected, others being used, or sometimes, none, e. g.

Ἐχθρῶν ἄδωρα || δῶρα κοῖν' ὀνήσιμα.

The Caesura is often found in the middle of the fourth foot, e. g.

Ἐπεὶ πατήρ οὗτος σός, || ὃν θορηγεῖς ἀεὶ.

The Caesura at the end of the third foot is less frequent.

§ 369. *Iambic Tetrameter Catalectic.*

The iambic tetrameter is very much used by the comedians. It consists

of seven feet and a syllable. The *Caesura*, which is often omitted by the comedians, is at the end of the fourth foot, e. g.

Οὐ φησι χεῖναι τοῖς νέονς || ἀσπίιν· ἐγὼ δὲ φημί,  
 - ' | ~ ' || - ' | ~ ' || - - | ~ ' || ~ ' | ~ .

The iambic tetrameter acatalectic is but little used by the Greek poets.

### § 370 *Anapaestic Verse.*

The anapaest is the predominant foot in this verse. But by uniting the two short syllables in one long, the spondee may be substituted for the anapaest. Again, the second long syllable of the spondee may be resolved into two short syllables, and hence a dactyl take the place of the spondee. In the legitimate systems, the tragedians never permit a dactyl to precede an anapaest in the same dipody. Hence the following scheme for an anapaestic tetrameter catalectic.

~ ~ ' | ~ ~ ' | ~ ~ ' | ~ ~ ' || ~ ~ ' | ~ ~ ' | ~ ~ ' | ~ ~ ' | ~  
 - - - | - - - | - - - | - - - || - - - | - - - | - - - | - - - | -  
 - ~ ~ | - ~ ~ | - ~ ~ | - ~ ~ || - ~ ~ | - ~ ~ | - ~ ~ | - ~ ~ | - .

In this verse the last syllable of each line is not common, but its quantity is affected by the first syllable of the next line. For example, if the last foot of a verse is an anapaest or a spondee, the last syllable of which is not naturally long, this syllable is made long by position before the first syllable of the following line. Hence an anapaestic series is constructed as if it were but one verse.

### § 371 *Anapaestic Monometer Acatalectic.*

The anapaestic monometer acatalectic consists of two feet; e. g.

Θυγάτηρ, ὥς χεῖ,  
 ~ ~ ' | - - ' .

### § 372. *Anapaestic Dimeter Acatalectic.*

The anapaestic dimeter acatalectic consists of four feet. The legitimate *Caesura* occurs after the second *Arsis*. But the *Caesura* is often found after the short syllable which follows the *Arsis*, e. g.

Ἀπολιῖς μ', ἀπολιῖς. || οὐ καταρύξεις  
 Προσίβη μανία. || τίς ὁ πηδήσας,  
 Πτερύγων ἐριτιμοῖσιν || ἐρεσσομένη.

~ ~ ' , | ~ ~ ' || ~ ~ ' , | ~ ~ ' || ~ ~ ' , | ~ ~ ' || ~ ~ ' , | ~ ~ ' .

§ 373. *Anapaestic Dimeter Catalectic.*

The anapaestic dimeter catalectic consists of three feet and a syllable,—and has no Caesura, e. g.

Ἐλπετο χώρας ἐφορεύειν  
Διὰ τὸν σὸν προκτὸν ὀφλήσει.

— — — | — — — || — — — | —

§ 374. *Anapaestic Tetrameter Catalectic.*

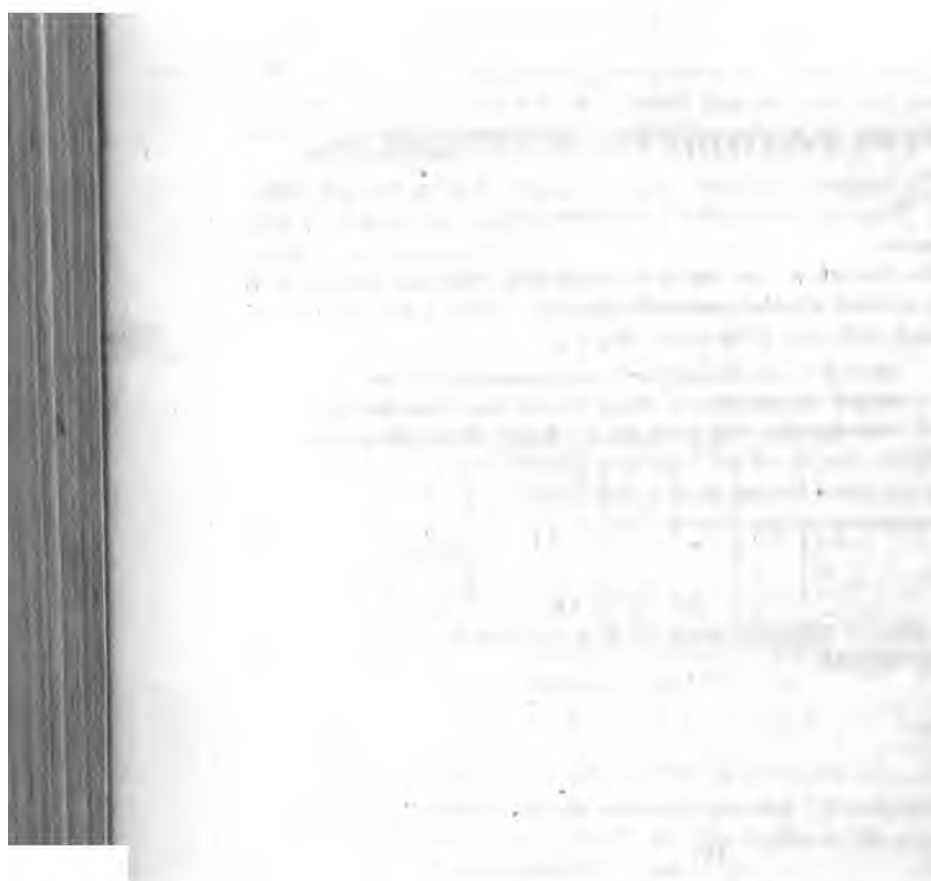
The anapaestic tetrameter catalectic consists of seven feet and a syllable. This verse is also called Aristophanean, though not invented by Aristophanes.

The Caesura is at the end of the fourth foot, sometimes, though rarely, after the short syllable immediately following. There is generally also an incisure at the end of the second foot, e. g.

Προτρεῖ τις αἰὲ τῶν ὀρνίθων || μαντινομένῳ περὶ τοῦ πλοῦ;  
Πῶς δ' ὑγίειαν δώσουσ' αὐτοῖς. || οὔσαν παρὰ τοῖσι θεοῖσιν;  
Τῶν ἀργυρίων· οὔτοι γὰρ ἴσασι. || λίγουνσι δέ τοι τάδε πάντες.

— — — | — — — || — — — | — — — || — — — | — — — || — — — | —  
— — — | — — — || — — — | — — — || — — — | — — — || — — — | —  
— — — | — — — || — — — | — — — || — — — | — — — || — — — | —

Anapaestic tetrameter acatalectic does not seem to have been used by the Greek poets.



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## II. GREEK INDEX.

ABBREVIATIONS. Adv. *adverb*; adj. *adjective*; Comp. *compare*; comp. *compared*; c. a. *with the accusative*; c. d. *with the dative*; c. g. *with the genitive*; c. inf. *with the infinitive*; c. part. *with the participle*; coll. *collective*; Dec. *declension*; dec. *declined*; euph. *euphonic*; ins. *instead of*; int. *intensive*; intr. *intransitive*; pers. *personal*; prep. *preposition*; priv. *privative*; R. *remark*; trans. *transitive*.

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## III. INDEX FOR THE FORMS OF THE VERBS.

ABBREVIATIONS. A. *Aorist*; A. I. *first Aor.*; A. II. *second Aor.*; Aug. *Augment*; Char. *Characteristic*; Comp. *Compare*; Dial. *Dialect*; F. *Future*; P. *Passive*; Pf. *Perfect*; Pf. M. *Perfect Middle*; Plup. *Pluperfect*; R. *Remark*; Red. *Reduplication*.

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## ERRATA.

Page 3, line 18, read Ausführliche for Ausfürliche. p. 4, l. 17, *twenty* for *thirty*. p. 17, l. 18, read *ἡῤῥον* for *ἡῤῥον*. p. 18, l. 6, *tragedus* for *tragedus*. p. 22, l. 10, *τὰ δὲ* for *τὰ δὲ*. p. 22, l. 23, *ends in* for *is changed into*. p. 31, l. 6, *φ* for *θ*. p. 31, l. 35, *smooths* for *smooth breathings*. p. 35, l. 24, *θαλπωρή* for *θαλπωρή*. p. 41, l. 31, *Αευκαλίων* for *Αευκ*. p. 42, l. 32, *πολλά* for *πολλά*. p. 52, l. 13, *reflexive* for *reciprocal*. p. 53, l. 1, *ἐποίησεν* for *ἐποίησαν*. p. 55, l. 30, *Φίλιπποι* for *Φίλιπποι*. p. 58, l. 8, *αἰσι* for *οἰσι*. p. 60, l. 2, *Ἀνδρομέδα* for *Ἀνδρομέδα*. p. 61, l. 4, *δι κη* for *δικη*. p. 67, l. 33, *clod* for *ice*. p. 92, l. 12, *declension* for *declension*. p. 103, l. 15, *ἰδρι* for *ἰδρι*. p. 103, l. 19, *ἰδριδα* for *ἰδριδα*. p. 113, l. 22, *οἱ* for *οἱ*. p. 122, l. 35, *υ* for *υ*. p. 122, l. 37, *ἐξακκοιστός* for *ἐξα*. p. 122, l. 38, *ἐπακκοιστός* for *ἐκτ*. p. 134, l. 22, *βεβουλεικῆς* for *βεβουλεικῆς*. p. 136, l. 23, *ω* for *ω*. p. 156, l. 17, *ἐκώλιν* for *ἐκώλιν*. p. 163, l. 37, *σφάω* for *σπάω*. p. 170, l. 22, *ἤρπασα* for *ἤρπασα*. p. 175, l. 2, *KTEN* for *KTAN*. p. 178, l. 1, *ἀγελλοῖμι* for *ἀγελλοῖμι*. p. 180, l. 1, *μείρω* for *μείρω*. p. 182, l. 11, *ΕΛΩ* for *ΕΛΩ*. p. 185, l. 28, *Part.* for *Pass.* p. 186, l. 21, *βέβουμαι* for *βέβουμαι*. p. 187, l. 13, *ἀμαρτάνω* for *ἀμαρτάνω*. p. 195, l. 6, *μελήσει* for *μελήσει*. p. 196, l. 23, *ἡρέθην* for *ἡρέθην*. p. 197, l. 15, *ἡνεγκον* for *ἡνεγκον*. p. 202, l. 25, *ἴστη* for *ἴστη*. p. 211, l. 30, *-εν* for *-εν*. p. 214, l. 34, *ἔσαν* for *ἔσαν*. p. 222, l. 30, *ἔδραν* for *ἔδραν*. p. 225, l. 27, *ῥδεν* for *ῥδεν*. p. 230, l. 1, erase the word *not*. p. 235, l. 7, erase the personal endings and the hyphen before *ἐμέ*, etc. p. 269, l. 22, *TEONAA* for *TEONAA*. p. 170, l. 31, *ῥδεν* for *ῥδεν*, and *ῥδην* for *ῥδην*. p. 272, l. 12, *Part.* for *Pass.* p. 278, l. 2, *Part.* for *Pass.* p. 280, l. 1, *Part.* for *Pass.* p. 289, l. 18, erase the hyphen before *εἶδος*. p. 296, l. 21, *ρόδον* for *ρόδον*. p. 296, l. 30, *μητρόπολιν* for *μητροίπ*. p. 297, l. 46, *τό* for *το*. p. 301, l. 1, *ἐγώ* for *ἐγώ*. p. 302, l. 1, *μᾶλλον* for *μᾶλλον*. p. 302, l. 5, *εἶναι* for *εἶναι*. p. 306, l. 15, *Αἰγυπτος* for *Αἰγυ*. p. 307, l. 14, *τά* for *τα*. p. 311, l. 47, *ἄστυ* for *ἄστυ*. p. 312, l. 8, *ἡνοχέιν* for *ἡνοχέιν*. p. 312, l. 20, *Ἐνόμης* for *Ἐνομίης*. p. 315, l. 21, *ἐνθάδε* for *ἐνθ*. p. 321, l. 16, *αὐτός* for *αὐτός*. p. 340, l. 28, *δεσπότην* for *δεσπότην*. p. 354, l. 8, *ώμην* for *ώμην*. p. 360, l. 25, *ἄν* for *ἄν*. p. 364, l. 15, *ἐπέρ* for *ἐμέρ*. p. 372, l. 22, *Ἐαιτοῦ* for *Ἐαιτοῦ*. p. 377, l. 7, *πεδίω* for *πεδίω*. p. 378, l. 33, *εἰ* for *he ate*. p. 382, l. 35, *τιχέιν* for *τιχέιν*. p. 399, l. 22, *γνώμην* for *γνώμην*. p. 405, l. 1, *ἀρήγειν* for *ἀρήγ*. p. 408, l. 36, *Αακιδαιμόνιοι* for *Αακ*. p. 411, l. 9, *ἀπό* for *ἀπό*. p. 416, l. 27, *ποιεῖσθαι* for *ποιεῖ*. p. 451, l. 23, *διαπράττωμαι* for *διαπράττωμαι*. p. 453, l. 27, *αἶ* for *αἶ*. p. 466, l. 11, *μανθάνειν* for *μανθάνειν*. p. 501, l. 15, *εἰρήνην* for *εἰρήνην*. p. 505, l. 13, *οὔτω* for *οὔτω*. p. 510, l. 1, *ὅπως* for *ὅπως*. p. 531, l. 30, *ὅπως* for *ὅπως*. p. 534, l. 5, *ᾶ* for *ᾶ*. p. 540, l. 1, *στρατοπεδεσμένοι* for *στρατοεπ*. p. 562, l. 25, *ἡλικιώταις* for *ἡλικιώ*. p. 563, l. 23, *Amphibrachys* for *Amphhi*. The accent of a few oxytones was broken off by the impression.





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